

VOLUME I

A-BĀBĀ BEG

E. J. BRILL'S FIRST ENCYCLOPAEDIA OF ISLAM 1913-1936

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EDITED BY

M. TH. HOUTSMA, T. W. ARNOLD,
R. BASSET and R. HARTMANN

Photomechanical Reprint

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E.J. BRILL
LEIDEN • NEW YORK • KØBENHAVN • KÖLN

1987

Originally published as *The Encyclopaedia of Islam. A Dictionary of the Geography, Ethnography and Biography of the Muhammadan Peoples* by E. J. Brill and Luzac & Co., 1913-1938

Cover lay-out: Roland van Helden, Amstelveen, The Netherlands

Library of Congress Cataloging-in-Publication Data

Encyclopaedia of Islam.

E. J. Brill's first encyclopaedia of Islam, 1913-1936.

Reprint. Originally published: *The Encyclopaedia of Islam*. Leiden: E. J. Brill, 1913-1938.

Includes bibliographies.

1. Islam—Dictionaries. 2. Islamic countries—Dictionaries and encyclopedias. I. Houtsma, M. Th. (Martijn Theodoor), 1851-1943. II. Title.

III. Title: First encyclopaedia of Islam.

DS35.53.E53 1987 909'.097671 87-10319

ISBN 90-04-08265-4 (set: bound)

ISBN 90 04 08265 4

90 04 08490 8

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PRINTED IN THE NETHERLANDS

PUBLISHERS' PREFACE

The increasing interest in Islam and Islamic culture during the last century and the early part of this century created a demand for an encyclopedic work on Islam. For the first time in history a truly international team of scholars began work on a single project. This resulted in the **Encyclopaedia of Islam: A Dictionary of the Geography, Ethnography and Biography of the Muhammadan Peoples**, which was published between 1913 and 1936 in three editions in English, German and French. The Encyclopaedia of Islam remains to this day the only *complete* encyclopedic work on Islam.

Due to their tremendous success these editions soon went out of print and became valuable collectors' items. Some years later we decided to start a New Edition*. Volume 1 appeared in 1960, and we are now halfway to completion. In view of the broad scope of the New Edition and the many years still needed to complete it, we have decided to make the First Edition available again through the present facsimile edition in order to meet the immediate needs of scholars, students of Islam, librarians, and even governments, in fact of anyone interested in Islam and its rich culture.

This reprint is designed to fill a gap. It is a true mine of information, much of which is not yet available in the New Edition. The value of the First Edition (as well as of the New Edition) is recognized world-wide and remains undisputed. In more than 9,000 alphabetically arranged articles, varying in length from 50 to 50,000 words, the whole range of Islamic culture, from religion and literature to the lives of famous Muslims, is treated by some of the world's most famous scholars of the twentieth century.

LEIDEN

E. J. BRILL

* Encyclopaedia of Islam. New Edition. E. J. Brill, Leiden, 1960 ff.

DIRECTIONS FOR USE

The *Encyclopaedia of Islam* was originally published in four large volumes and one supplementary volume. For easy use the Publishers have decided to divide each single volume in half while maintaining the original pagination. Each original volume was individually paginated. Volumes 1 and 2 of this edition form volume 1 of the original, volumes 3 and 4 form volume 2 of the original and so forth. Each new volume begins with a new entry. The supplementary volume remains unchanged.

A.

(A °A.)

AARON. [See HĀRŪN.]

AB (p. — z. *āp-em*), water; metaphorically, eclat, splendor, freshness. — River. The word is often used either at the beginning or at the end, in the composition of geographical names. — [Comp. MA°.]

Ab-i ḥayāt, fount of immortality (Barbier de Meynard, *Boustan*, p. 172, note 2). — *Ab-anbār*, a supply of water, a reservoir in which water is always kept fresh (J. Dieulafoy, *Perse*, p. 100). — *Ab-dār*, a servant whose business it is to prepare drinks (J. Dieulafoy, *loc. cit.*, p. 169); an official who gives the prince water to drink or to wash with (Ch. Schefer, *Siasset-Nameh*, p. 142, note 1).

(CL. HUART.)

AB, or *Ab*, the name of the fifth or eleventh month respectively in the calendars of the Jews, Syrians, &c. In its Syro-Roman use the month *Ab* corresponds to the sixth month (*Aghostos*) of the Turkish *Māliye* (i. e. the financial and civil) year, that is to say the month of August in the Julian calendar. [See TA°RĪKH.] (E. MAHLER.)

°ABĀ° (*abā°a*, *°abāya*), the name of a kind of dress used by the Arabs. Native lexicographers generally give to *°abā°* the value of a collective name, of which *°abā°a*, or *°abāya* (both forms are old) would be the form of unity. *°Abā°*, however, has already been used by classic writers with the meaning of unity, and the word has thus subsisted in the dialects of Mesopotamia, of Arabia and even of Egypt. It is also in the form of *°abā°* that the Turks have borrowed it, though they discard the initial guttural (*ābā°*). On the other hand, *°abāya* is the word now generally employed when speaking of the extremely antiquated dress described in the next paragraphs.

1. Syro-Arabic *°abāya*: a short, full blouse, reaching to a little below the knee, with an opening at the top for the head, and a gap at each side for the arms; this is the *°abāya* of the Bedouins of Syria, of Arabia and of Irāk. It has no sleeves. It is made of a coarse, thick woolen material, or woven camel's or goat's hair; it is either of a single color — generally varying from light to very dark brown, — or in stripes of alternate brown and white. Sometimes, but very seldom, it is made of cloth, or silk, and decorated with embroidery; then it is the gala dress of the rich. In certain parts this *°abāya* is the ordinary dress not only of the men but also of the women.

2. Egyptian *°abāya*: the old Bedouin *°abā°* has undergone some transformations in Egypt; there this dress comes down to the feet, and has sleeves, but has kept the alternate stripes of light and dark brown of the primitive *°abāya*.

3. Maghrib *°abāya*: in Eastern Algeria the name *°abāya* is sometimes given to a dress with very short sleeves, made of a thick material, square in shape, with a hood resembling very much the Moroccan *°djellāba* or *°kashshāba*. In the West of Algeria the *°abāya* is a white blouse of linen, of cotton, or, more rarely, of wool, or silk, which is worn over the shirt and under the *°bernūs* or the *°djellāba*. It falls midway down the leg and has no sleeves; sometimes shoulder-pieces come the half-way down the upper arm. Finally, in the West of Algeria the word *°abāya* is still used for a dress of the women; over her chemise a woman wears an *°abāya* of cambric, of silk, or even of velvet. It is a long flowing sleeveless dress with a deeply hollowed-out opening behind and long slits at the sides under the arms. This first *°abāya* is covered by another of embroidered tulle, of the same shape and with the same openings.

Bibliography; Dozy, *Diction. des noms de vêtements*, pp. 292—297; idem, *Supplément aux diction. arabes*, ii. 90; Barbier de Meynard, *Diction. turc*, i. 1; ii. 345; Burckhardt, *Notes on the Bedouins and Wahabys* (London, 1831), i. 47. — A description and illustration of an *°abāya* of Irāk will be found in M. von Oppenheim's *Vom Mittelmeer zum persischem Golf* ii. 121; and a description and illustration of an Egyptian *°abāya* in E. W. Lane's *Modern Egyptians* (5th ed.) i. 38, 41.

(W. MARÇAIS.)

°ABĀBDE (*°Abābida*), a highland people chiefly nomadic in their habits, dispersed between the Nile and the Red Sea, who extend north as far as the latitude of Asiūt and south to the tropics and even further in the valley of the Nile. An inveterate antipathy separates the *°Abābde* from their northern neighbors, the Ma°āza, and from their southern neighbors, the Bishāriye. To this antipathy is added, with regard to the former their descent and, to the latter, their language. Their name appears to be derived from that of an ancestor, *°Abbād*, who has disappeared from history, but whose name survives in that of certain places: Bir *°Abbād* and Wādī *°Abbād*, the latter of which debouches into the Nile valley opposite Eñū. They number from thirty to forty thousand souls. They are distinguished very clearly by their anthropological characteristics as much from the pure Arabs as from the inhabitants of the interior of Africa. Klunzinger describes them in the following terms: „dolichocephalous, orthognathous, with an oval face, large glowing eyes, nose straight, a little short and broad, hair smooth and jet black but not woolly, skin dark brown

verging on black, the expression of the face completely European (Caucasian), body remarkable for its beauty of form⁴. They are thus distinguished from the Arabs less by their structure and hair than by the color of their skin and by the shape of their nose. Anthropologically they approach very nearly their congeners, the Bishāriye; nevertheless differences in their social condition have given rise to many divergencies of a secondary nature. The greater part of the ‘Abābde lead a very unassuming nomadic life in the mountains; their domestic animals are camels, goats and sheep, with the addition in the Nile valley of pigeons and poultry; they have no horses. Instead of the Bedouin tent of strongly woven hair they only inhabit miserable huts covered with matting or rags, rarely a sort of *gourbi*; some of them are content for shelter with natural caves, thus justifying the name of Troglodytes which the ancients gave them (comp. Schweinfurth, p. 288; Klunzinger, p. 252). Those who inhabit the shores of the Red Sea are now still for the main part the real Ichthyophagi of former ages. Being without nets and boats, they content themselves with what the sea throws up to them or what it allows them to catch easily. In the Nile valley, where they have formed a great number of small colonies between Kēne (Gene) and Asuān, especially in the vicinity of Darāw, of Edfū, and in Lekēta (Legēta), some of them devote themselves to agriculture. The principal resource of the rest to get their durra, consequently their bread, is trading, or the presents they receive from travellers. Owing to their situation and the poverty of their country, they have for centuries learned to seek their livelihood as camel-drivers and caravan guides. In this respect their activity has sometimes expanded greatly in three principal directions: firstly on the road from Kūs to ‘Aidhāb (‘Aidāb), between Rās Elba and Suākin, which was much frequented in the Middle Ages and which took from thirteen to seventeen days; secondly the road, more and more frequented in modern times, from Kēne to al-Ḳoṣair, which takes from four to five days; thirdly the routes connecting Egypt, Nubia, the Upper Nile and Abyssinia. Being honest and docile they have gained the confidence of the Egyptian government, which has lately confided to them the route from Korosko to Abū Hāmid also, which traverses the territory of the Bishāriye, who obstinately refuse to submit. Without any doubt the fact that the ‘Abābde now speak mostly Arabic is a consequence of their long established practice of acting as guides and camel-drivers. Except for a little among themselves in intimate intercourse, they no longer use their old Hamitic tongue, which closely approaches the *to-Bedawiye*; sometimes, in order that they may not be understood by strangers, they mix Arabic expressions with their own language; which explains why a secret conventional language of the ‘Abābde has been mentioned. If the collective name of the people is Arabic, the names of the principal groups of tribes — Ashabab (Oshabab), Melikab, Nimrab, Shawātīr — are essentially Hamitic in form.

The material culture of the ‘Abābde is, as has already been said, still very primitive. As amongst the nomadic Arabs, their furniture is limited to kitchen-pots, leather bottles, a few dishes, some mats, ropes, hearthstones, knives and fire stones;

their kitchen utensils recall to a certain extent the stone age; often hand-mills, with which their grain is ground, are improvised, on the spot if necessary, from two flat stones. Their food is milk, durra bread, fruit, vegetables, occasionally game, poultry and, near the Red Sea, fish. Their flocks and herds in the mountains graze the scanty herbage there, while towards the Red Sea they often browse the leaves of the *shōra*. They make a certain amount of money also from the sale of charcoal, senna and other medicinal plants, and gum-arabic. At Ḳoṣair and in its environs, they make a little as water-carriers and by other inferior employments. The scent of the inhabitants of the desert in following up tracks is very famous, and for that reason they are employed even in criminal researches.

Naturally the ‘Abābde dress in conformity with the climate and their social status. The children often go quite naked; the men wear a loin-cloth, the women, for decency, a belt made of thongs of leather (*rakhr*), and to protect themselves from the cold, a blue chemise or even a cloak. In the matter of ornaments the women know scarcely any but things made of fluor-spar or of brass, and shells. The boys and men, like the Bishāriye, take very great care of their hair, which they coat with butter or grease, and which they braid, plait and fasten in diverse manners (Klunzinger, p. 247). Sometimes they go bare-foot, sometimes they wear sandals. Their arms, which seem to be more for adornment than for use, are a knife, spear and sword, rarely a shield and never a rifle.

The chiefs of the clans and of the tribes are subordinate to a *Shaikh*, the head of all the ‘Abābde, who is personally responsible to the Egyptian government for the maintenance of peace and security. As a matter of fact, since the time of Muḥammed ‘Alī, the country has been quiet and intercommunication sure, the more so in that it is a great advantage to the ‘Abābde that the caravan routes for which they furnish the escort should be well frequented. The radical change in the state of things, due to the firmness of Muḥammed ‘Alī Pasha, fully explains the contradictory reports about the character of the ‘Abābde. Descriptions earlier than or shortly after the year 1800 depict them as being, like the Blem(m)yes formerly and the Bishāriye now, a plundering, perfidious, cruel and treacherous people. Nowadays we are told the contrary, for they are extolled as being inoffensive, discrete, peaceful and absolutely reliable. It is a complete transformation which could only have been carried out by such a man as the founder of the New-Egypt, whose work extends as far as into Arabia, Syria and the Sudan.

The faith of the ‘Abābde is Islām, adapted, however, to the nature of the country and its population. The confession of faith is the only one of the so called „pillars of Islām“ which stands fast. The women are veiled; the children are circumcised. Veneration of the Saints is widely spread especially in the neighborhood of the Red Sea, where the belief in the Patron Saint is perhaps blended with ancient pagan ideas. They eat the flesh of many animals that are *ḥarām* for the strict Mussulman. From the Islāmic practices they have borrowed polygamy, facility of divorce and marriage at an early age. On the contrary, they

have remained untouched by the belief in the Djinn, which causes so much trouble to the soul of many an Arab. In their intercourse between the sexes they do not observe any greater severity than the nomadic Arabs. Like their congenious tribes they love to have war dances executed during their festivals. In the case of a death the ordinary lamentations are indulged in, and generally stones are thrown on the grave.

Little is known of the past of the ‘Abābde. They are a people without a history, whose domicile and conditions of life have remained almost the same for thousands of years. We believe we are right in identifying them with the Blem(m)yes, of whom mention has often been made ever since the time of Theocritus and later, in the Christian epoch. Arab geographers unite the ‘Abābde with their southern neighbors under the name of Bedjā. Quatremère has written a work on the information given by Maḳrīzī and other authors. The trade-route of the Middle Ages which we mentioned above, going from Kūš to ‘Aidhāb and connecting Egypt and the Maghrib with Djidda, ‘Aden and Suākin, crossed the southern portion of the territory of the ‘Abābde, reached the sea probably near Berenice and then went along the territory of the Bishāriye. On this account and because of the rich mines situated in the territory of al-‘Allākī, the Arabs became acquainted with the Bedjā. European accounts begin with that of Wansleb, and, since then, they have been completed and corrected progressively, first in the eighteenth century by Bruce, then by the scholars in Napoleon’s expedition, and finally by travellers under the protection of the New Egypt. Many of these writers think they can identify the name of the ‘Abābde with that of the Gebadaei mentioned by Pliny (*Hist. Nat.*, vi. 29), but that appears to me inadmissible. We can with more certainty recognize in the ‘Abābde the Troglodytes and Ichthyophagi of the ancient geographers.

Bibliography: Wansleb; Cl. Sicard; J. Bruce; J. L. Burckhardt; *Mém. sur l’Égypte*, iii. (year 9); du Bois-Aymé, *Sur la ville de Qoçeyr* etc., in the *Descr. de l’Égypte*, xi. 383 et seq.; Quatremère, *Mém. sur l’Égypte*, ii. 127 et seq., 158 et seq.; A. von Kremer, *Ägypten* (1863), i. 31 et seq.; C. B. Klunzinger, *Bilder aus Oberägypten* (1877), pp. 245 et seq.; R. Hartmann, *Nilländer* (1865), pp. 262 et seq.; the travels of J. G. Wilkinson, Cailliaud, Russegger and others. — For topography and archaeology: G. Schweinfurth, in the *Berl. Zeitschr. f. allgem. Erdk.*, 1865, pp. 131 et seq., 283 et seq.; E. A. Floyer, *Nord-Etbai* (1893); W. M. Müller, in *Wiener Zeitschr. f. d. Kunde d. Morgenl.*, xvii (1903). 271 et seq.

(K. VOLLERS.)

ĀBĀD (P. — PEHL. *āpātān*, from a hypothetical **ā-pāta*), a Persian adjective signifying “flourishing”, speaking of a tract of land, and, subsequently, “inhabited, cultivated” as opposed to “desert”; after that it is used as a substantive and appears in the composition of the names of a great number of places, such as Ruknābād, and of towns, especially in India: Aḥmedābād, Haidarābād (Hyderabad), etc. (CL. HUART.)

ABAD (A.), a theological term signifying an eternity which is without end, but not without beginning. [Comp. AZAL.]

ABĀDEH, or *Abādḥah*, a town in Persia situated on the road from Iṣṭakhr to Ispahān. Mention of it is found in oriental writings of the Middle Ages; see G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905) pp. 282, 284, 297. At the present time it contains about 5000 inhabitants; comp. Reclus, *Nouv. géogr. univ.*, ix. 270. Celebrated for the Persian wood carvings produced there; see Brugsch, *Reise der Kgl. Preuss. Gesandtschaft nach Persien* (Leipsic, 1862—1863), ii. 126, 222. — Arab geographers mention another Persian town of the same name situated in the district of Barm, on the road from Šāhik to Iṣṭakhr, on the north shore of the lake Bakhtāgān; it was also called *Ḳaryat ‘Abd al-Raḥmān*; comp. Barbier de Meynard, *Diction. géogr. hist. et littér. de la Perse* (Paris, 1861), p. 7; G. le Strange, *loc. cit.*, p. 279. This southern Abādeh seems now to have disappeared. (M. STRECK.)

ABĀDITES. In Northern Africa this name [see *IBĀDITES*] is used to designate a branch of the *Ḳhawāridj* which separated from ‘Alī when he accepted arbitration with Mu‘āwīya. In the first half of the second century of the Hegira, *Ḳhāridjism* in an Abāḍite and Šofrite form was introduced in the Maghrib, it developed rapidly amongst the Berbers and became the national doctrine, which served as a pretext for the struggle between the African and the orthodox Arabs.

The Abāḍites of Tripoli and of Ifrīḳīya under the guidance of their principal Imāms, Abū ‘I-Ḳhaṭṭāb and Abū Ḥātim [see these articles] played the principal part in the Berber rising of the second century, which nearly deprived the Caliphate of Africa.

An Abāḍite dynasty, the Rostemides, held power at Tāhert (Tagdemt) for more than 130 years, and only disappeared when the Fāṭimides founded their empire in the Maghrib.

After the destruction of Tāhert by Abū ‘Abd Allāh al-Šhī‘ī (296 = 908-909) the Abāḍites lived sporadically in the Algerian and Tunisian Sahara, as well as at Djerba.

In these days they are still found in pretty compact groups at Wargla, Mzāb, Djebel Nefūsa and in the island of Djerba. They have an important historical and religious literature and communities in constant communication with each other, carefully keep up their fervor. They have likewise fairly frequent intercourse with the Abāḍites of ‘Omān and of Zanzibar.

But three principal schisms, both political and religious, namely the Nakkārites, the *Ḳhalḥites*, and the Nafāḥites, occurred amongst the African Abāḍites. The Nakkārites, who have had their place in the history of African risings, are the only ones who are still represented by some small groups at Djerba and at Zuāgha (Tripoli).

Naturally the Abāḍites object energetically to the name of heretics which the orthodox sects give them. They claim that they alone have preserved the pure doctrine of Islām and maintain that theirs alone amongst the seventy-three Mussulman sects, has the right to salvation.

As was said above, the starting point of the falling away of the *Ḳhawāridj* was the difference of opinion with ‘Alī at the time of the arbitration. Without contesting the legitimacy of the first four caliphs as the *Šhī‘ites* do, they insist that the only impeccable examples after the Prophet were Abū Bekr and ‘Omar. ‘Othmān has not followed

in their footsteps; the Abādites carefully point out in their books what they call his innovations.

Mussulmans are required to officiate as Imām when they have the necessary strength and knowledge to do so; it is not necessary that the Imām should be a Kuraishite; it is enough if he be virtuous and pious and rule in conformity with the Korān and the Sunna; if they deviate from them they must be deposed.

The Korān is the word of God, created by Him. God could not be seen in Paradise.

Recompenses and punishments in the other world are both eternal; Hell will not be destroyed any more than will Paradise.

God pardons venial sins; but grievous sins cannot be pardoned unless they are blotted out by repentance.

It is the duty of every Mussulman to enjoin the Good and reprove the Evil as far as he is able.

All Mussulmans are strictly compelled to acknowledge their solidarity which they express by word and action, but the individual who acts contrary to the prescriptions of the religious law loses all claim on the friendship of his co-religionists and should be treated as an enemy until he performs the act of repentance. There is a kind of excommunication which has grave religious and civil consequences.

The Abādites of Algeria effect a great austerity in moral, at least in the *kṣūr* of the Mzāb, where they cannot get away from the tyrannical supervision of the *Tolbā*. In the towns of the Algerian Tell, where they congregate for the purposes of commerce, the practice is not always in accordance with the theory.

It must, however, be admitted that generally they keep their beliefs very jealously. Except for the exigencies of their very brisk commerce, they do not mix with orthodox Mussulmans; their marriages with the latter are rare exceptions and are reprobated by the whole community. This puritanism, be it sincere or pharisaical, has formed them into a homogeneous and compact group, which is very clearly distinguishable by its behavior, character and tendencies amidst the orthodox Arabs or Berbers of Northern Africa.

Bibliography: R. Basset, *La Zenatia du Mzab, de Ouargla et de l'Oued Rir*; idem, *Les sanctuaires du Djebel Nefousa*; A. de Motylinski, *Les livres de la secte abadite*; idem, *l'Aqida des Abadhites (Recueil de Mémoires et de Textes publié en l'honneur du XIV^e Congrès des Orientalistes etc., pp. 409 et seq.*

(A. DE MOTYLSKI.)

ABĀKĀ, second Mongol (Ilkhān) prince of Persia (1265—1282), born in Mongolia in March 1234. He came to Persia with his father Hūlāgū [q. v.] in 1256, and, after the death of the latter, was elected as prince by the representatives of this dynasty; five years later, the great khān Khubilai confirmed his election. The struggle with the Mamlūks of Egypt, begun by Hūlāgū, was continued by Abākā, but unsuccessfully, although the Mongols of Kipčāk, who had formerly been allied with the Mamlūks, had at the beginning of Abākā's reign made a treaty of peace with their congeners of Persia. Before this, in 1266, Abākā had had a wall built from the farther side of the Kūra to protect himself against incursions from the north; his vizier Shams al-Dīn subdued the tribes of the Caucasus in 1278. In order to

enable himself better to fight against the common enemy, Abākā tried to establish relations with the Western Christians, the natural enemies of the Mamlūks, and his ambassadors appeared at Lyons in 1274 and at Rome in 1277. These overtures were received with joy in Europe: Abākā received letters from King Edward I of England (1274), and from Popes Clement IV (1267), Gregory X (1274) and Nicholas III (1277). Previously he had married in 1265 a Greek princess. They did not, however, succeed in organizing any combined action against Egypt; the Mamlūks kept the upper hand against the Mongols as well as against the crusaders. In 1266, 1273 and 1275 they invaded Armenia Minor, and in 1277 they occupied a part of Asia Minor, although for a short time only. In the same year they defeated a Mongol army near Albistān. In 1280 the Mongols penetrated into Syria and destroyed Aleppo; but in the following year Abākā's brother, Mengü-Timur, sustained a notable defeat between Ḥamāt and Ḥimş (Emessa) at the hands of the Mamlūks. On the other hand, Abākā's troops met with great success in the East; an invasion by a large Čagatai army under Burāk was in 1270 victoriously repulsed near Herāt. In order to make such attacks more difficult in the future, Abākā took advantage of the disturbances which had broken out in Transoxania, and in January 1273 had the town of Bokhārā, which served as a base of operations and a secure support for the invading armies, destroyed. A Čagatai prince, Tekuder (often called *Niguder* on account of a faulty reading), who had come from Persia with Hūlāgū and been given by him a part of Georgia in fief, tried to join his congeners at the time of the invasion of Burāk, but he was defeated. The hordes under his command got a footing in the eastern portion of the empire, devastated the province of Fārs during the lifetime of Abākā (1279), and for a long time disturbed Khorāsān and the neighboring countries. At home the reign of Abākā was on the whole peaceable. Extensive reductions were made in the taxes in favor of impoverished country people. Like almost all the Mongol princes, Abākā was given to drink. He died on the 1st April 1282 of an illness which seems to have been *delirium tremens*. His successor was his brother Tekuder (whose Mussulman name was Aḥmed). Mention will be made elsewhere of Abākā's vizier Shams al-Dīn and of his brother 'Alā' al-Dīn [see DJUWAINI].

Bibliography: D'Ohsen, *Hist. des Mongols*, iii. 413—549; Hammer-Purgstall, *Gesch. d. Ilchane*, i. 245—319; idem, *Gesch. Wassafs*, i.; Howorth, *Hist. of the Mongols*, iii. 218—284.

(W. BARTHOLD.)

ĀBĀN (P.), name of the eighth month of the moveable solar year of the Persians, as well as, in the same calendar, of the tenth day of each month. To prevent confusion the month is called „Ābān-Māh“ (the month of Ābān) and the day „Ābān-Rūz“ (the day of Ābān). [See TA'RIKH.]

(E. MAHLER.)

ABĀN B. 'ABD AL-ḤAMĪD (*Fikr*: Ḥumaid) AL-LĀḤIKĪ (i. e. son of Lāḥik b. 'Ufair), also known as AL-RAḲĀSHĪ, because his family was under the patronage of the Banū Raḳāsh, Arab poet, died in the year 200 (815-816). He was a friend of the Barmakides, for whom he put into verse the *Kalila wa-Dimna* [q. v.]. He ap-

plied himself also to the same kind of work with other writings, particularly Persian and Hindoo: e. g. *Sirat Ardashir*, *Sirat Anushirwân*, *Kitâb Bilawhar wa-Budâsif*, *Kitâb Sindbâd*, and *Kitâb Mazdak*. Besides this he wrote a cosmogonical poem entitled *Dhât al-Hulal*, a work on the wisdom (*hilm*) of the Hindoos, and another on fasting and meditation; these works are all lost. Like almost every Arab poet he wrote panegyrics, elegies and satires. With regard to the former two, there can be cited a panegyric of the 'Abbāsides, in which he argues against the pretensions of the 'Alīdes to the succession, and an elegy, which is still extant, on the Barmakides. The former poem brought him into favor with the caliph Hārūn al-Rashīd, who rewarded him with 20000 dirhems. In his satires he attacked his contemporary poets and the celebrated grammarian Abū 'Ubaida. Many members of his family, his son Hāmdān for instance, also distinguished themselves by their poetic skill.

Bibliography: *Fihrist*, i. 119, 163; *Aghānī*, xx. 73—78; Goldziher, *Muhamm. Stud.*, i. 198 *et seq.*; ii. 101; *Verhandl. d. VII intern. Orient.-Congr.*, Sem. Sect. (Vienna, 1888), pp. 118 *et seq.* (M. Th. HOUTSMA.)

ABÂN B. 'OTHMÂN B. 'AFFÂN, governor, son of the third caliph. His mother was called Umm 'Amr bint Djundab b. 'Amr al-Dawsiya. Abân accompanied 'Ā'isha at the battle of the Camel in Djumādā I 36 (November 656); on the battle terminating otherwise than was expected, he was one of the first to run away. On the whole, he does not seem to have been of any political importance. The caliph 'Abd al-Malik b. Marwān appointed him as governor of Medina. He occupied this position for seven years; he was then dismissed and his place was taken by Hishām b. Ismā'īl. Abân owes his celebrity not so much to his activity as official at the service of the Umayyads as to his wonderful knowledge of Mussulman traditions. In this respect he was held in great esteem, and his *Maghāzī* (a biography of Muḥammed) is perhaps the oldest literary production on that subject. He was struck with apoplexy and died a year later at Medina in 105 (723-724) according to report, at any rate during the reign of Yazīd b. 'Abd al-Malik.

Bibliography: Ibn Sa'd, v. 112 *et seq.*; Nawawī (ed. Wüstenf.), pp. 125 *et seq.*

(K. V. ZETTERSTÉEN.)

ABANŪS (variants: *ābinūs*, *ābunūs*, *alnūs* and *ābnus*), ebony. This word is derived from the Greek ἄβνος (comp. also the Hebrew *hoben*, the old Egyptian *haben*) which passed to the Aramean (*abnūsā*) and from there to the Persian, Arabic, Turkish and other languages. Although ebony had been already well known in the old days by the Semites, who imported it from India and Ethiopia, it was very little used at the early times of Islām, on account of its rarity and the scanty requirements of artistic goods. Absolute faith must not be given to the story according to which, when the so called Mosque of 'Omar was being built at Jerusalem under the Umayyad caliph 'Abd al-Malik, the venerable rock was enclosed with a palisade of ebony. It is certain that this wood had been already used under the caliphs together with ivory in the manufacture of chess-men and dice in mosaics of the sort very often used later with great skill on furniture, doors, latice work and wainscots; many

examples of them may be seen at the Arab museum of Cairo.

In literature *abanūs* is not spoken of as a rich wood, but as a medicine. As early as the ninth century the Persians and Arabs knew it as such from the translations of Dioscorides and Galen; it was considered to be a useful astringent for phlyctenous inflammation and chronic catarrh of the eyes; it was also taken internally in the form of a powder for the bowels and stomach, and was dusted over burns. — According to Dioscorides, Abyssinian ebony was generally considered to be more efficacious than Indian. To the former were ascribed the properties which at the present time are only found in the wood of the *Diospyros* and *Maba* kinds of the East Indies, of the Indian Archipelago, of Madagascar, and of St. Mauritius; i. e. an intense black and a fineness of grain which almost makes it impossible to distinguish the fibre. The African species of ebony which the Arabs prefer, are nowadays rightly held in little estimation, and particularly the ebony tree of Abyssinia (*shadjar babanūs*) which according to Brehm (*Reisesk. in Nordostafrika*) is rather a shrub than a tree; its wood which is of an inferior quality, but fit for use, dries up and rots for want of being used.

Bibliography: Abū Manṣūr Muwaffāk, *Kitâb al-Abniya* (ed. Seligmann); Ibn al-Baitār, *al-Djāmi'* (Bulāq, 1291); translated by L. Leclerc in *Notices et Extraits des Manusc. de la Biblioth. Nation.*, xxiii. 1; Ḳazwīnī (ed. Wüstenf.), i. (J. HELL.)

ABARḲOBĀDH, or *Barḳobādh*, a district of the Babylonian department of the Tigris, a tract of land along the western frontier of Ahwāz (Khūzistān), between Wāsīt on the north and Baṣra on the south; see Streck, *Babylonien nach dem Arab. Geogr.* (Leyden, 1906), i. 15, 19. The name of this country is derived from that of the Sāsānide king Kawādh I (Ḳobādh; reigned from 488 to 531 A. D.); at any rate the first part of the name is *Abar* and not *Abaz* (nor *Abādh*), as the Arab geographers give it; comp. Nöldeke, *Gesch. der Perser u. Araber zur Zeit der Sasaniden* (Leyden, 1879), p. 146, note 2. The Persian *abar*, or *abr*, "a cloud" is often seen at the beginning of the names of places in Persia. Some Arab authors assert that Abarḳobādh is also the name of that district in which Arradjān is situated, but that appears to spring from a mistake.

(M. STRECK.)

ABARḲŪH, a town in Persia, north of Iṣṭakhr, about halfway between that town and Yezd. Another form of the name is *Abarḳūya*; the abbreviation *Barḳūh* (also *Warḳūh*) is often met with. In the Middle Ages the population of Abarḳūh was about the third of that of Iṣṭakhr; comp. P. Schwarz, *Iran im Mittelalter nach den arab. Geogr.* (Leipsic, 1896), i. 17 *et seq.*, and G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), pp. 284 *et seq.*, 294, 297. It still exists under the name of *Abargūh*; see A. de Bode in the *Journ. of the Roy. Geogr. Soc.* (London), 1843, p. 78, and H. L. Wells, in *Proceed. of the Roy. Geogr. Soc.* (London), 1883, p. 16.

(M. STRECK.)

AL-ABARZĪ 'AMĪD AL-DĪN AS'AD B. NAṢR AL-ANṢARĪ, poet and minister to Sa'd b. Zengī, the atābeg of Fārs, a native of Abarz, a canton of this province (Luṭf 'Alī Beg, *Ātesh-Kede*, p. 8), now *Abardj*, north of Shīrāz (Ḥādjdjī Mirzā Ḥasan

Fesāī, *Fārs-Nāme-i Nāsirī*, *Shīrāz*, 1313 = 1895-1896, ii. 170). He was sent by his master the atābeg as an ambassador to the sultan Muḥammed Khwārizm-Shāh, refused the offers which were made to him, succeeded Rukn al-Dīn Ṣalāḥ Kirmānī as minister and held his position until the death of the atābeg Saʿd. The son and successor of the latter, Abū Bekr, had him arrested on the charge of having held a correspondence with the king of Khwārizm and of having acted as a spy for him. He was shut up in the fortress of Ushkunwān, the state prison which rises above the ruins of Persepolis, and died there at the end of five or six months (Djumādā I or II 624 = April-June 1227), after having dictated to his son Tādj al-Dīn Muḥammed an Arabic ode of 111 verses (*al-kaṣīda al-ushkunwāniya*), which has made him famous and in which he deprecates his ill-fate. [See AL-AFZARĪ.]

Bibliography: Cl. Huart, *L'ode arabe d'Ochkonwān* (in the *Revue sémitique*, 1893, reprinted); W. Morley, *Hist. of the Atabeks*, p. 28; = Mirkhond, *Rawdat al-Safā*, iv. 174; Khondemir, *Habib al-Siyar*, ii. 4, 129; Waṣṣāf, p. 156.

(CL. HUART.)

‘ABASA (A.), title of the eightieth Sūra. [See KÖR’ĀN.]

ĀBASKŪN, or *Ābiskūn* and *Āboskūn*, a town situated on the south-east shore of the Caspian Sea, in the province of Djordjān, about a day's journey to the north-west of Astarābād, close to the mouth of the river Djordjān-Rūd. It was considered in the Middle Ages, if not as the most important, as one of the most important ports of the Caspian Sea, which for this reason was often called the Sea of Abaskūn; comp. Barbier de Meynard, *Diction. géogr. histor. et littér. de la Perse* (Paris, 1861), p. 1; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 379.

(M. STRECK.)

ĀBĀZA, Turkish name for the Abazes [see ABKĪHĀZ], given as a surname to many persons in Ottoman history who descended from those people.

1. ĀBĀZA PAŞA, taken prisoner at the defeat of the rebel Djanbulād, whose treasurer he was, was brought before Murād-Paşa and only had his life spared through the intercession of Khalīl, agha of the Janizaries, who, having become *kapūdān-paşa*, gave him the command of a galley, and conferred upon him the government of Mar’ash when he was promoted to the dignity of grand vizier. Later he became governor of Erzerūm and planned to destroy the Janizaries; those in his province lodged a complaint against him; he was deposed, but refused to obey the orders of the Porte (1032 = 1623); he levied taxes and raised troops on the pretext of avenging the death of the sultan ‘Othmān II, marched upon Angora and Siwās, and took Brusa, but did not succeed in seizing the citadel. In 1033 (1624), the grand vizier Hāfiz Paşa defeated him in a battle near Ғaisāriya, at the bridge across the Ғara-şū, owing to the defection of Taiyār Paşa and the Turkomans. Ābāza took refuge at Erzerūm, of which he succeeded in having himself made governor on condition that he should admit a guard of Janizaries into the fortress. In 1036 (1627), suspecting that the expedition against Akhiska was in reality directed against himself, he massacred a great number of the Janizaries belonging to the army. His old master Khalīl besieged Erzerūm in

vain and was obliged to retreat because of the snow (1037 = 1627). In the following year, the Bosnian Khosrēw Paşa, having been made grand vizier, again besieged him and forced him to capitulate after a fortnight's siege; the rebel was granted his pardon and the government of Bosnia. There he again persecuted his enemies, the Janizaries, was deposed and went to Belgrade, where on a hill to the south of the town he erected Ābāza Kiōshki. Then he was sent to Widdin and commanded the troops who invaded Poland (1633). Being honored with the confidence of Murād IV, he accompanied him to Adrianople when preparations were being made for a new campaign against Poland; but his success excited envy; reports, having been cleverly disseminated, estranged the sultan, who had him executed (29th Şafar 1044 = 24th August 1634).

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, iv. 569, 582; v. 26, 83, 173 et seq., 189 et seq.; Muṣṭafā-Efendi, *Natā’idj al-Wuḳū’āt*, ii. 48, 82; Ewliya Efendi, *Travels*, i. 119 et seq.

2. ĀBĀZA HASAN had been given the command of the Turkomans of Asia Minor as a recompense for his capture of the rebel Haidar Oghlu. Having been dismissed for no reason, he revolted in his turn, held the country between Gerende and Bolu, defeated the old bandit Ғatirdji Oghlu who had been sent to fight against him, and submitted on condition that he should have the title of *voivode* of the Turkomans; later as the result of complaints lodged against him, he was imprisoned in the Seven Towers and was only released by the elevation of Behayī to the position of Shaikh al-Islām (1062 = 1652); his friend conferred on him the sandjaḳ of Okhri. When Ipshīr Paşa, who was also one of the Abaza nation, was made grand vizier by Muḥammed IV, he sent for him. At his execution he remained faithful to him, returned to Asia Minor with the remainder of his troops and regained the office of *voivode* of the Turkomans (1065 = 1655). He settled at Aleppo and committed such ravages in Syria that the Diwān wanted to have him banished from the empire; the grand vizier, Sulaimān Paşa, however, confirmed him in his position of governor and entrusted the defenses of the Dardanelles to him. In 1066 (1656) he was sent to Diyār Bekr as governor. Two years later he rebelled, put himself at the head of a considerable army under the pretext of demanding the dismissal of Muḥammed Kiōprülü, at that time grand vizier, and threatened Brusa. In the neighborhood of Ilghin he completely defeated Murtadā Paşa, who had been sent against him (15th Rabīʿ I 1069 = 11th December 1658); but he fell into a trap which had been set for him, left ‘Aintāb for Aleppo to make terms for his submission and was treacherously assassinated there.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, v. 481, 560 et seq., 563, 575, 634, 651; vi. 35 et seq., 51 et seq.

3. ĀBĀZA MUḤAMMED PAŞA was the beilei-bei of Mar’ash when, during the campaign against the Russians (1183 = 1769), he was ordered to act in concert with the khān of the Crimea. He commanded the fortress of Bender and received the third *tugh* in recompense for the part he had taken in raising the siege of Choczim. Having been entrusted with the defense of this place and

seeing himself abandoned by the Ottoman troops, he fled and was commissioned to defend Moldavia, which he failed to accomplish. At the battle of Kaghul (1st Aug. 1770), he commanded the right wing; after the defeat of the Turks he took Ismāʿīl. Having been made governor of Silistria, he was dismissed after having squandered the money given to him for the purpose of raising troops, and was exiled to Kustendil. At the time of the conquest of the Crimea and the flight of Selīm-Gerāi he refused to land the few troops he was bringing up and returned to Sinope; he was decapitated (1185 = 1771).

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, viii. 341, 348, 369, 387; Wāṣif-Efendi, in *Précis historique de la guerre des Turcs contre les Russes*, by P. A. Caussin de Perceval, pp. 23, 31, 37 *et seq.*, 59, 103, 111, 148, 167. (CL. HUART.)

ABB. [See IBB.]

ʿABBA. [See ʿABĀʾ.]

ʿABBĀD B. ZIYĀD, governor, nephew of the caliph Muʿāwīya I. His uncle made him governor of Sijīstān and he occupied the position for seven years. He undertook expeditions against the East and conquered Kandahār. Yazīd b. Muʿāwīya, on succeeding his father, dismissed him in 61 (680-681), and in his place appointed his brother Salm b. Ziyād as governor of Sijīstān and Khorāsān.

Bibliography: Tabarī, ii. 191 *et seq.*; Belādhorī (ed. de Goeje), pp. 365, 397, 434; Ibn Kṭaiba (ed. Wüstenf.), p. 177; *Aghānī*, xvii. 53 *et seq.* (K. V. ZETTERSTĒN.)

ʿABBĀDĀN, the most southern town of Babylonia. Originally it was on an island in the Persian Gulf and was still there in the tenth century; but now it is more than twenty miles from the coast; comp. G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), pp. 44, 48 *et seq.*; idem, in the *Journ. of the Roy. As. Soc.*, 1895, p. 302; Ch. Schefer, *Sefer-Name* (Paris, 1881), pp. 245 *et seq.*, and especially note 2 on page 245. As to the situation of ʿAbbādān, comp. especially H. Wagner, in the *Nachr. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, Phil.-hist. Kl., 1902, fasc. 2, p. 255. (M. STRECK.)

ʿABBĀDĀNĪ, twisted rush work, deriving its name from ʿAbbādān, although it is made in other places, Egypt for example. See A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, ii. 298.

AL-ʿABBĀDĪ. The following persons are known under this *nisba*:

1. ABŪ ʿĀSIM MUHAMMED B. AHMED B. MUHAMMED B. ʿABD ALLĀH B. ʿABBĀD AL-ʿABBĀDĪ, often called *al-Kāḍī ʿl-Harawī*, celebrated *Shāfiʿite* jurisconsult, born in 375 (985) at Herāt and died there in *Shawwāl* 485 (1066). He undertook distant travels and wrote several works, the titles of which are enumerated by Ibn Khallikān.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N^o. 558; Wüstenfeld, *Schāfiʿiten*, p. 204; Brockelmann, *Gesch. d. arab. Litter.*, i. 386.

2. KUTB AL-DĪN ABŪ MANŠUR AL-MUẒAFFAR B. ARDŠĪR AL-ʿABBĀDĪ (so called from his birth-place, Sindj ʿAbbād, in the district of Merw), celebrated preacher, born in 491 (1098) and died in 547 (1152). He studied at Nisābūr, then came to Bagdad, where his oratorical talent won him the favor of the caliph, who entrusted him with diplomatic missions.

Bibliography: Ibn Khallikān, N^o. 733;

Recueil de textes relat. à l'hist. des Seldjoucides, ii. pref., p. 32; *Journ. of the Roy. As. Soc.*, 1902, p. 790.

3. RADĪ AL-DĪN ABŪ BEKR B. ʿALĪ B. MUHAMMED AL-HADDĀD AL-ʿABBĀDĪ AL-MĪSĪRĪ AL-ḤANAFĪ, died at Zabīd in 800 (1397). He wrote commentaries on the Korān and on other theological-jurisprudential works.

Bibliography: Brockelmann, *loc. cit.*, ii. 189; comp. i. 175, 525.

(M. TH. HOUTSMA.)

ʿABBĀDIDES, Arabic dynasty of Seville, which reigned from 414 (or 422) to 484 = 1023 (or 1031)—1091. The ʿAbbārides founded the most important and brilliant principality amongst the numerous little states which arose in the eleventh century on the dismemberment of the Mussulman empire in Spain after the fall of the Umayyad caliphate of Cordova (422 = 1031). These petty kings were called *Reyes de Taifas*, in Arabic: *Mulūk al-Ṭawāʾif*, like the dynasties founded by the successors of Alexander. The founder of the dynasty was the kāḍī Abu ʿl-Kāsim Muḥammed I b. Ismāʿīl, of the Yemeno-Lakhmite family, ʿAbbād (414—434 = 1023—1042), which emigrated from Syria. His son and successor was Abū ʿAmr ʿAbbād b. Muḥammed *al-Muʿtaḍid* [q. v.] (434—461 = 1042—1068), who was succeeded in his turn by his son, the poet king, Abu ʿl-Kāsim Muḥammed II b. ʿAbbād *al-Muʿtamid* [q. v.] (461—484 = 1068—1091). The latter was de-throned by the Almoravides and died in captivity at Aghmāt, Morocco, in 1095.

Bibliography: Dozy, *Scriptorum Arabum loci de Abbādidis* (Leyden, 1846—1863); idem, *Hist. des Musulmans d'Espagne* (ib., 1861; German edition, Leipsic, 1874); comp. also A. F. von Schack, *Kunst und Poesie der Araber in Spanien und Sicilien*, 2^d ed. (Stuttgart, 1877), i. 235 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, ii. 589 *et seq.*

(C. F. SEYBOLD.)

ʿABBĀS I, surnamed the Great, king of Persia of the Ṣafawī dynasty, son and successor of Muḥammed Khudābende, was born in 965 (1557) and died at Farāḥābād on the 19th Djumādā I 1037 (27th January 1628), after a reign of forty-three years. He revolted against his father at Herāt, took Kāzwīn and was from that time recognized as the sovereign (995 = 1587). He reorganized the State, which, in the feeble hands of Ismāʿīl II and of his father, was on the point of ruin, created regiments of troops whom he paid from the royal treasury and called by the Turkish name of *tüfenkī* (fusiliers); in imitation of the Janizaries, they were recruited from Christian Georgians and Armenians converted to Islamism. He formed, to serve him as a body-guard and to diminish the importance of the seven tribes Kizil Bāsh, the support of the first Ṣafawī, a new Turkish tribe bearing the name of *Shāh-sewen* („who love the king“). He fought against the Özbegs, who had seized upon Meshhed, and inflicted upon them, in 1597, near to Herāt, a sanguinary defeat from which few escaped. He vanquished the Ottoman Turks at Sufyān, near Tibrīz, which capitulated as did Erivan and Kārs (1012 = 1603). He directed the battle against the Ottomans, commanded by Djighāl Oghlu, in the neighborhood of Sīs (1015 = 1606). The peace concluded at Sarāw (1027 = 1618), conditional on an annual

delivery of a hundred loads of silk, was not of long duration, for he took from the Ottomans Bagdad and the sacred Shī‘ite towns of Kerbela’ and Najāf or Meshhed ‘Alī (1033 = 1623), Mosul, and Diyār Bekr; Georgia was occupied by his troops. In another direction, with the support of the East Indian Company, which lent him the co-operation of an English fleet, he took the islands in the Persian Gulf, including Ormuz, from the Portuguese; in place of this old factory he substituted Gūmrūn to which he gave the name of Bender-i ‘Abbās (the port of ‘Abbās) which it bears to this day.

His part in the internal administration of his empire was not less important than that which he played abroad. He built roads, namely the highway which traversed Māzanderān, bridges, palaces and caravanseras; among the remarkable works carried out in his reign, especial mention is made of the monumental buildings at Ispahān: the Great Mosque, the palace of Čihil-sutūn (forty columns), the Čār-bāgh (four gardens) and the great bridge of Zende-rūd, and in Māzanderān: the palace Djihān-numā at Farahābād, that of Sefer- (or Seff-) ābād between Sarī and Astar-ābād, etc. He established the security of intercommunication by the pitiless hunting down of brigands. He caused the Armenian population of Djulfa, a town on the Araxes, to be removed to Ispahān, and this population built there a quarter which still bears the name of Djulfa. He was favorable to foreign monastic establishments such as that of the Carmelites at Ispahān. Desirous of establishing relations with the European powers, he welcomed two English gentlemen, Sir Anthony and Robert Sherley, who had come to his court as simple travellers; he made use of their co-operation to teach his troops discipline and artillery drill; he entrusted to Sir Anthony, in company with Hasan Bei, a diplomatic mission, having for its object the uniting of Europe in a league against the Ottomans. A Roman gentleman, Pietro della Valle, was also employed and accompanied him to the siege of Gūmrūn.

Despite the great qualities that he possessed, he was yet cruel; at the beginning of his reign he did not hesitate to have Murshid Kulī Khān, to whom he owed his elevation, put to death (994 = 1586), and later he had his eldest son Šafī Mīrzā, whose popularity he feared, assassinated. He gave the order for the massacre of the population of Sukhūm, which had become too numerous for the liking of its governor; this order through chance circumstances was not carried out.

Bibliography: Iskandar Munshī, *Tārīkh-i ‘Ālam-ārā-i ‘Abbāsī* (Teheran, 1897); comp. Fr. von Erdmann, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xv. 457 *et seq.*; Haentzsch, *ib.* xviii. 669 *et seq.*; Cl. Huart, *Hist. de Bagdad*, pp. 55 *et seq.*; Pietro della Valle, *Voyages*, ii. 412; iii. 318 *et seq.*; iv. 26 *et seq.* (Paris, 1745); Garcias Silva Figueroa, *De Rebus Persarum Epistola* (Antverpiæ, 1620); *Ambassade en Perse*, translated from the Spanish by De Vicfort (Paris, 1667); Sherley, *A True Report of Sir Anthony Sherley's Journey* (London, 1600); Will. Parry, *A New Discourse* (*ib.*, 1601); *The Three Brothers* (*ib.*, 1825); *Relation d'un Voyage en Perse par un Gentilhomme de la suite du Seigneur Scierley* (Paris, 1651); Ridā

Kulī Khān, *Rawḍat al-Šafā-i Nāširi*, viii. 95 *et seq.* (CL. HUART.)

‘ABBĀS II, son of Sām Mīrzā (Shāh Šafī) and great-grandson of ‘Abbās I, was born in 1043 (1633), died in 1077 (1666) at Dāmāghān, and was buried at Kūmm. He ascended the throne of Persia at the age of ten (1052 = 1642), he saw a reaction of religious intolerance introduced against the abuse of wine which had been encouraged by the example of his predecessors, but the severe measures adopted by his ministers were unable to put a stop to it. ‘Abbās II, as he grew older, returned to the drunken habits of his ancestors. He retook Qandahār and received as guests the Özbek chiefs, who had been driven out by the revolutions. He sent back Tahmūras Khān, prince of Georgia, who had made war upon him, safe from harm (1070 = 1659). Worn out by debauchery, he was only thirty-four years of age when he died. It appears that he was a poet, and a verse of his composition is quoted.

Bibliography: Ridā Kulī Khān, *Madjma’ al-Fuṣṣṣā*, i. 40; *Rawḍat al-Šafā-i Nāširi*, viii. 193 *et seq.* (CL. HUART.)

‘ABBĀS III, Šafawī prince, was born in 1145 (1732) and died at Ispahān in 1149 (1736). He was placed on the throne by Nādir Shāh after the conqueror had dethroned Tahmāsp by stratagem and had exiled him to Khorāsān (1145 = 1732). He was then a child of eight months. During his reign, Nādir besieged Bagdad and took Georgia and Armenia (1147 = 1734). On his premature death, Nādir seized the opportunity of assuming the title of Shāh himself.

Bibliography: Ridā Kulī Khān, *Rawḍat al-Šafā-i Nāširi*, viii. 221 *et seq.* (CL. HUART.)

‘ABBĀS I, viceroy of Egypt (1848—1854), born in 1816 at Djidda, where his father Tūsun Pasha, son of Muḥammed ‘Alī, had stayed to take part in the campaign of Ibrāhīm Pasha against the Wahhābites. ‘Abbās was his grandfather's favorite, although the beginning of that brutality of character which he later showed so strongly could already be seen in his childhood.

Having been at a very early age entrusted with important offices, he behaved as a full-blooded despot of the best oriental type. Ibrāhīm Pasha died in 1848 after a long illness, eight months before Muḥammed ‘Alī, who had fallen into idiotcy. The Porte recognized ‘Abbās as the successor of Ibrāhīm, but, seeing how young and inexperienced the new viceroy was, wanted to take the opportunity to strengthen the supremacy of the sultan over him in Egypt. The English wanted to construct a railway between the Nile and the Red Sea; ‘Abbās was favorable to this project, but this was a formal violation of the firman of 1841, which stipulated that the hereditary pasha of Egypt was bound to ask the consent of the Porte in all important affairs. On the 4th September 1851, a severe note of the Porte reminded him of his obligations and he was forced to yield. Moreover the Porte required of him that he should enforce in Egypt the fundamental state-laws of the Ottoman empire (*tanzīmāt*), and a commission was appointed to formulate the modifications which might be necessary in Egypt for that purpose. The work of this commission having proved futile, the sultan, in 1852, sent the clever Fu‘ād Efendi, who obtained permission from ‘Abbās that the

order with regard to the enforcement of the *tanẓīmāt* in Egypt should be read in public. He was rewarded for his complaisance and financial support by being granted, first for seven years and later for life, the right of having condemned murderers executed, that of exacting statute labor and military service, and the control over the Muḥammed ‘Alī family, which the suspicious and despotic ‘Abbās had already treated with great cruelty. The diplomatic victory of the Porte had therefore been a mere formality. During the Crimean war, ‘Abbās acted loyally towards the sultan, at whose disposal he placed 15000 men and the Egyptian fleet.

As to the internal government of Egypt, ‘Abbās acted as a narrow-minded and stupid fanatic. He gave up the costly experiments of his two predecessors to introduce European civilization into his country, only it was not from any economical motive, but purely out of hate of the Franks and his hostility to culture. He became more and more suspicious and hard-hearted and he retired to the castle Benha ‘l-‘Asal, which he possessed in the desert not far from Cairo. There he died suddenly in July 1854, having most probably been poisoned. His uncle Sa‘īd Pasha, fourth son of Muḥammed ‘Alī, succeeded him.

(J. OESTRUP.)

‘ABBĀS II (ḤILMī), khedive now reigning in Egypt, son of Tawfīk Bei (Pasha) and of his wife, Emīne Hānum, was born on the 1st Dju-mādā II 1291 (16th July 1874) in the palace of Nimre Telāte at Alexandria. He received a well cared for education, semi-Oriental and semi-European. In 1887 his father, who had become viceroy in 1879, first thought of sending him with his brother Muḥammed ‘Alī (born 1292 = 1875) to Potsdam, but gave up the project from political motives and chose the Theresianum of Vienna. The two brothers there received a sound education suited to their position.

The father died suddenly on the 7th January 1892, and on the following day ‘Abbās was approved of by the Porte as his successor. He arrived at Cairo a few days later. The firmān of the Porte for his inauguration, dated the 27th Sha‘bān 1309 (27th March 1892), was solemnly read at Cairo on the 14th of April. The tenor of this firmān had already caused the exchange of notes between Sir Evelyn Baring (later Lord Cromer), who represented the English government, and the Egyptian government. ‘Abbās, influenced by counsellors, several of whom were not Egyptian, took up a political attitude hostile to England without taking into account the situation brought about by the events of 1882, nor of the anglicization of the internal politics of the country which had for several years been firmly and perseveringly carried on by Lord Cromer. Continual friction was the result. In the month of April, Sir Grenfell, serdār of the Egyptian troops, had to retire and was replaced by H. Kitchener. The new „national“ feeling showed itself in various ways, by the newspapers, by the charitable societies, by the preference shown to the Arabic tongue, and by the purism of language. One year after the accession of ‘Abbās, the antagonism between him and the power which occupied the country burst out with violence.

‘Abbās desired to replace the sickly President of the Council, Muṣṭafā Pasha Fahmī, by Fakhrī Pasha,

a cultured man, but a pure stubborn Turk. Lord Cromer rejected the latter and insisted upon being consulted on every appointment that might be made. The quarrel became so bitter towards the middle of January 1893 that it almost came to mobilizing the army of occupation. It did not, however, reach so far; on the 18th January, the Riyād (Riyāz) Pasha ministry was accepted by the two parties; an unsuitable adviser of ‘Abbās, the Swiss Rouiller Bei, was given leave to depart and finally dismissed, and the English army of occupation was re-enforced. The conflict, however, lasted for a long time on various points, on the administration, on the press, and on education. ‘Abbās went to Stamboul in July, hoping to secure the support of the Porte, but returned without having obtained what he desired. The Egyptian petition to the sultan was labor in vain. Among the manifestations of the press of the Arab party of that period, the radical *Ustādḥ* and the letters of the Saiyid al Bakrī and of the „Fallāḥ“ Sulaimān Hazzā which were published in *The Times*, are worthy of mention. The quarrel gradually lost its bitterness. After 1894, ‘Abbās has been in the habit of going on a journey to Europe every year, usually to Switzerland, France and England.

One must not conclude from the check which ‘Abbās suffered in his first plunge into politics that he is a man without gifts or talent; he has learned too much by being in contact with Europe to fall back into the oriental narrow-mindedness; he is a sincere Mussulman, but sets the spirit of the religion above the form. He has literary taste and speaks Turkish, Arabic, French, German and English. He enjoys life in the country and in the desert immensely, and loves beautiful horses and costly camels, which he attracts to his stables. He would certainly be a man who could do useful work for the intellectual and social progress of his people, if the political situation in which he lives did not condemn him to inaction.

(K. VOLLERS.)

‘ABBĀS, lord of the city of al-Raī, and an influential emīr under the last Seldjūkides, put to death in 541 (1147) by order of Sultan Mas‘ūd. As a slave of the emīr Dīawhar, he had governed al-Raī in his master's name; the latter having been assassinated by the Ismā‘īlites, ‘Abbās took possession of the town in 534 (1139) and, to avenge Dīawhar, he made a war of extermination against the Ismā‘īlites, of whom it is said he killed a hundred thousand. He became, with Būzābeh [q. v.] and ‘Abd al-Raḥmān Ṭaghairak [q. v.], one of the most powerful emīrs of the Seldjūkide empire, against whom even the sultan could make no head. At last he got rid of Ṭaghairak, whom he caused to be assassinated, and then summoned ‘Abbās to come to him and had him put to death.

Bibliography: Recueil de textes relat. à l'hist. des Seldjoudes, ii. 191 et seq.; Ibn al-Athīr (ed. Tornb.), xi. 50 et seq.

(M. TH. HOUTSMA.)

AL-‘ABBĀS. B. ‘ABD AL-MUṬṬALIB, surnamed ABU ‘L-FADL, uncle of Muḥammed. He was only three or, according to Ibn Ḥadjar, two years older than the latter. He was a merchant and, differing in this very much from his brothers Abū Ṭalīb and ‘Abd Allāh, he made a large fortune; he lent money at interest and possessed a garden at Ṭā‘if; according to Ibn Hishām (p. 953) and

Ṭabarī (i. 1739), he took in his commerce travels the style of a descendant of the ancient kings. It may therefore well be, as it is reported, that the right of supplying drink to pilgrims was conferred upon him; it is said that he put dried raisins from his garden at Ṭāʾif in Zamzam water. One must not, however, trust implicitly to the traditions current about him; for the partisans of the ‘Abbāsides have in the course of time invented many legends in his honor. The traditions agree in representing him as opposed to the religious movement initiated by Muḥammed, as long as the latter lived at Mecca. But he did not belong, however, to the implacable adversaries of the Prophet, and, when Abū Ṭālib died and he thereby became the protector of his nephew, it is not impossible, though by no means certain, that he defended his cause in the Assembly of ‘Akāba as tradition has it. An awkward fact is that he fought in the ranks of the Meccans at Badr and was taken prisoner. But to extenuate this enormity it was pretended that he had been forced by the Meccans to take part in this campaign against his will. Further, the story was embellished with different traits in his honor; e. g. it was said that he was taken prisoner by the help of an angel and that Muḥammed could not sleep from thinking that his uncle was in chains. Ibn Hishām uses the convenient method of passing over the story of his ransom in silence. It is further certain that having paid his ransom he returned to Mecca; but tradition explains this by pretending that he had really accepted Islām, but from motives of a pecuniary nature kept temporarily his conversion secret; tradition even goes so far as to say that he wished to settle at Medina and only remained at Mecca on the solicitations of Muḥammed. In order not to remain quite inactive, he not only protected there the followers of the Prophet but also, acting as a spy, revealed to his nephew the plans of campaign of his fellow-citizens, which is imputed to him as a great merit. As a matter of fact it is not only possible but quite probable that this man, being discreet and very indifferent to the religious side of the question, looked with increasing sympathy at the rapid development of his nephew's power, and in his heart felt disposed to make common cause with him. Thus it may well be that he did in reality manifest joy when they came in secret to tell him of the taking of Khaibar. When Muḥammed visited Mecca in the year 7 (628-629), ‘Abbās gave him his sister-in-law Maimūna to wife. The following year, when Muḥammed marched upon Mecca, ‘Abbās threw off all disguise and joined him before his arrival in front of the town; but the story that he then took Abū Sufyān under his protection is apocryphal. At Mecca Muḥammed confirmed him in his right to supply pilgrims with drink. In the battle of Hunain he kept at the Prophet's side, who was beholden to the power of his uncle's voice for the happy turn the fight took. According to Wākidi, he contributed from his purse to the fitting out of the great campaign against the Byzantines; he also took part in washing the Prophet's dead body. There is very little mention made of him after this. He accompanied Fāṭima when she went to Abū Bekr to claim her part of inheritance. He had his share in the great endowments of ‘Omar. In the reign of this caliph, he made a present of his house for the purpose

of enlarging the Mosque of Medina. But the story that he obtained rain during a severe drought through prayer must be considered to be an ‘Abbāsī legend. Considering how old he was at that time, it is very doubtful whether he was present in the Arab army east of the Jordan; but, it is said, he dissuaded ‘Omar from going in person to the theatre of war against the Persians. It is said that he fruitlessly endeavored to make ‘Alī accept his advice not to have any share in the election of ‘Omar's successor. He died at Medina in the year 32 (652-653) or, according to others, in the year 34 at the age of 88. The ‘Abbāsī caliphs descended from his son ‘Abd Allāh [q. v.].

Bibliography: Ibn Hishām (ed. Wüstenf.); Ibn Saʿd, iv. 1—22; Ibn Ḥajjār, *Iṣāba*, ii. 668 *et seq.*; Nawawī (ed. Wüstenf.), pp. 331 *et seq.*; Ṭabarī, i.; Belādhori (ed. de Goeje), pp. 6, 28, 56, 255; Yaʿkūbī (ed. Houtsma), ii. 47; Wākidi, *Kitāb al-Maghāzī* (Wellhausen); Goldziher, *Muhamm. Stud.*, ii. 108 *et seq.*; Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, iii. 21—27. (FR. BUHL.)

‘ABBĀS B. ABĪ ‘L-FUTŪḤ, his full name, AL-ʿAFḌAL RUKN AL-DĪN ABU ‘L-FADL ‘ABBĀS B. ABĪ ‘L-FUTŪḤ B. TAMĪM B. MUʿIZZ B. BĀDĪS AL-ṢINHĀDĪ, a descendant of the well known princely house of the Banū Bādīs [q. v.] of Northern Africa. He seems to have been born shortly before 509 (1115), for in that year he was still a nursling. His father, Abū ‘L-Futūḥ, was then in prison, and was banished in 509 to Alexandria, whither his wife Bullāra and the little ‘Abbās accompanied him. After Abū ‘L-Futūḥ's death his widow married ‘Alī b. Sallār, commandant of Alexandria and of Buḥaira, one of the most powerful lords of the Fāṭimide empire, which was then on the way towards dissolution. When, in 544 (1149-1150), the caliph al-Zāfir bi-Amr Allāh appointed the emīr Ibn Maṣāl to the position of vizier, which had for some time been vacant, Ibn Sallār revolted, marched upon Cairo at the head of his troops and forced the caliph to invest him with the vizierate. It is during these troubles that ‘Abbās appeared for the first time on the political scene; he took the side of his step-father and was entrusted by him with the pursuit of Ibn Maṣāl who had taken flight. Ibn Maṣāl fell, and, on the 23^d Dhū ‘l-Ḳaʿda of the above mentioned year (24th March 1150), Ibn Sallār made his entry into Cairo. During the following years, ‘Abbās lived at the court of Cairo, and his son Naṣr won considerably the favor of the caliph. In the beginning of 548 (spring of 1153), the garrison of Askalon, the last place the Fāṭimides still possessed in Syria, having according to custom to be relieved, ‘Abbās was made commandant of the new garrison. Before, however, coming to Syria, whilst still on Egyptian soil, at Bilbīs, he considered it useless to waste his strength to no purpose in defending an advanced post which could not be saved, and decided to assassinate his step-father and seize the vizierate. It is probable that in this he submitted to the influence of the Syrian emīr, Usāma b. Munqidh, who accompanied him. Usāma has left a circumstantial story of this intrigue as well as of the later events in the life of ‘Abbās; he does not in the least attempt to extenuate the doubtful part he played in this affair — he lived in a time of brazen-faced intrigues; — perhaps he even represents himself a little too strongly as the suggester and

head of what took place. Anyway, the result was that Naṣr, ‘Abbās’s son, returned secretly to Cairo, obtained the consent of the caliph, who idolized him, and assassinated Ibn Sallār on the 6th Muḥarram 548 (3^d April 1153). ‘Abbās returned as fast as he could and took possession of the vizierate, whilst Askalon, being strictly invested, fell into the hands of the Franks on the 27th Djumādā I 548 (20th August 1153). ‘Abbās did not enjoy the position he had won for long. As the caliph would have preferred his favorite Naṣr for vizier, the latter seemed to have thought of assassinating his father, and, on the other hand, ‘Abbās would seem to have been incited against Naṣr. The historical accounts we possess only reflect these psychological facts in a very indistinct manner. At any rate, Usāma acted as a conciliator, seeing that he must have been uncomfortable between two fires. He succeeded in bringing the father and son together in a common act, and they resolved to kill the caliph rather than risk being the victims of his machinations. Naṣr lured the caliph to his house and assassinated him on the last day of Muḥarram 549 (16th April 1154). Thereupon ‘Abbās charged the nearest male relations of the caliph with this crime; they were put to death and the minor son of al-Ẓāfir was placed upon the throne under the name of al-Fā’iz bi-Naṣr Allāh. These proceedings stirred up the court and the population; a message was sent to Ṭalā’i b. Ruzzīk, a highly valued military leader, who was then to the south of Cairo. ‘Abbās, abhorred on all hands, could not hold out and fled into Syria with Naṣr and Usāma. The Franks, having been warned, surprised them near al-Muwailīh and ‘Abbās was killed (23^d Rabī’ I 549 = 7th June 1154).

Bibliography: Usāma b. Munqidh (ed. H. Derenbourg), ii. 5, 13—20 (transl. and expl., i. 220 *et seq.*, 238—258); Ibn al-Athīr (ed. Tornb.), xi. 93, 94, 122, 125—128 (*Recueil des hist. or.*, i. 475, 486 *et seq.*, 490—494); Abu Shāma, *Kitāb al-Rawḍatāin* (Cairo, 1287-1288), i. 97 *et seq.* (*Recueil*, iv. 78 *et seq.*); Ibn Khaldūn, *Ibar*, iv. 74 *et seq.*; Abu ‘l-Fida’ (*Recueil*, i. 28, 30); Abu ‘l-Mahāsīn (*Recueil*, iii. 505 *et seq.*), according to Sibṭ b. al-Djawzī; Ibn Khallikān (ed. Wüstenf.), N^o. 496, 525; Makrīzī, *Khitaṭ*, ii. 30; Reinaud, *Extraits des hist. arabes, relat. aux guerres des croisades* (new edition), pp. 100 *et seq.*; Weil, *Gesch. d. Chalifen*, iii. 297 *et seq.*; Wüstenfeld, *Gesch. d. Fatimiden-Chalifen*, pp. 314 *et seq.*; Stanley Lane-Poole, *History of Egypt*, pp. 171 *et seq.*; Marcel, *Égypte*, chap. xi; Derenbourg, *loc. cit.* (C. H. BECKER.)

‘ABBĀS B. AL-AḤNAF. [See IBN AL-AḤNAF.]

AL-‘ABBĀS B. ‘AMR AL-GHANAWĪ, general and governor of note of the ‘Abbāsīde caliphs towards the end of the third century of the Hegira (about 900), known principally for the defeat suffered by him at the hands of the Karmathians, for his captivity and for his release. He was born in the country of Raḡḡa. Being the governor of Yamāma and Bahraīn, he was sent by the caliph al-Mu’taḍid, against the celebrated Karmathian general, Abū Sa’īd al-Djannābī, by whom, after a sanguinary battle, he was taken prisoner at the end of Raddjāb 287 (end of July 900). All the other prisoners were executed; he alone was spared to carry a message to the caliph. M. J. de Goeje (*Mémoire sur les Car-*

mathes du Bahrain et les Fatimides, 2^d ed., pp. 37 *et seq.*) has set out the details of this occurrence from the principal sources. Afterwards ‘Abbās did nothing else of importance; in 289 (901-902) he was one of Badr’s generals who, at the instigation of the caliph al-Muktafi, turned against him. He seems after that to have been temporary governor of the towns of Qumm and Kāshān near Iṣpahān. Toward the end of his life he was military prefect of Diyār Muḍar and had Raḡḡa for a residence, where he died in 305 (917-918). His name is connected with a Ḳaṣr al-‘Abbās mentioned by Yāqūt (*Mu’djam*, iv. 114 *et seq.*).

He must not be confounded with another ‘Abbās b. ‘Amr, whom Ṭabarī (iii. 2190) and Abū ‘l-Mahāsīn (ii. 195) mention as having accompanied the eunuch Mu’nis. The indexes make them one and the same person.

Bibliography: Ṭabarī, iii. 2193, 2196 *et seq.*, 2210; Arib (ed. de Goeje), p. 69; Ibn al-Athīr (ed. Tornb.), vii. 358; viii. 42, 344 *et seq.*; Abū ‘l-Mahāsīn (ed. Juyub. et Matth.), ii. 128; Ibn Khallikān (ed. Wüstenf.), N^o. 745; de Goeje, *loc. cit.* (C. H. BECKER.)

AL-‘ABBĀS B. AL-ḤASAN B. AḤMED B. AL-ḲĀSIM B. ‘ABD ALLĀH B. AYYŪB AL-DJARDJARĀYI ABŪ AḤMED, born in 250 (864), and assassinated in 296 (908), vizier of the caliph al-Muktafi bi-llāh from 291 (904) after the death of his predecessor, al-Ḳāsim b. ‘Ubaid Allāh [q. v.], and the rejection of ‘Alī b. ‘Isā. This choice was not a fortunate one, for ‘Abbās was an insignificant man who neglected his duties and occupied himself only in his pleasures; he also made many enemies through his haughtiness. He brought about his own fall by his opposition to Ibn al-Mu’tazz [q. v.] whom, during an illness of al-Muktafi, the majority of the influential officials wished to proclaim as the heir to the throne, which plans he succeeded in baffling. It was doubtless due to his influence that al-Muktafi, having recovered his health, appointed as his successor the insignificant al-Muqtadir bi-llāh; the latter on his accession to the throne in 295 (908) confirmed the vizier in his position. The partisans of Ibn al-Mu’tazz had not, however, given up their design; they resolved to rid themselves of the vizier and had him assassinated.

Bibliography: Hilāl al-Ṣābi’, *Kitāb al-Wuzarā’*; Arib (ed. de Goeje), pp. 19 *et seq.*; al-Fakhri (ed. Ahlwardt), p. 304; Weil, *Gesch. d. Chalifen*, ii. 539 *et seq.*; Loth, *Über Leben und Werke des ‘Abdallah ibn al-Mu’tazz*, pp. 24 *et seq.* (M. TH. HOUTSMA.)

AL-‘ABBĀS B. AL-ḤASAN (al-Ḥusain?) AL-ṢHĪRĀZĪ ABŪ ‘L-FADL. On the death of al-Muhallabī [q. v.] in 352 (963), he was entrusted by the Būyide Mu’izz al-Dawla with the care of the government conjointly with Ibn Fasāndjas. On the death of Mu’izz al-Dawla (356 = 967) he became vizier to the latter’s son Bakhtiyār, who, in 358, for the purpose of extorting money from him and his people, dismissed him for some time, but afterwards reappointed him to his office. Four years later (362 = 973), he was again dismissed and died shortly afterwards. Report says that during his vizierate he made himself hated through his extortions and violence.

Bibliography: Ibn al-Athīr (ed. Tornb.), viii. 405 *et seq.* (M. TH. HOUTSMA.)

AL-^cABBĀS B. AL-MA^mMŪN, pretender to the throne under al-Mu^tṭasim. His father, the caliph al-Ma^mmūn, appointed him in 213 (828-829) as governor of Mesopotamia and the neighboring frontier district, and he then showed great bravery in fighting the Byzantines. On the death of al-Ma^mmūn in 218 (833), his brother, Abū Ishāk Muḥammad al-Mu^tṭasim bi-llāh, by choice of the deceased, ascended the throne of the ^cAbbāsides. The army, which al-Ma^mmūn had collected against the Greeks, proclaimed, however, al-^cAbbās caliph, although he himself was not in the least disposed to comply with the wishes of his troops and took the oath of fealty to his uncle. After that, he went back to his army and succeeded in appeasing its discontent. Then the caliph, in order to strengthen his position, took many measures of precaution; he had the fortress of Ṭuwāna (Tyana) razed, stopped the war against the Byzantines and disbanded the army. Later, having organized some Turkish regiments as his guard, he loaded them with honors so far as highly to disaffect the Arab troops who had shown themselves sufficiently ill-disposed ever since the death of al-Ma^mmūn. ^cUdjaif b. ^cAnbasa, an Arab general in the service of al-Mu^tṭasim utilized this discontent for the purpose of organizing a conspiracy, the object of which was to assassinate the caliph and to put al-^cAbbās on the throne. The latter allowed himself to be persuaded; but the plot was discovered, and the conspirators paid for their attempt with their lives. Al-^cAbbās died in prison at Manbidj in 223 (838).

Bibliography: Tabarī, iii. 1081 *et seq.*; Ibn al-Aṭṭir (ed. Tornb.), vi. 286 *et seq.*. Weil, *Gesch. d. Chalifen*, ii. 296 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 520.

(K. V. ZETTERSTÉEN.)

AL-^cABBĀS B. MIRDĀS B. ABĪ ^cAMIR, surnamed ABU ^cL-^cABBĀS, Sulaimite poet, contemporary of Muḥammad. His father Mirdās having later married al-Kḥansā, the celebrated poetess of the same tribe, ^cAbbās was often called her son, but this is certainly a mistake. His family was in possession of the idol Ḍimād. This gave rise to a number of fables about the conversion of ^cAbbās, but without doubt he, like the rest of the Sulaimites, only embraced Islamism to comply with the solicitations of the Prophet. This took place in the year 8 (629-630); at the most, ^cAbbās paid homage to the Prophet some time before the mass of the Sulaimites. It is said that whilst he was still a pagan he abstained from wine. The very material motives of his conversion showed themselves after the taking of Mecca, in which ^cAbbās took part with a troop of heavy Sulaimite cavalry, about 900 strong (the numbers given vary from 700 to 1000), and the submission of the Hawāzin after the battle of Ḥunain, when the booty was used to recompense the men „with softened hearts“. ^cAbbās, as a neophyte, received his share, but was discontented with it, and he composed some sarcastic verses, by which he succeeded in increasing what fell to him. He seems to have retired later into the desert to live with his own people; it is at least stated that he did not settle either at Mecca or Medina. He and his son Ḍulhuma are spoken of as traditionists. He was still living in the time of ^cOmar I. Although no collection of his poetry has been preserved for us, several of them have

survived in *Aghānī* as also in Ibn Hishām's biography of the Prophet; many of these give accounts of the battle of Ḥunain, in which, as has been said, ^cAbbās had taken part. Comp. also Abū Tammām's *Ḥamāsa*.

Bibliography: Ibn Kṭaiba (ed. de Goeje), pp. 467 *et seq.*; Nawawī (ed. Wüstenf.), p. 333; *Aghānī*, xiii. 64 *et seq.* (N. RHODOKANAKIS.)

AL-^cABBĀS B. MUḤAMMAD B. ^cALĪ B. ^cABD ALLĀH, brother of the caliphs Abu ^cL-^cAbbās al-Saffāḥ and Abū Ḍja^far al-Manṣūr. ^cAbbās helped to retake Malatya in 139 (756), and three years later was appointed by al-Manṣūr as governor of Mesopotamia and the neighboring frontier district. He was dismissed in 155 (772); that does not prevent his name from figuring frequently in the history of the times which followed immediately, however little important his political part may have been. He especially and often distinguished himself in the wars against the Byzantines. In 159 (775-776) he was put at the head of the troops, which the caliph al-Mahdī mustered for an expedition against Asia Minor, and it was with great success that he acquitted himself of the charge committed to him.

Bibliography: Tabarī, iii. 121 *et seq.*; Belāḍhori (ed. de Goeje), pp. 184 *et seq.*; Yaḳūbī (ed. Houtsma), ii. 461 *et seq.*; Ibn al-Aṭṭir (ed. Tornb.), v. 372 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 35, 97.

(K. V. ZETTERSTÉEN.)

AL-^cABBĀS B. AL-WALID, Umayyad general, son of the caliph Walid I. ^cAbbās owes his celebrity principally to the energetic part he took in the continual struggles of the Umayyads with the Byzantines. With regard to the details, the Arab and Byzantine sources do not, certainly, always agree. In the early part of the reign of Walid I, he and his uncle, Maslama b. ^cAbd al-Malik, seized Ṭuwāna, the most important fortress of Cappadocia. The Mussulmans had begun to be discouraged and ^cAbbās had to display the greatest energy to succeed in stopping the fugitives and renewing the battle. The Greeks were forced to retire into the town which was immediately invested and had to surrender after a long siege. Arab historians give Ḍjumādā II 88 (May 707) as the date of the fall of the fortress, but the Byzantines put it two years later. With regard to the following period, the Arab chronicles mention many military expeditions undertaken by the two Umayyad generals, sometimes conjointly, sometimes by one independently of the other. The most salient facts, however, are the taking of Sebastopol in Cilicia by ^cAbbās, and of Amasia in Pontus by Maslama in 93 (712). In the following year, ^cAbbās seized Antioch in Pisidia. He continued to support Maslama faithfully in the subsequent battles. When, after the death of ^cOmar II, in 101 (720), Yazīd b. al-Muḥallab, the governor of ^cIrāk, fomented a dangerous insurrection, first ^cAbbās alone and then Maslama also were sent against him. Yazīd was killed in a battle against the caliph's troops in 102 (720), and tranquility was soon afterwards established. In the reign of Walid II, Yazīd b. al-Walid, the brother of ^cAbbās, who desired the throne, refused to be shaken by his remonstrances, and ^cAbbās found himself forced to acknowledge him. Later he was thrown into prison by the last Umayyad caliph, Marwān II; he died in 132 (750) in prison at

Hārūn from an epidemic which was raging there.

Bibliography: Ṭabarī, ii. 1191 *et seq.*; Ya'qūbī (ed. Houtsma), ii. 350 *et seq.*; Belādīhori (ed. de Goeje), pp. 170, 189, 369; Weil, *Gesch. d. Chalifen*, i. 510 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 415 *et seq.*; *Journ. of Hellenic studies*, xviii. 182 *et seq.*

(K. V. ZETTERSTÉEN.)

^cABBĀS EFENDI, eldest son of Bahā' Allāh [q. v.] and spiritual leader of the party among the Bābis that had rallied to his father, and who were therefore called the party of the Bahā'is. He assumed his dignity on the death of his father in 1892, and, like the latter, resided at Akka. He is spoken of in the writings of the Bābis under the mystic name of *Ghuṣn-i A'zam* (Branch of the Most High), and also under that of *Aka-yi Sirr Allāh* (Aka, Mystery of God). He wrote a history of the Bāb, published by Browne under the title of *A Traveller's narrative to illustrate the episode of the Bāb* (Cambridge, 1891); comp. Browne in the *Journ. of the Roy. As. Soc.*, 1892, p. 665.

(M. TH. HOUTSMA.)

^cABBĀS MĪRZĀ, eldest son of Faṭḥ 'Alī Shāh, born in Dhu'l-Hijja 1203 (Sept. 1789), in the small market-town of Newā, died on the 10th Djumādā II 1249 (25th October 1833). On his mother's side he was the grandson of Faṭḥ 'Alī Khān Qādjar Dāwālū. He had been named presumptive heir to the throne of the Qādjārs, with the title of *Nā'ib al-Saltāna*, but died, in his father's lifetime at Meshhed of a tumor on the kidneys, which had affected him for long time; this happened during the siege of Herāt by his son Muḥammed Mīrzā, who, in the following year, succeeded his grandfather, under the name of Muḥammed Shāh. European travellers who knew him are unanimous in their praise of the high qualities he possessed. He was passionately fond of military art and introduced European tactics amongst the troops of Adharbaidjān, which he commanded, entering the ranks himself as a simple soldier. He was very strict about discipline and attended to it himself; he had become very popular in the district of which he was the governor.

Bibliography: Muḥammed Ḥasan Khān, *Maṭla' al-Shams* (Teheran, 1301), Supplem., p. 5; Riḍā Kulī Khān, *Rawdat al-Ṣafā-i Nāsirī*, ix. 342; Dupré, *Voyage en Perse* (Paris, 1819), ii. 235; Maurice de Kotzebuë, *Voyage en Perse* (1819), pp. 131 *et seq.*; Amédée Jaubert, *Voyage en Arménie et en Perse* (Paris, 1821), pp. 170—174 (with portrait); *Journ. of the Roy. As. Soc.*, 1834, p. 322. Comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, ii. 401; xx. 294.

(CL. HUART.)

^cABBĀSA, daughter of the caliph al-Mahdī, sister of the caliphs Hārūn al-Rashīd and al-Hādī; it is to her that the locality Suwaikat al-^cAbbāsa owes its name. She had three husbands in succession, who all predeceased her; that inspired Abū Nuwās to write some satirical verses, in which he recommended the caliph, should he want to have a traitor killed, to marry him to ^cAbbāsa. Her name is connected with the fall of the Barmakides through the amorous intrigue with Dja'far b. Yahya 'l-Barmakī, with which she is credited. According to Ṭabarī, Hārūn could not deprive himself of the society of either his sister or Dja'far, so that, in order to have them both with him at the same time, he made them contract a purely

formal marriage. They, however, were not contented with the form alone; and when Hārūn learned that they had children, and was convinced that the reports in circulation about them were true, he caused Dja'far to be executed. — Some earlier historians than Ṭabarī do not mention this fact; especially it must be noticed that the commentaries on the verses of Abū Nuwās give the names of ^cAbbāsa's husbands, without mentioning that of Dja'far. Further, Ṭabarī, like the other chroniclers who repeat this story, only mentions it as one of the events which were reported to have been the cause of Dja'far's execution. Later chroniclers amplify the love story of Dja'far and ^cAbbāsa more and more, so that Ibn Khaldūn calls the truth of it in question, without, however, the arguments he employs to refute it being very conclusive. If one detail, found in the Persian Ṭabarī, must be believed, ^cAbbāsa was already forty years old when her relations with Dja'far began. It is quite certain that her second husband died eleven years before Dja'far, and these figures put all idea of a youthful romance out of the question. We may then reasonably look upon this anecdote as the product of popular imagination, which attempted to make the fall of this favorite minister poetical. This is the more likely in that pagan Arab stories contain a remarkably similar episode of the marriage of the minister of a king with the latter's sister; it was very easy to make Dja'far the hero of this story. What the greater number of authorities report on the subject of ^cAbbāsa is reported by some about two other fictitious sisters of Hārūn, Maimūna and Fakhīta! The older authorities say nothing about what happened to ^cAbbāsa after the death of Dja'far; it is only the later writers who have woven mysterious horrors about her end. The love of ^cAbbāsa and Dja'far has frequently appealed to the imagination of European as well as Arabian authors: in 1753 a French romance entitled *Abassaï* appeared, and then quite recently, in 1904 (Aimé Giron and Albert Tozza, *Les nuits de Bagdad*).

Bibliography: Abū Nuwās, *Diwān* (ed. Iskandar Āsaf), p. 174; Yāqūt, *Mu'djam*, iii. 200; Muslim b. al-Walid, *Diwān*, pp. 213, 304; *Aghānī*, xx. 32; Ibn Kōtaiba (ed. Wüstenf.), p. 193; Ṭabarī, iii. 676; Persian recension of the same, translated by Zotenberg, iv. 464; Mas'ūdī, *Murūdj* (Paris), vi. 338; *Fragmenta historicorum arab.* (ed. de Goeje et de Jong), i. 307; pseudo-Ibn Kōtaiba, *Imāma*, ii. 330; Ibn Badrūn (ed. Dozy), p. 229; Abū 'l-Mahāsīn, (ed. Juynb. et Matth.), i. 465, 481; Ibn Khallikān (ed. Wüstenf.), No. 129; Ibn Abī Ḥadjala, *Diwān al-Ṣabāba* (on the margin of *Tazayin al-Aswāf*), i. 54; Itlidī, *I'tām al-Nās* (1307), p. 87; *Alf Laila wa-L.* (ed. Habicht), vii. 259; Weil, *Gesch. d. Chalifen*, ii. 137; Müller, *Der Islam im Morgen- und Abendland*, i. 480; Chauvin, *Bibliogr. des ouvr. arabes*, v. 168.

(J. HOROVITZ.)

AL-^cABBĀSA, name of different places:

1. Capital of a canton (*nāhiya*) of the same name, with 2083 inhabitants (3844 with its twenty-five dependencies) in Lower Egypt, province of Sharkīya, district of Zakāzīk where the Wādī Tūmilāt discharges its waters into the Delta, between Abū Ḥammād, a station on the Ismā'īliya railway, and Tell-el-Kelūr, which is renowned for the defeat of 'Arabī Pasha. Now it is an insigni-

ficant village, but in the Middle Ages it held a decided importance in that it was the first Egyptian town on the road from Syria, and the place where more than one Egyptian prince had a villa with a castle for hunting. ^cAbbāsa bint Aḥmed b. Ṭūlūn is said to have founded it on the occasion of her niece's departure for the court of the caliph al-Muṭtaḍid; others would have it that ^cAbbās b. Aḥmed b. Ṭūlūn was born at ^cAbbāsa. It is probable that the foundation of the town goes back to the beginning of the epoch of the Ṭūlūnides or even further. According to Abu 'l-Maḥāsīn (ed. Juynb. et Matth., ii. 116 *et seq.*), Hārūn b. Kḥumārawaih was assassinated there. Later (375 = 985-986), ^cAbbāsa is described by Muḥaddasī as very flourishing and as being better built than Fustāt. It reached its greatest prosperity under the Aiyūbides, in particular under Muḥammed al-Kāmil. Its decay was brought about by the foundation of al-Ṣāliḥiyya by Aiyūb al-Ṣāliḥ, the second in succession to Muḥammed al-Kāmil. It did not disappear, however; it is met with in the time of the Mamluks and on to the present time as a small market-town. Beside al-^cAbbāsa, the name al-^cAbbāsiyya — given without doubt to the same place — is met with not only in the old, but also in the recent times — That quarter of Cairo, known as ^cAbbāsiyya, was founded by the khedive ^cAbbās, and has nothing in common with ^cAbbāsiyya = (Kaṣr) ^cAbbāsa.

Bibliography: Muḥaddasī (ed. de Goeje), p. 196; Yāḳūt, *Muḥdjam*, iii. 599 *et seq.*; Maḥrīzī, *Khitaṭ*, i. 232; Ibn Duḳmāk, v. 56; Ibn al-Djīrān, p. 19; *Diction. géogr. de l'Égypte*, 1899, s. v.

2. An insignificant village of 595 inhabitants, in the district of Kūs, and the province of Kenā, in Upper Egypt (see *Diction. géogr. de l'Égypte*, s. v.). (C. H. BECKER.)

^cABBĀSĀBĀD, i. e. „founded by ^cAbbās“, name of several places:

1. A Persian town in the north of the salt steppe of Khorāsān, about half-way between Seb-zawār on the east and Shāhrūd on the west. It owes its foundation to Shāh ^cAbbās I (died 1628), who settled a hundred Georgian families there. This colony, which he fortified, could, according to his plans, serve as a centre for the North-East of Persia and as a base to make his rule over these regions secure. Comp. Ritter, *Erdkunde*, viii. 333—336.

2. and 3. There are two places of this name in the Māzanderān country, south of the Caspian Sea, one in the valley of Thalarūd, and the other on the river Maḥmūd Ḥusain; comp. de Morgan, *Mission scientifique en Perse*, i. 357.

4. There is still another ^cAbbāsābād in the neighborhood of Teheran, the existence of which was known of in the Middle Ages; see Quatremère, *Hist. des Mongols de la Perse* (Paris, 1836), i. 204, 205, note 55.

5. There is a fifth ^cAbbāsābād in Persia to the south of Meshhed, near the frontier of Afghānistān, latitude 35° 20' north and longitude 60° 20' east (Greenw.). (M. STRECK.)

^cABBĀSĪ, Persian silver coin stamped by ^cAbbās I, the Great, divided into 2 *maḥmūdī* and, towards the middle of the 17th century, was still worth 97 centimes. 50 ^cabbāsī made a toman. In 1660 five ^cabbāsī equalled nine livres. In order to procure the metal needed for the coinage, Mexican piasters

brought through Turkey by the commerce of Marseilles were melted. There were also ^cabbāsī of two and a half *maḥmūdī*, and pieces of five ^cabbāsī; the last were not used in commerce. In 1806 the ^cabbāsī was an imaginary coin, used only in reckoning, worth 40 centimes.

Bibliography. P. Raphaël du Mans, *Estat de la Perse* (ed. Schefer), pp. 146, 192; Chardin, *Voyages en Perse* (Paris, 1711), iv. 278; Dupré, *Voyage en Perse* (Paris, 1819), ii. 478, 482, (CL. HUART.)

^cABBĀSIDES (Abbassides), the name of different dynasties:

1. Caliphs of Bagdad, the most celebrated dynasty of Islām, descended from the uncle of the Prophet, al-^cAbbās b. ^cAbd al-Muṭṭalib b. Ḥaṣhim. His descendants multiplied under the first four caliphs and under the Umayyads in the countries taken by the Arabs, and their relationship to the Prophet won them high consideration everywhere. They had many partisans, especially in Khorāsān, the Persian province of that name being then much larger than it is now. By degrees the idea of upsetting the Umayyads and of placing their own family on the throne matured among the ^cAbbāsides. They found themselves backed in this design by the descendants of the caliph ^cAlī, who for their part considered themselves to have the best right to the caliphate and who had won over a great many adherents, particularly in the eastern portions of the empire. The ^cAbbāsides showed great skill in assuring to themselves the support of the ^cAlides for the purpose of conjointly disseminating an active propaganda in the hearts of the people of Persia and amongst the Arab garrisons of the eastern provinces. Muḥammed b. ^cAlī b. ^cAbd Allāh b. ^cAbbās, the great-grandson of ^cAbbās, was the one who made active preparations for the final fall of the Umayyad dynasty. After his death between 124 and 126 (742—744), his son Ibrāhīm was recognized as chief of the ^cAbbāsides, who made themselves more and more formidable. The revolt, so long prepared, broke out in the month of Ramaḍān 129 (June 747) in Khorāsān, and rapidly became serious. The caliph's troops were beaten, and, as fortune continued to be against the Umayyad arms, the ^cAbbāsides began little by little to throw off their mask and to show their aims openly. Ibrāhīm, it is true, was taken prisoner in 130 (748) by Marwān II, but his two brothers Abu 'l-^cAbbās and Abū Dja'far took his place at the head of the ^cAbbāsīde party, and, after Kūfa had surrendered to the insurgents, Abu 'l-^cAbbās caused himself to be proclaimed caliph in the year 132 (749). In spite of his bravery, Marwān was defeated on the banks of the Greater Zāb in Djumādā II 132 (January 750); he attempted to fly towards Egypt, but the enemy overtook him and inflicted a second defeat upon him, after which he was killed in the same year. Abu 'l-^cAbbās, who gave himself the surname of al-*Saffāḥ* „The Bloody“ carried out the extermination of the Umayyads without pity. He could not, however, stop one of them, ^cAbd al-Raḥmān b. Mu'āwiya, from escaping and reaching Spain, where he founded another Umayyad kingdom at Cordova.

Al-Saffāḥ's brother and successor, Abū Dja'far al-Manṣūr, made Bagdad his residence, thus moving the centre of gravity of the empire more to the east. The advent of a new dynasty exercised a

very great influence on the development of the sciences and peaceful progress generally. Soon, however, signs of decay began to show themselves, and, more and more, the impossibility of maintaining the integrity of such a vast empire as that of the ‘Abbāsides became evident. Already in 172 (788), Idrīs b. ‘Abd Allāh, a descendant of ‘Alī, had founded an independent ‘Alīde kingdom in Morocco. Troubles also broke out at Kairawān, and, because Ibrāhīm b. al-Aghlab re-established order there, the caliph Hārūn al-Rashīd was, in 184 (800), obliged to give him the province as a hereditary fief subject to an annual tribute. Shortly afterwards, the province of Khorāsān also made itself independent; in 207 (822) its governor, the energetic Tāhir Dhu ‘l-Yamīnain, denied the authority of the caliph. After that, Aḥmed b. Tūlūn, who had been governor of Egypt since 254 (868), showed that he had little concern for the authority at Bagdad and extended his power even to embrace Syria. It is true that the Tūlūnide dynasty lasted hardly more than thirty-seven years, but in the course of the following century Egypt none the less freed itself definitely from the power of the ‘Abbāsides.

Moreover, the caliph al-Mu‘taṣim (218—227 = 833—842) took the fatal step of creating an army composed principally of Turkish mercenaries. These foreign pretorians became more and more arrogant, so much so that in 296 (908) the caliph al-Muqtadir was forced to give the title of *Amīr al-Umarā* to the captain of the guard, the eunuch Mu‘nis, and, under that title, to entrust him with almost unrestricted civil powers. Even the religious supremacy of the caliphs was threatened when the Fāṭimides entered upon the scene. In 334 (945) they fell under the sway of the Būyides and, a century later, under that of the Seljūkides (447 = 1055). When the power of these Turkish sultans disappeared, the ‘Abbāsides had time to breathe; their power, however, no longer went beyond Bagdad and the country immediately surrounding it. Finally Bagdad was conquered by the Mongols under Hūlāgū (656 = 1258), and the last caliph, al-Musta‘ṣim, was killed. Some of the ‘Abbāsides, nevertheless, managed to escape, and the Mamlūk sultan in Egypt, Baibars, made one of them caliph at Cairo, under the name of al-Mustanṣir. The caliphs of Cairo, however, had nothing more than a purely ecclesiastical dignity; the only vestige they retained of the vast power possessed by the old caliphs was the right of investiture of those Mamlūk sultans, who considered such a confirmation as desirable. When in 923 (1517) the Turkish sultan Selīm I overthrew the Mamlūks, he took the last ‘Abbāsīde caliph, al-Mutawakkil, to Constantinople and compelled him to resign all his authority, both civil and religious, in his favor, after which he allowed him to return to Egypt, where he died in 945 (1538).

The following is a list of the ‘Abbāsīde caliphs of Bagdad:

A. H.	A. D.
132.....al-Saffāh	750
136.....al-Manṣūr	754
158.....al-Mahdī	775
169.....al-Hādī	785
170.....al-Rashīd	786
193.....al-Amin	809

198.....al-Ma‘mūn	813
218.....al-Mu‘taṣim	833
227.....al-Wāḥīk	842
232.....al-Mutawakkil	847
247.....al-Muntaṣir	861
248.....al-Musta‘in	862
252.....al-Mu‘tazz	866
255.....al-Muhtadī	869
256.....al-Mu‘tamid	870
279.....al-Mu‘tadid	892
289.....al-Muktafi	902
295.....al-Muqtadir	908
320.....al-Kāhir	932
322.....al-Rādī	934
329.....al-Muttaḳī	940
333.....al-Mustakfi	944
334.....al-Mutī‘	946
363.....al-Ṭā‘ī	974
381.....al-Kādir	991
422.....al-Kā‘im	1031
467.....al-Muqtadī	1075
487.....al-Mustazhir	1094
512.....al-Mustarshid	1118
529.....al-Rāshid	1135
530.....al-Muktafi	1136
555.....al-Mustandjīd	1160
566.....al-Mustaḳī	1170
575.....al-Nāṣir	1180
622.....al-Zāhir	1225
623.....al-Mustanṣir	1226
640—656.....al-Musta‘ṣim	1242—1258.

Bibliography: Weil, *Gesch. d. Chalifen*, i—iii.; W. Muir, *The Caliphate, its rise, decline and fall*, 3^d ed. (London, 1899); Müller, *Der Islam im Morgen- und Abendland*; Stanley Lane-Poole, *The Mohammadan Dynasties*; G. van Vloten, *De opkomst der Abbasiden in Chorasān*.
(K. V. ZETTERSTÉEN.)

2. Sometimes the name ‘Abbāsides is given to the Ṣafawide kings of Persia, from ‘Abbās I (995 = 1587) to ‘Abbās III (1149 = 1736), which, however, deserves no consideration. [Comp. ṢAFAWIDES and the special articles on the different sovereigns.]

Let us, however, notice the fact that the princes of Wadai in the Sudan, who have reigned there since about 1650, claimed descent from Ṣāliḥ b. ‘Abd Allāh b. ‘Abbās, whence Wadai is also called Dār Ṣāliḥ. Nachtigal (*Sahara und Sudan*, iii. 271) traces this family to a certain Yame, who settled with his people at Debba, to the north-east of Wa‘ra, and who like his congeners, the Dja‘liye of Shendī, in the valley of the Nile, north of Khartūm, gave himself out as a descendant of the ‘Abbāsides. Yame’s son, ‘Abd al-Karīm, founded a Mussulman community at Wa‘ra and in 1655 put an end to the supremacy of the pagan Tundjer. [Comp. WADAI.]

AL-‘ABBĀSIYA, name of two towns in Northern Africa:

1. A town generally designated under the name of Tōbna, the ruins of which still exist four kilometres to the south of Bariḳa, in the department of Constantine, at an elevation of 460 metres (about 1182 feet), on the quaternary plateau which separates the Wādī Bariḳa from the Wādī Baitam. It was a flourishing town known as Thubunae in the time of the Romans but was destroyed by the Vandals; it was restored by the Byzan-

tines, who built a castle there the ruins of which may yet be seen. According to tradition, it was conquered by Mūsā b. Nuṣair, and played an important part in the first period of the Arab rule. This prosperity was due to ‘Omar b. Ḥaṣḥ Hazarmard, who built it up from its ruins (154 = 771) and called it ‘Abbāsīya (Belāḥorī, ed. de Goeje, p. 233) in honor of the ‘Abbāsīde caliph, al-Manṣūr. It was not long before he was besieged there by the Abādites, whose principal chiefs were Abd al-Rahmān, the Rostemide Imām of Tāhert, Abū Hatim al-Saddarātī (al-Sidrātī), the Imām of the Khāridjites of Tripoli, and Abū Qurra, the Imām of the Ṣofrite Khāridjites of Tlemcen. The disloyalty of the last allowed ‘Omar, who paid him 40000 dirhems (or 40000 dīnārs), to retire to Kairawān, where he soon succumbed (Dhu’l-Ḥijja 154 = November-December 771). Tōbna, which soon resumed its old name, remained the capital of Hodna (Ḥudna), an advanced post against the Berbers, who were always in a state of revolt; at the end of the 9th century it was the residence of a governor. The inhabitants, some of Arabian origin, others a mixture of Latins and Berbers, were often at war with each other, the former supported by the Arabs of Tahūda and Setif, the latter by the population of Biskra. The Byzantine castle of Tōbna, preserved by the Mussulmans, had become the palace of the governor and the residence of his officers. The town still had five gates in the 11th century of the Christian era: Bāb Khakān, Bāb al-Fath, Bāb Tahūda, Bāb al-Djadid and Bāb Katāma; it was the largest town to be met with going from Kairawān to Sidjilmāsa; and the land in its neighborhood, irrigated by the Wādī Baitam, was the most fertile. It passed successively under the dominion of the Aghlabides and of the Fātimides, and suffered during the revolt of Abū Yazid, “The Man on the Ass”. It was, however, prosperous at the time of the invasion of the Banū Hilāl. Then al-Idrīsī only speaks of it as a pretty town situated in the midst of well watered gardens. Its decay steadily increased and its importance passed to Msīlā and Ngāws. It is credible, judging from the silence of historians, that its definite abandonment dates from the 13th perhaps from the 14th century of the Christian era. Recent excavations have brought to light, besides relics of the Roman and Byzantine epoch, ancient specimens of Berber art, like those which the ruins of Isedraten, to the south of Wargla, offer us.

Bibliography: Besides the *Histoire des Berbers* of Ibn Khaldūn and the *Bayān al-Maghrib* of Ibn ‘Adhārī, al-Bakrī, *al-Masālik* (*Descr. de l’Afrique Septentr.*), ed. de Slane, pp. 90—92; de Goeje, *Descriptio al Magribi*, pp. 83—84 (Leyden, 1860); Blanchet, in *Recueil de Notices et Mémoires de la Société Archéologique de Constantine*, xxxiii (1899). 285—293 (Constantine, 1900); Grange, *Monographie de Tōbna* (ib. xxxv. 1901, pp. 1—90, Constantine, 1902).

2. A second town of the same name, built in 184 = 800 (according to Ibn ‘Adhārī, in 189 = 805) by Ibrāhīm b. al-Aghlab, was also known as Kaṣr al-Qadīm and Kaṣr al-Abyaḍ. It was situated two or three miles south of Kairawān, on land bought from the Banū Tālūt. It was here that Ibrāhīm gave audience to Charlemagne’s ambassadors, who came to ask for the

relics of St. Cyprian. It contained baths, bazars, a cathedral mosque, the cylindrical tower of which was built of bricks and ornamented with seven sets of columns one above the other. It had many gates, amongst others, Bāb al-Rahma, Bāb al-Ḥadīd, Qhalbun and Bāb al-Rīḥ on the east, and Bāb al-Sa‘āda on the west. In the town there was a great square called Maidān, and, in the neighborhood, the palace of Ruṣāfa. The Aghlabides resided there from the time of Ibrāhīm b. al-Aghlab to that of Ibrāhīm b. Aḥmed who founded Raḳḳāda in 268 (876), and settled there with all his troops and his suite. It was not long before al-Abbāsīya fell to ruin and completely disappeared.

Bibliography: al-Bakrī, *al-Masālik* (*Descr. de l’Afrique Septentr.*), p. 24; de Goeje, *Descriptio al Magribi*, pp. 65—67; Desvergers, *Hist. de l’Afrique et de la Sicile*, trans. of Ibn Khaldūn (Paris, 1841), note 94, pp. 86—88; Belāḥorī (ed. de Goeje), p. 234. (R. BASSET.)

‘ABD (A.), slave, servant.

a. ISLĀM AND SLAVERY IN GENERAL.

It is known that Islām has kept up the ancient Arabic institution of slavery, the legality of which the old Biblical world admitted. The Mussulman’s religion, allows him to appropriate to his own use the infidels of any country, which is neither subject to nor allied with the Islamic empire, and the slave-trade has for long been an important business for the Mussulman countries.

A male slave is generally called in Arabic ‘*Abd* (plur. ‘*abid*) or *mamlūk*, a female slave *ama* or *djāriya*.

Prisoners of war, including women and children, taken in the wars of the Prophet against the Arab tribes, were, unless ransomed, reduced to slavery, according to the ancient Arab custom. Thus in the campaign against the Banu ‘l-Muṣṭalik, a very considerable number of women fell into the hands of the Mussulmans. One of them was Djuwairiya bint al-Ḥārith, who formed part of the booty of Thābit b. Kaīs. She belonged to a distinguished family and therefore knew that her ransom would be paid. Thābit agreed with her to set her free for nine or ten ounces of gold; when that had been arranged she went to the Prophet and implored his aid. She was very beautiful, and the Prophet, who was subjugated by her charms, paid her ransom and demanded her in marriage. This induced the Mussulmans to set free the other women who had fallen into their hands; for, said they, it is not fitting that the women of a tribe to which our master has become allied should be our slaves.

In Arabia slaves were also obtained by purchase or by brigandage. For example, Zaid, one of Muḥammed’s slaves — the first who embraced Islamism, — came from the noble tribe of the Banū Kalb. One day his mother, wishing to pay a visit to her tribe, took Zaid, who was still an infant, with her. Some horsemen surprised them and Zaid fell into their hands. They put him up for sale at ‘Ukāz, where he was bought by Khadīdja, who presented him to her husband after her marriage with Muḥammed. Zaid’s father appeared inconsolable when he knew of the loss of his son. After some time, some Kalbites saw Zaid at Mecca, and told his father they had discovered

him, and he at once hurried to Mecca. "Give him his liberty for the ransom we will pay", said he to the Prophet; but Zaid declared that he preferred to remain with Muḥammed.

There were at that time many Arabs amongst the slaves. But even earlier, in the time of paganism, slaves were kept, some black others white, who had been brought from Africa and the northern countries (comp. G. Jacob, *Altarab. Beduinenleben*, 2^d ed., p. 137; 'Antara, *Mu'allaka*, verse 27, ed. Arnold, p. 153). The caliph 'Omar, it is said, was the first to lay down the principle that an Arab could not be a slave, even though purchased for money or a prisoner of war; only foreigners could be reduced to slavery (comp. A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, i. 104). In any case canonical law forbids the Mussulman to make his co-religionists slaves. Parents are therefore not allowed to sell their children (comp., however, E. W. Lane, *Modern Egyptians*, i. ch. vii: Domestic life; the lower orders), and a creditor may not sell his Mussulman debtor into slavery, as Roman law permitted. If, however, slaves adopt the Mohammedan faith later — and they mostly do so — they remain in servitude.

During the mixing of the Arabs with foreign peoples in the Middle Ages, the slave trade played an important part, for black as well as white slaves were annually imported in thousands into the Muslim empire. Great numbers of Turkish slaves from Central Asia (Turkistān, Ferghāna, etc.) came annually to the bazar of Bagdad, where they were sold to rich people and more especially to the Court. But just as the farthest East had to pay its human tribute to Bagdad, so had the provinces lying in the farthest West of the empire; Africa and the Maghrib (Mauritania) . . . From the interior of Africa, Sudan proper, a considerable export trade in slaves was carried on with the coast towns of the Mediterranean, which were under Arabian dominion. Many white slaves also came from Frankish and Grecian countries. From Spain and from Italian ports, especially from Civitavecchia, the slave trade was considerable, and in the 8th century the Venetians possessed their own slave market in Rome, which was only abolished in 748 by Pope Zacharias (A. von Kremer, *loc. cit.*, i. 234; ii. 152-153).

In recent times Mecca became the centre of the slave trade through political circumstances. The slaves were mostly obtained from Africa and the Caucasus. "Circassians, male and female", says C. Snouck Hurgronje, (*Mekka*, ii. 11 *et seq.*), "come via Constantinople; owing to high prices . . . their number is small, they are never sold in the open market at Mecca. . . . Much more important, both for trade and for the composition of the population of Mecca, are the African slaves. . . . Incredible as it may appear to many, yet it is true that the slave market of Mecca . . . occasionally receives small supplies of slaves from British India, and the Dutch East-Indies. . . . I saw many young slaves from Hindustan. . . . I could not ascertain whether they had been kidnapped or sold by their parents nor from what region they came". On the slave trade of the present day in Singapore see the *fetwā* on concubinage with Chinese female slaves, in C. Snouck Hurgronje, *Ein Arabischer Beleg zum heutigen Sklavenhandel in Singapore*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlv. 395-402. "During my stay in Mecca", says this author (*loc.*

cit., p. 401), "I noticed that Chinese female slaves were not seldom imported into the Holy City from Singapore".

6. LEGAL POSITION OF SLAVES ACCORDING TO THE TERMS OF THE CANONICAL LAW. CONCUBINAGE AND MARRIAGE.

Theoretically slaves have no legal rights whatever; according to Mohammedan law they are merely things, the property of their owner. The latter can alienate them as he likes, by sale, gift, dowry, or in other ways. In the eyes of the law they are incapable of making any enactment, can therefore neither alienate, nor undertake responsibilities, nor make wills, and therefore cannot be guardians or testamentary executors; what they earn belongs to their master. Neither can a slave appear as witness in a court of Justice. He can, however, at the order of his master (e. g. as shop-assistant) make contracts concerning property and accept liabilities (he is then *ma'dhūn lahu*, as he is styled in the Muslim law books).

Between slaves and their masters, according to the terms of the law, marriage is impossible and only concubinage is permitted, but in all other cases even for slaves marriage is recognized as legal. Slaves may marry with the consent of their masters. According to most jurisconsults, slaves may have only two wives (slaves or free women), but according to the Mālikites they may have four like free Mohammedans. The slave, like the freeman, is obliged to give a dowry and must work for it. The dowry due to female slaves, however, belongs to their owner, since a slave, as such, cannot acquire property. The slave may only repudiate his wife twice. When he repudiates her for the first time, he may, if her waiting term is not terminated, demand her back again; but if he repudiates her a second time, the divorce cannot be annulled. The waiting term (*'idda*) for female slaves is the same as for free women with the following difference: if a female slave loses her husband by death, she must observe a waiting time of 2 months and 5 days only, and if she loses him through any other cause, it is of 2 *ḥur*² only, instead of 3 *ḥur*².

The children of a married female slave belong to her master.

A freeman may also according to the law contract a marriage with the female slave of another master. The serious part of this is that the children of such marriages become the slaves of the mother's master. For this reason marriage between a freeman and a female slave is, according to most jurisconsults, permissible only under the following conditions: 1) that he is not yet married; 2) that he does not possess the required dowry for a free woman; 3) that he may be exposed to the danger of unchastity if he remains a celibate; 4) that the female slave is a Mohammedan (comp. Kōrān, iv. 29-30). Only the Hanafites permit such marriages also with a Jewish or Christian slave and do not insist on the 2^d and 3^d stipulations. That female slaves are married by freemen is "a case that happens more frequently than might be expected" (*Mekka*, ii. 136).

If a master by virtue of his right of ownership begets a child of his slave, the child belongs to its father's class and is therefore free. This principle was first laid down in Islām. Amongst the

ancient Arabs the rule was *partus sequitur ventrem*. The best known case is probably that of the poet 'Antara; he was originally a slave, his mother being an Abyssinian slave; it was only later in life that his father gave him his freedom as a reward for his bravery. In the earliest times of Islām, the true Arabian mind was shocked at the idea that slaves should bear „their own masters“, i. e. free children, and that even caliphs could be descended from slaves (see J. Wellhausen, *Die Ehe bei den alten Arabern*, in the *Nachr. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, Phil.-hist. Kl., 1893, p. 440; A. von Kremer, *loc. cit.*, ii. 106; G. Jacob, *loc. cit.*, p. 213; *Aghānī*, vii. 149; comp. J. L. Burckhardt, *Notes on the Bedouins and Wahabys*, London, 1831, i. 182). The slave, who has born her master a child, is called *umm walad*, i. e. „mother-of [his] child“. On the death of her master she recovers her freedom. On this account a master can neither sell nor pawn his *umm walad*.

The master may have sexual relations only with his Mohammedan, Christian or Jewish slaves, not with unbelievers, and according to the Shāfi'ite school, the modern Christians and Jews are to be placed in the same category as other unbelievers, with whom concubinage is absolutely forbidden on account of their „forged“ books of revelation.

Anybody who has obtained a female slave by purchase or in any other way, may not cohabit with her before he has ascertained that she is not pregnant, so that no doubt shall arise concerning the paternity of the child. In Arabic this is called *istibrā'* (i. e. waiting or examination as to whether the uterus of the slave is free). To this end the law ordains a certain period of probation. If the slave is pregnant, the master must of course wait until she is delivered.

c. LIBERATION (*'itk*) AND PATRONAGE (*walā'*).

The liberation of slaves is looked upon in Islām as a good work (*kurban*), and gives right to a reward in the other world. „He who sets free a Mussulman slave, shall be freed from the fires of Hell“, Muḥammed is said to have declared.

Naturally only the legal owner of a slave can set him free. If, however, a slave is the common property of several persons and one of the latter gives him his freedom, the slave becomes entirely free if his liberator is able to pay the co-owners the value of part due to them; otherwise the slave is only partly free. Such a slave is called *muba'ad*, literally „a divided one“.

The *umm walad*, as already mentioned, becomes free on the death of her master. Anybody also who becomes the property of his nearest relative becomes *eo ipso* free. According to the Shāfi'ite school, only the direct relatives in descending or ascending line of the owner can become free in this way; according to the Mālikites, also his brothers and sisters, and according to the Hanafites, every person who stands in such blood-relationship to the owner that marriage between them would be illegal i. e. every *dhul-mahram*).

If anyone says to his slave: „When I die you shall be free“, this is called „*tadbir*“ liberation. According to most jurists (Hanafites and Mālikites), the owner cannot recall the *tadbir* and the slave (i. e. the *mudabbar*) is unalienable.

According to the Shāfi'ites, the owner may cancel the *tadbir* as any other testamentary disposition, e. g. by selling the *mudabbar*, the *tadbir* being thereby annulled. In any case all are unanimous that on the death of the owner, the *tadbir* is to be considered as a testamentary enactment. If therefore the value of the *mudabbar* exceeds one third of the value of the estate, only a part of the *mudabbar* becomes free and the rest of him remains a slave.

The *kitāba* is a form of buying oneself free, which Islām has received from the old Arabian custom (comp. above the case of *Djuwairiya* and *Kor'an*, xxiv. 33). It is a contractual liberation, and a *sine qua non* of it is that the slave pays his owner a certain equivalent for his freedom, according to the Shāfi'ite opinion, in at least 2 or 3 instalments. This contract cannot be canceled by the owner (*mukātib*), but the slave (*mukātab*) alone can annul it if he wishes. The owner must allow the slave to obtain property, whilst the slave binds himself to pay the price agreed upon. The *mukātab* is unalienable. On payment of the last instalment he is free.

It is praiseworthy to help the slave in his efforts to obtain freedom, and according to the Shāfi'ites, the owner should grant the *mukātab* a reduction on the purchase price of his freedom. A portion of the poor-rates (*zakāt*) is to be specially set aside for the *mukātab*. If a slave asks for the *kitāba*, it is praiseworthy of the owner to grant it, but not obligatory (as many of the older jurists consults in Islām asserted).

The slave is called *ḵinn*, if he or she is neither *mukātab*, nor *mudabbar*, nor *umm walad*, nor *muba'ad*, but entirely unfree.

A legal consequence of every liberation is the „clientship“ or „patronage“ (*walā'*). The freed slave is the client of the liberator; if he dies without heirs, his patron inherits his estate, or if the latter be dead, then the latter's male heirs (*‘aṣabāt*) inherit him. On the death of the patron, his patronage is transferred to his *‘aṣabāt*, and besides the right of inheritance it gives its holder certain other prerogatives. The patron is „bridal attorney“ (*walī*) for the freed female slave, and he receives the blood-money if the freed slave is murdered etc.

d. SLAVERY AMONGST MODERN MOHAMMEDANS. TREATMENT OF SLAVES.

„Honor God and be kind... even to your slaves“, says the *Kor'an* (iv. 40), and according to many impartial testimonies, the treatment of slaves in general, in spite of their lack of legal rights in Islām, is not bad. Comp. E. W. Lane, *The thousand and one nights* (note 13 to chap. i. On slaves): „The Prophet strongly enjoined the duty of kindness to slaves. „Feed your memlooks“, said he, „with food of that which ye eat, and clothe them with such clothing as ye wear; and command them not to do that which they are unable“. These precepts are generally attended to, either entirely, or in a great degree. The owner may cohabit with any of his female slaves... if he has not married her to another man. The condition of many concubine slaves is happy... These and all other slaves of either sex are generally treated with kindness... Their services are commonly light... The general assertions of travellers in the East are satisfactory

evidence in favor of the humane conduct of most Muslims to their slaves“.

“Public opinion on Muslim slavery“, says C. Snouck Hurgronje (*Ueber meine Reise nach Mekka*, in the *Verhandl. d. Gesellsch. für Erdk. zu Berlin*, xiv (1887), 150 *et seq.*), “in Europe has been led astray by confusing American and Oriental conditions; on this account the English regulations for the prevention of the slave trade have been wrongly applauded. As soon as the African tribes are capable of esteeming the value of life and liberty, slaveraiding will come to an end. As things now are, it is a blessing for most of them that they are made slaves. Nearly all slaves, whom, in the form of an essay, I invited to go back to their homes only accepted on the stipulation that I would bring them back to Mecca again. They are received into the family of their masters and, after a few years’ servitude, are received into society as freemen generally; they are even convinced that slavery has made men of them... Taken all in all, as I know the state of affairs, the anti-slavery propaganda is distasteful to me“. Comp. also Snouck Hurgronje, in the *Bijdr. tot de Taal-, Land- en Volkenk. v. Ned. Indië*, 5th series, ii. 375 *et seq.*; J. F. Keane, *Six months in Mecca*, pp. 94—100; L. Stross, *Sklaverei und Sklavenhandel in Ostafrika und im rothen Meere* (Oesterr. Monatsschr. für den Orient, 1886, N^o. 12, pp. 211—215).

“The concubines, especially Abyssinian ones“, says Snouck Hurgronje (*Ueber meine Reise*, *loc. cit.*), “are for several reasons more highly esteemed by the Meccans than their free wives; the relation is completely recognized by both religion and custom“. Comp. the same writer’s *Mecca*, ii. 136 *et seq.*: “As mother of one or more Meccans she [viz. the *umm walad*] belongs to society in Mecca practically as a free member, although her serfdom continues nominally. Theoretically [her] children are in every way equal to those born of a free mother; as a fact they are more often favored by the father than neglected by him. In general it may be said that in every well to do family sons of both classes of mothers, free women and slaves, are represented; neither in appearance, nor in their mutual behavior can the stranger remark the difference“.

Concerning the position of the slave as craftsman, laborer, servant, etc., see *Mekka* ii. 11 *et seq.* In general their lot is not a heavy one; their food is ample. “After their liberation the laborers seek work as hirelings, water-carriers, etc.; they generally prefer the guardianship of the owner to go on, especially when their owner allows them to marry... Domestic servants are almost regularly freed at the age of 20, one reason being that their occupation brings them into daily contact with free women and female slaves. The well to do owner also feels obliged, if possible, to give his faithful servant a home of his own, and the liberation of a slave in itself is considered to be a good work; the family tie remains as strong as before“.

“Hardly any office or position whatever is unattainable for the freed slave; they compete on equal standing with the free-born, and the results show that they are not the worst equipped for the strife, for amongst the most influential citizens, proprietors of house property and of businesses, they have many representatives“ (*loc. cit.*, ii. 13-14).

“Taken all in all the condition of the Muslim slave is only formally differentiated from that of the European servant and workman“ (*loc. cit.*, ii. 19).

Comp. concerning the Mecca slave market: *Mekka*, ii. 15 *et seq.*, and concerning certain peculiarities of language amongst slaves: Snouck Hurgronje, *Mekkanische Sprichwörter und Redensarten*, pp. 111 *et seq.* (= *Bijdr. tot de Taal-, Land- en Volkenk. v. Ned.-Indië*, 5th series, i. 543 *et seq.*).

Black slaves, male and female, are found in numbers in the desert, says J. L. Burckhardt (*loc. cit.*, i. 181—183, 357); they are kindly treated, as severe treatment might drive them to flight. After a certain lapse of time they are always set free. The life of the Bedouins is similar to that of the Negro slaves in their own country. They soon become fond of the Bedouins and are soon as if they were naturalized in the tribe. Slaves and their offspring, however, can only marry among themselves; no free Bedouin ever marries a black girl. Comp. also C. M. Doughty, *Travels in Arabia deserta*, i. 553—555: “To speak of the African blood in these countries; there are bondsmen and bondswomen and free Negro families in every tribe and town... The condition of a slave is always tolerable and is often happy in Arabia... It is not many years, if their houselord fears Ullah‘, before he will give them their liberty; and then he sends them not away empty; but in Upland Arabia (where only substantial persons are slave holders) the good man will marry out his freed servants, male and female, endowing them with somewhat of his own substance, whether camels or palm-stems... In those Africans there is no resentment that they have been made slaves, — they are often captives of their own wars, — the patrons who paid their price have adopted them into their households, the males are circumcised... God has visited them in their mishap‘; they can say: ‘It was His grace‘; since they be thereby entered into the saving religion. This therefore they think is the better country, where they are the Lord’s free men, a land of more civil life... for such they do give God thanks that their bodies were sometime sold into slavery!“

(TH. W. JUYNBOLL.)

‘ABD ALLĀH B. AL-‘ABBĀS, surnamed Abu ‘l-‘Abbās, cousin of the Prophet. His birth is said to have taken place when the Hāshimides were blocked in al-Shi‘b, a couple of years before Muḥammed’s emigration to Medina. According to al-Bukḥārī, he and his mother had already been converted before his father al-‘Abbās [see AL-‘ABBĀS B. ‘ABD AL-MUTṬALĪ] accepted the Islamic faith. But this is doubtlessly a pleasant fiction invented either by himself or by others. He began to come into prominence under ‘Othmān. The caliph, to whom, according to his own statement, he was faithful, entrusted him with the leadership of the pilgrimage in the fateful year 35 (655-656), and it was to this that he owed his fortunate absence from Medina when the caliph was murdered. He then went over to ‘Alī, who frequently employed him as an ambassador and appointed him governor of Baṣra. All what is related of him after that time must be accepted with caution, as later on ‘Abbāsīde party interests or fear of the ‘Abbāsīde rulers played an important role. Thus he is said to have commanded a portion of ‘Alī’s army at Šifīn, which is, however, hardly possible, if he conducted the

pilgrimage in the year 35. When 'Alī was obliged to accept arbitration, he wanted to make 'Abd Allāh his representative, but [his own followers refused to accept this arrangement. Nevertheless he accompanied Abū Mūsā, and was in Dūmat al-Djandal with him. When 'Alī lost Egypt, he consoled him with words of friendship. Concerning his further doings, reports differ very greatly. But one fact is confirmed on all sides, viz. that he took a large sum of money (some say 6 million dirhem) from the state treasury of Baṣra and then left the town. But, whereas several authorities, as for instance al-Madā'inī, 'Omar b. Shabba and Belādhori, make this incident happen before the assassination of 'Alī, others, as Abū 'Ubaida and al-Zuhri, place it during Hasan's caliphate, and represent it as being much more reprehensible, since, according to their version, 'Abd Allāh went over to Mu'awiya, and got the latter to secure the stolen sum for him as a reward for his treachery. At the same time it is true that this perfidy is ascribed to 'Abd Allāh's brother 'Ubaid Allāh by al-Madā'inī, Belādhori, and Ya'kūbī; yet it can hardly be doubtful but that this is a later distortion of the facts made in order to whitewash the celebrated member of the 'Abbāside family and that 'Abd Allāh really betrayed his cousin. The fact that after al-Hasan's abdication he recognized the rule of the godless Umayyad could not be denied even by the 'Abbāside historians. In order to palliate to a certain extent the undeniable fact that he was a renegade, al-Madā'inī makes him protest, in company with the four candidates for the caliphate, against Mu'awiya's efforts to secure the sovereign authority for his son Yazīd, but this is certainly a merely harmless fiction. After Mu'awiya's death he quietly did homage to Yazīd on perceiving that the latter had a majority on his side. He died in Ṭā'if in the year 68 (687-688), or, according to some, in the year 69 or 70.

'Abd Allāh does not owe his fame to his political activity, which is but touched upon by his biographers, but to his greatly admired knowledge of profane and sacred tradition, of jurisprudence and commenting the Kor'ān. He is celebrated as the Doctor (Rabbi) of the Community (*Ḥibr al-Umma*), and is called „the sea“; the traditions contain the most exaggerated accounts of his infallible scholarship and of the interest the Prophet took in this infant prodigy. Criticism has, however, come to a different conclusion and has exposed him as a conscienceless liar, whose forgeries quite correspond to his cunning political tricks. A partial justification for him might no doubt be found in the possibility that several of the traditions, which go under his name, may have been foisted upon him by later forgers. Amongst his traditions which refer to his own times or to the immediately preceding period, there are to be found the most barefaced inventions, as, for instance, the dream of his aunt 'Ātika (Ibn Hishām, ed. Wüstenf., pp. 428 *et seq.*), the collapse of the idols at Muḥammed's bidding (*ib.*, pp. 824 *et seq.*), the participation of Iblis in the council of the Koraiṣhites (*ib.*, p. 324), etc. He did not, however, confine himself to relating occasional traditions and to answering the questions put to him; he welded his tales into a great system which took into account the creation, the history of mankind, and the pre-Islamic times. For this purpose, since

he could not possibly invent everything, he made use of information supplied to him by some Jewish converts to Islām, especially that supplied by a South Arabian Jew, Ka'b b. Mātī^c, but he so moulded the matter thus obtained till it agreed with the Kor'ān and Islamic ideas. Amongst other things he sketched a theory of the rise and development of ancient Arabian idolatry, in which the suggestions of the Kor'ān and all sorts of Biblical and other reminiscences are most brazenly mingled. Only in those rare cases, where there is absolutely no reason to suspect lying, may his traditions be used for historical research.

Bibliography: al-Bukhārī (ed. Krehl), i. 339, 341; Ṭabarī, i. 3040, 3273, 3285 *et seq.*, 3312, 3327, 3333, 3354, 3358 *et seq.*, 3412, 3414, 3453, 3455 *et seq.*; ii. 2, 7, 176, 223; iii. 2335—2338; Mas'ūdī, *Murūdj* (Paris), iv. 353 *et seq.*; 382; Ya'kūbī (ed. Houtsma), ii. 204, 220, 221, 255; de Goeje, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxviii. 392 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 69 *et seq.*; idem, *Reste arabischen Heidentums* (2^d ed.), p. 14.; Ibn Ḥadjar, *Iṣāba*, ii. 802—813; Nawawī (ed. Wüstenf.), pp. 351—354; Sprenger, *Das Leben und die Lehre des Mohammad*, iii. pp. cvi—cxv.; Caetani, *Annali dell' Islām*, i. 47—51. — For the commentary to the Kor'ān ascribed to 'Abd Allāh, see Brockelmann, *Gesch. d. arab. Litter.*, i. 190. (F. BUHL.)

'ABD ALLĀH B. 'ABD ALLĀH. [See AL-MAYORKĪ.]

'ABD ALLĀH B. 'ABD AL-KĀDIR (Malay pronunciation ABDULLAH BIN ABDUL-KADIR), surnamed MUNSHĪ, i. e. teacher of languages, was born in 1796 in Malacca, where his grandfather, the son of Shaikh 'Abd al-Kādir, who came originally from Yemen, had settled. At an early age, 'Abd Allāh received lessons in Malay from his father, who is said to have been an expert Malay scholar, and endeavored to make himself fully master of this language by reading Malay writings and by associating with educated Malays. As he learned foreign languages and continually came into contact with Europeans, as for instance, Farquhar, Raffles, and the missionaries Milne, Morrison and Thomson, his culture increased regularly.

Shortly after the founding of Singapore (1819), he established himself in that town and earned his living in many different ways. He acted as an interpreter, gave lessons in Malay, wrote letters, and assisted the American missionaries North, Keasberry and others in translating mission books and school books.

'Abd Allāh must be ranked amongst the best Malay writers of the 19th century, and his works are an undeniable testimony of his extraordinary range of knowledge (for a Malay) and his great culture. It is to be regretted that he did not always pay attention to style and that his language is often lacking in purity; both defects which are to be ascribed to his intercourse with Europeans.

His principal book is the so-called *Ḥikāyat 'Abd Allāh*, an autobiography, in which *inter alia* he mentions politically important personages, as Farquhar and Raffles (whose secretary he was), and emphasizes the advantages of a European administration over an Indian one, even though he at the same time sharply criticizes the administrative measures of the English and Dutch. A

full extract from this work is to be found in the *Tijdschrift van Nederlandsch-Indië*, 1854; fragments are given in Niemann's *Anthologie* and the *Malaische Lesebuch*, iii. by Meursinge. In Singapore the whole work has been repeatedly lithographed and printed; by H. C. Klinkert as *Autobiographie von ‘Abdullah* (Leyden, 1882).

In 1838 was published at Singapore under the title of *Bahwa ini Kissa Pelayaran ‘Abd Allah dari Singapura ke-Kelantan*, a description of a journey to the Malay States on the east coast of the Peninsula of Malacca, giving most important information in every department of knowledge concerning them; a second edition appeared in 1852 (reprinted several times since then). Pijnappel in Leyden brought out a printed edition in 1855, 2nd H. C. Klinkert, a lithographed one in 1889. Dulaurier translated the traveller's diary into French (Paris 1850); an abridged translation was made by De Hollander (*Gids*, Jan. 1851).

‘Abd Allāh translated from Tamil the collection of Indian Fables known under the name of *Panā Tantra*, into Malay under the title of *Ḥikāyat Pandja Tanderan*. Besides the Singapore editions there is another by H. N. van der Tuuk (*Malaisches Lesebuch*, vi. by Meursinge, 1866), whilst H. C. Klinkert furnished a translation of it into Dutch in 1871.

Of his remaining and less important writings only his *Voyage to Mecca* may be mentioned; the narrative concludes with the description of Djidda (shortly after his arrival at Mecca, ‘Abd Allāh died in 1854). This work was published at Singapore and also at Leyden by Klinkert, who also published a translation of it in the *Bijdragen van het Koninklijk Instituut*.

‘Abd Allāh edited the *Malay Chronicles* = *Shadjāra Melayu* (Singapore), of which a new edition was made in 1884 in Leyden, under the supervision of H. C. Klinkert.

(VAN OPHUYSEN.)

‘ABD ALLĀH B. ‘ABD AL-MALIK B. MARWĀN, son of the caliph ‘Abd al-Malik b. Marwān [q. v.], was born about the year 60 (680-681), perhaps somewhat earlier, as he is said to have been 27 years old in the year 85 (704). He grew up in Damascus and accompanied his father in several campaigns. We first meet him as an independent general in the year 81 (700-701), in one of the usual razzias against the Eastern Romans. Then in the year 82 (701-702), he was sent with Muḥammed b. Marwān to help al-Ḥadjdjadj against al-Ash‘ath and played a part in the negotiations of Dair al-Djamādijm. Thereupon he again led expeditions against the Eastern Romans, and in the year 84 (703-704) conquered al-Maṣṣīsa, which he converted into a military camp. After the death of his uncle ‘Abd al-‘Azīz b. Marwān, he was appointed governor of Egypt in the year 85 (704). On the 11th Djumādā II he made his entry into Fustāt. He was to wipe out all traces of ‘Abd al-‘Azīz, and therefore changed all the officials. His administration is decried in tradition, because he accepted bribes and embezzled public moneys. The only really important achievement of his rule was the introduction of the Arabian language into the Diwāns of the capital. His administration gave offence in Damascus; in the year 88 (706-707) he made there a passing visit, and in 90 (708-709) he was definitely recalled. He departed to Syria with many presents, but they were taken

from him in the province of the Jordan by order of the caliph. Thereupon he disappeared from the political arena. Only Ya‘kūbī has the information that he was executed on the ‘Abbāsides coming into power. He is said to have been crucified by al-Saffāh in the year 132 (749-750) in Ḥīra.

Bibliography: Ibn Taghribirdī, i. 232 *et seq.*; Makrīzī, *Khitaṭ*, i. 98, 302; Wüstenfeld, *Die Statthalter von Ägypten*, i. 38 *et seq.*; Tabarī, ii. 1047, 1073 *et seq.*, 1127, 1165; Ibn al-Athīr (ed. Tornb.), iv. 377 *et seq.*, 398, 409; Wellhausen, in the *Nachr. d. Kgl. Gesellschaft. d. Wissensch. zu Göttingen*, phil.-hist. cl., 1901, fasc. 4, p. 20; Ya‘kūbī (ed. Houtsma), ii. 414, 466; *Papyri Schott-Reinhardt*, i. 15-16, 28-29. (C. H. BECKER.)

‘ABD ALLĀH B. ‘ABD AL-MUTṬALIB, Muḥammed's father. Tradition has handed down but little concerning him, and this little consists of worthless legends. Al-Kalbī gives the 24th year of Anūshirwān's reign as the year of his birth. That he was the finest of Koraishites is self evident. The well-known story of his father's vow to sacrifice one son if he had ten, and of the rescue of ‘Abd Allāh on whom the lot had fallen, makes ‘Abd Allāh the youngest son notwithstanding the fact that his brother ‘Abbās was but little older than Muḥammed. In the same way the account of his marriage with Āmina [q. v.] has been embellished by legend. That Muḥammed became an orphan early in life is, according to Korān, xciii. 6, certain, but opinions differ as to whether ‘Abd Allāh died before the birth of his son or shortly after it. Possibly the former opinion is based on a dogmatic theory (comp. Baḥīrā's utterance, in Tabarī, i. 1124, ‘it is not seemly that his father be still alive’). He is said to have sickened and died during a business trip in Medina, and his grave is shown in the courtyard of a certain Nābigha. According to a wide spread statement, he died at the age of twenty-five.

Bibliography: Tabarī, i. 967, 979 *et seq.*, 1074—1081; Ibn Hishām (ed. Wüstenf.), pp. 97—102; Ibn Sa‘d, i. 53-54, 58 *et seq.*; Ya‘kūbī (ed. Houtsma), ii. 8; Mas‘ūdī, *Murūdj* (Paris), iv. 130; Muir, *The life of Mahomet* (1st ed.), pp. ccxix *et seq.*, 10 *et seq.*; Sprenger, *Das Leben und die Lehre des Mohammad*, i. 138 *et seq.*

(F. BUHL.)

‘ABD ALLĀH B. ‘ABD AL-ZĀHIR. [See IBN ‘ABD AL-ZĀHIR.]

‘ABD ALLĀH B. AL-AFTAS, founder of the dynasty of the Aftāsides [q. v.] in Badajoz, with the surname of al-Manṣūr, reigned until about 422 (1031). He belonged to the Berber family of the Banū Aftas and is therefore called Ibn al-Aftas, for the name of his father was Muḥammed b. Maslama.

Bibliography: Hoogvliet, *Spec. e litt. Orient. exhibens diversorum scriptorum locos de regia Aphthasidarum familia* etc. (Leyden, 1839).

‘ABD ALLĀH B. AḤMED. [See IBN AL-BAITĀR.]

‘ABD ALLĀH (Abū Fāris) B. AḤMED AL-MANṢŪR B. MUḤAMMED SHAIKH AL-MAHDĪ, surnamed AL-WATHĪK BI-LLĀH, governor of Marrākush (Morocco), was proclaimed sultan in this town on Friday, 28 Rabī‘ I 1012 (5 Sept. 1603), a few days after the death of his father and the proclamation of his brother Zaidān by the inhabitants of Fez.

Immediately after he was proclaimed, the new sultan of Morocco was forced to fight against his brother, who contested the supreme authority. The ‘*ulamā*’ of Fez, having been won over to the party of Mawla Zaidān, decided by a *ḥukm* (judicial decision) that Abū Fāris ‘Abd Allāh had been illegally proclaimed, firstly because the legitimate sultan had been already proclaimed, and secondly because the rights of a son of a slave (‘Abd Allāh’s mother was a freed slave of al-Manṣūr) are not equal to those of a son of a free woman. War immediately broke out and the two sultans marched against each other.

The sultan Aḥmed al-Manṣūr had had three sons. The eldest, Muḥammed *Shaiḥ*, brother of Abū Fāris ‘Abd Allāh by the same mother, had been entrusted with the government of Fez. But, recognizing his old father’s partiality for Zaidān, he revolted and attempted to seize the sway. Al-Manṣūr immediately left his capital, Morocco, went to Fez, succeeded in seizing the rebel and sent him to Morocco as a prisoner. He was still there in confinement at the time the following events took place.

Muḥammed *Shaiḥ* was adored by his troops. Abū Fāris was persuaded to pardon him and to put him in command of an army corps. This was done on condition that Muḥammed *Shaiḥ* should give himself up to Abū Fāris again after the battle.

When the two hostile armies met on the banks of the Umm al-Rabī’a, half of Zaidān’s soldiers left him in the lurch and joined Muḥammed *Shaiḥ*. The defeated Zaidān in vain tried to reach Fez and fortify himself there, and was obliged to flee and take refuge with the Turks at Waḍḍa. Muḥammed *Shaiḥ*, for his part, sent back to Abū Fāris the regiments entrusted to him, and he added to them, as prisoners, the muṭī and ḥaḍī of Fez, who had brought about the elevation of Zaidān; but did not return to give himself up again to his brother.

Abū Fāris had to accept matters as they stood. The only manner in which he could mark his displeasure was to send back the ḥaḍī to Fez, fully pardoned and loaded with presents. The muṭī had died on the way.

The two brothers were not long in beginning to fight for the possession of Morocco. Their armies met, according to some, at Aklīm, according to others, at Mars al-Ramād. Abū Fāris ‘Abd Allāh was defeated and had to flee towards Sūs (1015 = 1606). The army of Muḥammed *Shaiḥ*, being mistress of Morocco, committed such atrocities that the people revolted and proclaimed Zaidān, who was roaming in the neighborhood, as their sovereign.

This proclamation caused the reconciliation of Abū Fāris and Muḥammed, who first retreated to Fez and then to Kaṣr al-Kabīr, pursued by Zaidān’s Turkish ḥaḍī, Muṣṭafā Pasha. Muḥammed *Shaiḥ* then went to Spain to implore the aid of Philip III, whilst Abū Fāris and ‘Abd Allāh, the son of Muḥammed *Shaiḥ*, tried to hold the country against Zaidān by the side of Tāza (1017 = 1608). With the help of some Berber contingents they delivered an attack near Fez. The death of the ḥaḍī Muṣṭafā Pasha in the battle, followed by the rout of Zaidān’s troops, enabled Abū Fāris and his nephew to seize the town (Rabī‘ II 1618 = July 1609). But Abū Fāris did not enjoy

the fruits of their joint victory for long. A plot of the ḥaḍīs of the *Shērāka* to proclaim him sovereign at the expense of Muḥammed *Shaiḥ* was discovered by his nephew. The latter resolved to prevent it and, accompanied by his ḥaḍī, Ḥasan Abū Dubaira, went by night to Abū Fāris’s bedroom. He was on his prayer-carpet surrounded by his wives. ‘Abd Allāh b. Muḥammed *Shaiḥ* sent the women out and strangled his uncle, who fought to the last gasp and tried to strike him with his feet (*Ḍjumādā I* 1018 = August 1609).

‘Abd Allāh was a religious and credulous man. He had inaugurated his rule by building a mosque at Morocco near the tomb of the saint Abū l-‘Abbās al-Sabtī. In front of this mosque he built a library, which he filled with rare books and valuable registers. He hoped by so doing to obtain the assistance of the saint in the affairs of his government.

Bibliography: Muḥammed al-Kādirī, *Nashr al-Mathānī* (Fez, 1309), i. 42 *et seq.*; Muḥammed al-Wafranī, *Kitāb Ṣafwā* (Fez, s. d.), pp. 16, 137; idem, *Nuṣṣat al-Hādī* (Paris, 1889), i. 189 *et seq.*; ii. 308 *et seq.*; Aḥmed al-Salāwī, *Kitāb al-Istiqṣā* (Cairo, 1312), iii. 98 *et seq.*; A Cour, *Etablissement des Chérifs au Maroc et leurs Rivalités avec les Turcs de la Régence d’Alger* (Paris, 1904), pp. 149 *et seq.*

(A. COUR.)

‘ABD ALLĀH B. ‘ALĪ, uncle of the caliphs Abū l-‘Abbās al-Saffāh and Abū Ḍja’far al-Manṣūr. ‘Abd Allāh was one of the most active participators in the battle of the ‘Abbāsides against the last Umayyad caliph, Marwān II. He was commander-in-chief in the decisive battle at the Greater Zab, where Marwān lost his crown, and when the latter took to flight, ‘Abd Allāh pursued him, soon after conquered Damascus and marched on to Palestine, whence he had the fugitive caliph pursued to Egypt. Even more implacably than his brother Da’ūd b. ‘Alī did ‘Abd Allāh wage war on the Umayyads, who were still alive, and shrunk from no method to wipe them out root and branch. During his stay in Palestine, he had seventy of them murdered at one blow. Such cruelties naturally caused ill-will against the new ruler, and a dangerous rebellion in Syria broke out under the leadership of Abū Muḥammed, a descendant of Mu’āwīya I, and Abū l-Ward b. al-Kawthar, the governor of Kinnesrīn. The rebels at first inflicted a defeat on the ‘Abbāsīde troops, but were beaten by ‘Abd Allāh in 132 (750) at Mardj al-Akḥram. As governor of Syria, ‘Abd Allāh soon threatened the safety of the new dynasty. After the death of Abū l-‘Abbās, or according to others at the end of his reign, he made claims to the caliphate, which he could base not only on his age but also on his important services in the war against the Umayyads. Moreover he had at his disposal a considerable army, which in reality he was to lead against the Byzantines. When he learned that the powerful governor of Khorāsān, Abū Muslim, had declared for the caliph al-Manṣūr, he butchered 17000 Khorāsānians in his army, because he knew that they would never fight against Abū Muslim, and with his remaining troops proceeded against the latter. He was, however, in *Ḍjumādā II* 137 (Nov. 754) defeated at Nisibis and had to flee to his brother Sulaimān, the governor of Baṣra. After a couple of years, the latter was dismissed, and ‘Abd

Allāh was arrested by order of the caliph al-Manṣūr. He remained some 7 years in prison, then in the year 147 (764) he was taken into a house that had been purposely undermined; it fell down on him and buried him under the ruins. At his death he is said to have been 52 years old.

Bibliography: Tabarī, iii. 27 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 700; ii. 8 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 456 *et seq.* (K. V. ZETTERSTÉEN.)

‘ABD ALLĀH B. ‘AMIR, governor of Baṣra, was born at Mecca in the year 4 (626). He was a Qoraisite and a cousin of ‘Othmān b. ‘Affān. ‘Abd Allāh is principally known as the conqueror of a great part of Persia; when, in the year 29 (649-650), ‘Othmān gave him the government of Baṣra, ‘Abd Allāh went towards Khorāsān and brought it, as well as Sidjīstān and many other places, under the rule of the Arabs. Nīsābūr and Sarakhs capitulated, and Merw only obtained peace on condition of paying an annual tribute of two million dirhems. In the year 36 (656-657), ‘Abd Allāh was one of the first to respond to the appeal of ‘Ā’isha to avenge the death of ‘Othmān. He helped ‘Ā’isha with money and camels in her march towards Baṣra. After ‘Ā’isha’s forces were defeated by ‘Alī, ‘Abd Allāh took refuge with a man of the Banū Hūrkuṣ, who took him to Damascus. He lived there till 41 (661-662), when Mu‘āwīya reinstated him in the government of Baṣra. But, finding him too lenient towards criminals, Mu‘āwīya dismissed him in 44 (664-665). Since then he seems to have lived in retirement until his death at Mecca in 59 (678-679).

‘Abd Allāh was also renowned on account of his numerous public works; he planted date palms, dug wells at al-Nihādī and Karyatain, and made two canals at Baṣra and the canal of Ubulla, a suburb of Baṣra. He was also a traditionalist; he transmitted a tradition from the Prophet himself.

Bibliography: Tabarī, i. 2802; ii. 1517; Ibn Sa’d, v. 30 *et seq.*; Belāḡhorī (ed. de Goeje), pp. 315 *et seq.*; Ibn al-Athīr, *Uṣd al-Ghāba*, iii. 191 *et seq.* (M. SELIGSOHN.)

‘ABD ALLĀH B. AS‘AD. [See AL-YĀFĪ‘.]

‘ABD ALLĀH B. BARRĪ. [See IBN BARRĪ.]

‘ABD ALLĀH B. DĪ‘FAR B. ABĪ ṬĀLIB, nephew of the caliph ‘Alī. ‘Abd Allāh’s father had gone over to Islām very early, and took part in the emigration of the first believers to Abyssinia, where, according to the common belief, ‘Abd Allāh was born. On his mother’s side he was a brother of Muḥammad b. Abī Bekr; the mother’s name was Asmā’ bint ‘Umais al-Khath‘amiya. After some years the father returned to Medina taking his son with him. ‘Abd Allāh became known chiefly on account of his great generosity, and received the honorific surname of *Baḥr al-Djūd*, „the Ocean of Generosity“. He appears to have played no very important part in politics, although his name crops up from time to time in history during ‘Alī’s time and that following. When Mu‘āwīya tried to throw suspicion on Kais b. Sa’d, the valiant governor of Egypt, to damage him in ‘Alī’s eyes, ‘Abd Allāh advised the removal of Kais; ‘Alī allowed himself to be persuaded and took the fateful step to replace him by Muḥammad b. Abī Bekr, who in a very short time brought the whole of Egypt into the greatest confusion. This took place in the year 36 (656-657). When in the year 60 (680), after

Yazīd’s accession, the Shī‘ites in Kūfa summoned Ḥusain b. ‘Alī to proceed to that city to have himself proclaimed caliph, ‘Abd Allāh amongst others endeavored to dissuade him from this dangerous enterprise, but without success. The date of ‘Abd Allāh’s death is generally given as 80 (699-700) and the place Medina, but according to others, he did not die before the year 84 or 85. Besides, 87 or 90 is also given as the year of his death.

Bibliography: Tabarī, i. 3243 *et seq.*; ii. 3 *et seq.*; iii. 2339 *et seq.*; Ibn al-Athīr (ed. Tornb.), iii. 224 *et seq.*; Nawawī (ed. Wüstenf.), pp. 337 *et seq.* (K. V. ZETTERSTÉEN.)

‘ABD ALLĀH B. DĪ‘HSH, one of the first followers and nephew of the Prophet. ‘Abd Allāh belonged to those that had emigrated to Abyssinia and later came back to Medina. He was the leader of the ill-renowned raid on Nakhla during the sacred month, of which Qorān, ii. 214, treats. He took part in the battles of Badr and Uhud and met his death in the latter.

Bibliography: Ibn Sa’d, iii. 62 *et seq.*; Ibn al-Athīr, *Uṣd al-Ghāba*, iii. 131.

(M. TH. HOUTSMA.)

‘ABD ALLĀH B. ḤAMDĀN B. ḤAMDŪN, called Abu ‘l-Haidjā, of the tribe of Taghlib, was appointed governor of al-Mawṣil (Mosul) by the caliph al-Muktafi in the year 293 (905), in which place he had to fight against the loot-loving Kurds. He took no part in the conspiracy to proclaim Ibn al-Mu‘tazz [q. v.] caliph instead of al-Muktadir, in which his brother Ḥusain played a leading part; he was indeed, on the failure of this enterprise, entrusted with the task of capturing his fugitive brother, in which he was successful. When, however, he was dismissed from his office in the year 301 (913-914), he rose against the caliph. As he submitted to Mu‘nis [q. v.], who was sent against him, he was pardoned by al-Muktadir and presented with a state dress; more than this, he was reinstated as governor of al-Mawṣil. It is, however, true that, when his brother Ḥusain again rebelled in the year 303 (915-916) and was taken prisoner, he was arrested together with all his family. Set free in 305 (917-918), he was in 308 (920) entrusted with guarding the road to Khorāsān and Dīnawar and was again made governor of al-Mawṣil, whither he, however, sent his son Ḥasan as his representative. The latter became his successor. After many wars (to which he owed his kunya ‘Abu ‘l-Haidjā, „the father of fighting“) with the Karmathians, with Yūsuf b. Abī ‘l-Sādī [q. v.] and others, he met his death in the year 317 (929), when the revolution, which he and others, dissatisfied with al-Muktadir’s rule, had instigated to proclaim al-Kāhīr caliph, was frustrated after some initial success. ‘Abd Allāh was the real founder of the power of the Ḥamdānides [q. v.].

Bibliography: ‘Arab (ed. de Goeje), pp. 30 *et seq.*; Hilāl al-Ṣābi, *Kitāb al-Wuzarā’*; Ibn al-Athīr (ed. Tornb.), vii.; viii.; Weil, *Gesch. d. Chalifen*, ii. 531 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 563 *et seq.*

(M. TH. HOUTSMA.)

‘ABD ALLĀH B. ḤAMZA B. SULAIMĀN AL-IMĀM AL-MANṢŪR BI-LLĀH, South Arabian poet, born in Rabī‘ I 561 (January 1166), became Imām of the Shī‘ite sects of Zaidites in Jemen in 594 (1198) and died in 614 (1217) at Kawkabān. His *Diwān* is to be found in manuscript in Berlin

(comp. Ahlwardt, *Verz. d. arab. Handschr.*, N^o. 7703), Leyden (comp. *Catalog. cod. or. bibl. ac. Lugduno Batavae*, 2^d ed., N^o. 675), and in British Museum (comp. C. Rieu, *Supplement*, N^o. 1065); a Radjaz on horses with commentary, in Berlin (comp. Ahlwardt, *loc. cit.*, N^o. 6181), and in British Museum (comp. C. Rieu, *loc. cit.*, N^o. 814). Besides these the Berlin Library possesses twelve other theological and polemical writings of his; others enumerated by Ahlwardt, *loc. cit.* N^o. 4950, XI.

Bibliography: Abū Makhrāma, in *Catalog. cod. or. bibl. ac. Lugduno Batavae* (2^d ed.), i. 417 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 403. (BROCKELMANN.)

‘ABD ALLĀH B. HANZALA, one of the leaders of the uprising against Yazīd I. ‘Abd Allāh was born in the year 4 (625); his father had fallen in the battle at Mount Uhūd. In the year 62 (682) ‘Abd Allāh came before the caliph as a member of the deputation, which the governor of Medina, ‘Othmān b. Muḥammed, sent to Damascus to bring about a reconciliation between the dissatisfied element in Medina and the Umayyads. The deputies were received with many marks of honor by Yazīd and were loaded with costly presents; but when they had returned to Medina, they denounced the caliph as a godless and voluptuous man, entirely unworthy of the caliphate, and ‘Abd Allāh distinguished himself especially by his calumnies against him. Dissatisfaction spread; the members of the Umayyad family were ignominiously driven out and the government was handed over to ‘Abd Allāh. In these circumstances the caliph was obliged to punish the rebels with armed force, and towards the year 63 (683) he sent an army under the tried leadership of the old general Muslim b. ‘Oqba against Medina. He received exact information of the state of affairs in Medina from one of the exiled Umayyads, subsequently caliph ‘Abd al-Malik b. Marwān, and then took up a favorable position on the Harra, the lava covered region east of the town. After lapse of a three days grace, which Muslim had been ordered by Yazīd to accord to the Medinians, a bitter fight began and ended with the complete defeat of the rebels (Dhu ‘l-Hiǧǧja 63 = August 683). ‘Abd Allāh took part in the battle and showed great courage. About noon he retired to say his prayers, then rushed into the thick of the fight again, till he was attacked by two Syrians, and finally succumbed under their blows. His head was cut off and brought to Muslim. The two soldiers who had killed him received valuable gifts from the caliph as a reward.

Bibliography: Ibn Sa‘d, v. 46 *et seq.* Tabarī, ii. 402 *et seq.*; Ibn al-Athīr (ed. Tornb.), iv. 87 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 365 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 96 *et seq.* (K. V. ZETTERSTÉEN.)

‘ABD ALLĀH B. AL-ḤASAN B. AL-ḤASAN, chief of the ‘Alides. ‘Abd Allāh was treated with great favor by the caliphs of the Umayyad dynasty, and when he visited the first ‘Abbāsīde caliph Abū ‘l-‘Abbās al-Saffāh at Anbār, the latter received him with great distinction. Thence he returned to Medina, where he soon fell under the suspicion of the successor of al-Saffāh, al-Manṣūr. Yet ‘Abd Allāh owed his misfortune not so much to himself as to his two sons Muḥammed and Ibrāhīm. As early as the year 136 (754), when al-Manṣūr

led the pilgrimage, the latter's suspicions were aroused, because they did not appear with the other Ḥashimides to greet him, and his suspicions fell more especially on Muḥammed. After his accession al-Manṣūr tried to sound the Ḥashimides as to Muḥammed's real opinions, but they spoke only good of him and endeavored to excuse his absence. Only al-Ḥasan b. Zaid advised the caliph to beware of this dangerous ‘Alide. In order to remove all doubts, al-Manṣūr ordered ‘Oqba b. Salm to get into ‘Abd Allāh's confidence by means of presents and forged letters from Khorāsān, the usual centre of ‘Alide propaganda. At first ‘Abd Allāh was very cautious, but finally fell into the trap, and when ‘Oqba asked him for an answer for his supposed companions in Khorāsān, he did indeed refuse to give one in writing, but asked him to inform them by word of mouth that he greeted them and that his two sons would rise up in the near future. As soon as ‘Oqba had in this manner convinced himself of the rebellious intentions of the ‘Alides, he at once informed the caliph, and when the latter in the year 140 (758) again made a pilgrimage, he invited ‘Abd Allāh to come to him, and asked him if he could really count on his fidelity. ‘Abd Allāh assured him of his honorable sentiments, but when ‘Oqba suddenly appeared, he understood that he had been betrayed and took refuge in entreaties. Al-Manṣūr, however, had him arrested. ‘Abd Allāh's relative shared his fate, but the caliph was not able to seize his two sons. When he again came to Medina in the year 144 (762) after having accomplished another pilgrimage, he took the prisoners with him to Babylonia, and soon afterwards ‘Abd Allāh died there in prison at the age of 75. According to current accounts, he was murdered by al-Manṣūr's orders.

Bibliography: Tabarī, ii. 1338 *et seq.*; iii. 143 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 172 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 40 *et seq.* (K. V. ZETTERSTÉEN.)

‘ABD ALLĀH B. IBĀD (ABĀD) AL-MURRĪ AL-TAMĪMĪ. The chronicles of the African Abādites, which are so valuable with respect to the history of Khāridjism, are very sparing in details about this personage. And yet he has given his name to the branch of the Wāhbitēs, who opposed the arbitration between ‘Alī and Mu‘āwīya, and who have developed principally in the Maghrib, where they still exist [see ABĀDITES]. He is mentioned as having been a member of the *ṭabaqa* of the doctors of the 2^d half of the 1st century of the Hegira.

He maintained many controversies with the Khāridjites, who gave themselves up to the worst excesses and exaggerated the primitive doctrine of the *Muḥakkima*; and, following the suggestion of Djābir b. Zaid, rallied round him the Wāhbitēs, who wished to remain within the limits of common sense and the Sunna.

Abādite chronicles say that ‘Abd Allāh b. Ibād took no part in the rebellions of the Khāridjites against the Caliphate but lived in retirement. Al-Barrād in his *Kitāb al-Djāwāhir* gives in extenso a very dignified letter on religious polemics, which he sent to ‘Abd al-Malik b. Marwān (comp. Sachau, *Mittheil. d. Semin. für Orient. Sprach.*, ii. 2^d pt. pp. 52 *et seq.*, who gives a German translation of two letters by ‘Abd Allāh) in reply to a missive, which this prince had sent him by a certain Sinān b. ‘Āṣim.

According to *Shammākhī* (*Kitāb al-Siyar*, p. 77), ‘Abd Allāh b. Ibād was one of the Mussulmans who went to Mecca to defend that town against Muslim b. ‘Oḡba [q. v.] in 64 (683-684).

(A. DE MOTYLSKI.)

‘ABD ALLĀH B. IBRĀHĪM I B. AL-AGHLAB ABU ‘L-‘ABBĀS, second Aghlabide emīr (Safar 197 = Oct.-Nov. 812); died on the 6th Dhu ‘l-Hijja 201 (25th June 817). In his father's reign he commanded the troops that defended Tripoli against the Abādite Berbers, who were led by the Rostemide emīr ‘Abd al-Wahhāb, and made a treaty with him. He seems to have governed with the *djund* against the popular party of the *fuḡahā*. [For *bibliography*, see AGHLABIDES.]

(M. G. D.)

‘ABD ALLĀH (Muḥammed) B. IBRĀHĪM II B. AHMED ABU ‘L-‘ABBĀS, tenth Aghlabide emīr. He was entrusted with many commands by his father; it was he who in 280 (893) massacred the *djund* of Bilizma; in 284 (897) he fought the Nefūsīs; in 286 (899) he made a campaign at Biskra. Finally in 287 (900) his father nominated him governor of Sicily, where he took possession of Palermo and Reggio. Ibrāhīm recalled him in 289 (902) and abdicated in his favor (Rabī‘ I = Feb.-March). He was assassinated on the 28th Sha‘bān 290 (27th July 903), by order of his son Ziyādat ‘Allāh. After his accession he appears to have affected the conduct of an ascetic, although not at all going over to the party of the *fuḡahā*. [For *bibliography*, see AGHLABIDES.]

(M. G. D.)

‘ABD ALLĀH B. ISKANDAR, a Shaibānide, the greatest prince of this dynasty, born in 940 (1533-1534; the dragon year 1532-1533 is probably more accurately given as the year of the cycle) at Āfarīnkent in Miyānkāl (an island between the two arms of the Zarafshān). The father (Iskandar Khān), grandfather (Djānī Beg) and great-grandfather (Khwādja Muḥammed, son of Abu ‘l-Khair [s. d.]) of this ruler of genius are all described as very ordinary, almost stupid men. Djānī Beg (d. 935 = 1528-1529) had at the distribution of 918 (1512-1513) received Karmīna and Miyānkāl; Iskandar was at the time of his son's birth lord of Āfarīnkent; later, probably after the death of one of his brothers, he emigrated to Karmīna. There ‘Abd Allāh first proved his power as a ruler in 958 (1551); the country had been attacked by Nawrūz Ahmed Khān of Tashkend and ‘Abd al-Laṭīf Khān of Samarḡand; Iskandar had fled across the Āmū; ‘Abd Allāh assumed his father's duties and successfully repulsed the attack. In the following years ‘Abd Allāh tried to extend his possessions westerly in the direction of Bukhārā and south-easterly in the direction of Karshī and Shahr-i Sebz, at first without permanent success; in 963 (1555-1556) he was even obliged to evacuate the lands inherited by his father and flee to Maimana. In the same year (Dhu ‘l-Ḳa‘da = September-October 1556) there died his powerful enemy Nawrūz Ahmed Khān, Khān of the Özbegs and lord of Tashkend since 959 (1552). ‘Abd Allāh immediately reasserted his supremacy in Karmīna and Shahr-i Sebz, and in Rajab 964 (May 1557) conquered Bukhārā, since that time his capital. There he had his weak-minded father proclaimed in 968 (1560-1561) Khān of all the Özbegs, in order to rule himself in the latter's name. Only in 991 (1583) after

the death of his father did he accept the vacant throne. After severe fighting against insubordinate supporters of the ruling house he subjugated Balkh in 981 (1573-1574), Samarḡand in 986 (in Rabī‘ II = June 1578), Tashkend and the remaining country north of the Sir in 990 (1582-1583) and Ferghāna in 991 (1583). ‘Abd Allāh also made a campaign, besides the above-mentioned conquests, in the first half of the year 990 (spring 1582) in the steppes as far as Ulugh Tagh. As early as the year 996 (1587-1588) a stubborn insurrection was suppressed in Tashkend, and the enemy pursued far into the steppes. In the south-east Badakhshān was conquered, in the west Khorasān, Gilān and Khwārizm, the last one first in 1002 (1593-1594) and then, after an insurrection, reconquered in 1004 (1595-1596). An expedition to East Turkistān only resulted in the laying waste of the provinces of Kāshghar and Yarkand. ‘Abd Allāh's last years were darkened by a quarrel with his only son ‘Abd al-Mu‘min, who ruled in Balkh from the end of 990 (autumn 1582) in the name of his father. As ‘Abd Allāh had been the real ruler under Iskandar, in the same way ‘Abd al-Mu‘min wanted to occupy the same position with regard to his father now growing old. ‘Abd Allāh would, however, not hear of any diminution of his power, and only the mediation of the clergy prevented an open breach between father and son, and compelled ‘Abd al-Mu‘min to yield. On hearing of the strained relations between father and son, the nomads had penetrated into the region of Tashkend and had defeated between Tashkend and Samarḡand an army sent against them. At the beginning of a punitive expedition against this enemy ‘Abd Allāh was overtaken by death in Samarḡand (end of the “hen year” 1006 = beginning of 1598).

‘Abd al-Mu‘min was murdered but 6 months later by his subjects. The conquests in Khorasān and Khwārizm were lost, and in the Özbegs' own country the power fell into the hands of another dynasty. Of greater permanence were the results of ‘Abd Allāh's work in home affairs; the administration, especially the coinage system, was remodelled by him, many public works (bridges, caravanseras, wells, etc.) were completed. Even at the present day the people ascribe all such monuments either to Timur or to ‘Abd Allāh.

Bibliography: The life of this ruler up to the year 996 (1587-1588) is described in detail by his eulogist Ḥāfiẓ Tānīsh: *Sharaf Nāme-i Shāhī* (Persian), usually called ‘*Abd Allāh Nāme*. Much information (especially about the last few years) is given by ‘Abd Allāh's Persian contemporary Iskandar Munshī in *Tārīkh-i ‘Ālam Arā-i ‘Abbāsī* (biography of Shāh ‘Abbās I, Teheran, 1897). Extracts from both works are in Welyaminow-Zernow, *Islyedowaniya o kasimowskikh tsaryakh i tsarewitsakh*, ii (in the *Trudi wostoč. otd. imper. arkhēol. obšč.*, x.; German transl., Leipsic, 1867), and before that in his *Moneti bukharskiya i khivuskiya*. See also my extracts from the little known *Bahr al-asrār* by Maḥmūd b. Walī in the *Zapiski wostoč. otd. imper. rusk. arkhēol. obšč.*, xv. On the *Bahr al-asrār*, comp. Ethé, *India Office cat.*, No. 575. The information given by Vambéry, *Gesch. Bochara's*, and by Howorth, *Hist. of the Mongols*, ii. div. 2, who follows him, is to be accepted with great caution. (W. BARTHOLD.)

'ABD ALLĀH B. KHĀZIM AL-SULAMĪ, governor of Khorāsān and one of the companions of the Prophet whose traditions he transmitted. In the year 31 (651-652), he held the command of that part of the troops of 'Abd Allāh b. 'Amir [q. v.] which subdued Herāt and Sarakhs. In the following year, 'Abd Allāh b. Khāzim, at the head of 4000 men, by an ingenious stratagem routed Kārin's 40000 men and killed Kārin. It was then that he obtained from 'Abd Allāh b. 'Amir the governorship of Khorāsān.

After the death of Mu'āwiya b. Yazīd (64 = 684), 'Abd Allāh, having recognized 'Abd Allāh b. al-Zubair as caliph, rebelled against the Umayyads. He also seized Merw and Herāt, where he appointed one of his sons as governor. As soon as his authority was established, he began to oppress the Tamīmites, although they had helped him in his struggles with the Umayyad forces, and a sanguinary war broke out between them. 'Abd Allāh remained governor of Khorāsān till the year 72 (692), when 'Abd al-Malik invited him to swear fealty to him, promising him the revenues of Khorāsān for seven (or ten) years. 'Abd Allāh refused; a battle was fought near Merw in which 'Abd Allāh b. Khāzim was killed in the year 73, some time after 'Abd Allāh b. al-Zubair.

Bibliography: Ṭabarī, i. 886; ii. 25-26; Belādhorī (ed. de Goeje), pp. 356 *et seq.*; Ibn al-Athīr, *Uṣd al-Ghāba*, iii. 148.

(M. SELIGSOHN.)

'ABD ALLĀH B. MAIMŪN, well-known sectarian, died about 261 (874-875), came originally from al-Ahwāz. His father Maimūn practiced as an oculist in that place, whence his name Maimūn al-Qaddāh. In that district there dominated since long heretical religious views hostile to Islām, and the oculist appears indeed to have had relations with the Khaṭṭābīya [q. v.] and the Bardesanians [q. v.]. The son became a learned theologian, who according to Maḳrīzī examined nearly all religious systems and evolved one of his own, which is, however, not more definitely known to us. He takes his place in history not as a writer but as the founder of a religious-political party. Starting from the ideas which join the Shī'ites with the Imāms, he won followers in the name of an 'Alide who had not yet made a public appearance, no doubt from the beginning with the ambitious desire to put himself in the latter's place. Even a branch of the 'Alides, the descendants of 'Aḳl b. Abī Ṭālib, appears to have joined him, for he was received by them in Baṣra after his activity in 'Askar Mukram, whither he had gone, had for some reason or other come to an end. Thence, no doubt under compulsion, he later went to Salamiya in Syria, where after his death the agitation was continued by his descendants, till finally the whole movement culminated in the uprising of the Fāṭimides [q. v.]. 'Abd Allāh and his successors worked through secret missionaries, who systematically endeavored to excite the scepticism of the faithful, and thereby were able to direct their attention to the „Lord of the Time“ (*Ṣāḥib al-Zamān*) who was soon to make his public appearance. He is also said to have given himself an air of supernatural knowledge by diverse tricks, especially by using carrier pigeons, but as a matter of fact we know nothing with certainty as to his methods

of propaganda. To his most zealous proselytizers belonged Muḥammed b. al-Ḥusain, usually called Dendān (or Zaidān), Ḥamdān Karmat, after whom the Karmathians [see KARMATS] were named, and a certain 'Abdān, who endeavored to defend the opinions of the sect in different writings which have not been preserved. Varying statements are made concerning the descendants of 'Abd Allāh [comp. FĀṬIMIDES.]

Bibliography: *Fihrist*, pp. 186 *et seq.*; Niẓām al-Mulk, *Siyāset Nāme*, p. 184; Maḳrīzī, *Khīṭaṭ*, i. 391 *et seq.*; Ibn al-Athīr (ed. Tornb.), viii. 21 *et seq.*; de Sacy, *Exposé de la religion des Druzes*, preface; Wolff, *Die Drusen und ihre Vorläufer*; de Goeje, *Mémoire sur les Carmathes du Bahrain et les Fatimides*; Browne, *A literary history of Persia*, i. 396 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 589 *et seq.* (M. TH. HOUTSMA.)

'ABD ALLĀH B. MAS'UD. [See IBN MAS'UD.]

'ABD ALLĀH B. MU'ĀWIYA, 'Alide rebel. After the death of Abū Ḥāshim, a grandson of 'Alī, claims were laid to the Imamate from several quarters. Some asserted that Abū Ḥāshim had formally transferred his rights to the dignity of Imām to the 'Abbāsīde Muḥammed b. 'Alī. Others thought he had spoken in favor of 'Abd Allāh b. 'Amr al-Kindī and wanted to proclaim him Imām. As he, however, did not come up to the expectations of his followers, they turned from him and declared 'Abd Allāh b. Mu'āwiya, a great-grandson of 'Alī's brother Dja'far, to be the rightful Imām. The latter asserted that both the godhead and the propheticness were united in his person, because the spirit of God had been transferred from the one to the other and had finally come to him. In accordance with this his followers believed in the metempsychosis and denied the resurrection. In Muḥarram 127 (Oct. 744) 'Abd Allāh revolted in Kūfa where many joined him. He gained especially many followers amongst the Zaidites [q. v.]. The latter captured the citadel and expelled the prefect. In a short time, however, 'Abd Allāh b. 'Omar b. 'Abd al-'Azīz, the governor of 'Irāk, made an end to his doings. When it came to fighting, the ever unreliable Kūfans deserted; only the Zaidites fought bravely and continued the battle till 'Abd Allāh was granted an unimpeded retreat. From Kūfa he proceeded at first to Madā'in and then to Media. His power was in no way broken. From Kūfa and from other places numbers of people poured in to him and he soon succeeded in winning over several important points in Persia. After he had resided for some time in Iṣpahan, he went to Iṣṭakhr. The descendants of 'Alī had from before been honored as the rightful heirs to the Imamate especially in the eastern provinces of the empire. It was therefore easy for him to extend his rule over a great part of Media, Ahwāz, Fārs and Karmān. The Khārīdītes, who had fought against Marwān II on the Tigris, withdrew into 'Abd Allāh's domain, and other opponents of the caliph also joined him. In the end, however, his power was not able to hold out. 'Amir b. Duḅāra, one of Marwān's generals, who had been entrusted with the pursuit of the Khārīdītes, made a raid into 'Abd Allāh's domains and brought his rule to a sudden end. In the year 129 (746-747) 'Abd Allāh was defeated at Merw al-Shādhān and forced to

flee to *Khorāsān*, where Abū Muslim, the well-known general of the ‘Abbāsides, had him executed. After his death, some of his followers, called al-*Djanāhīya* [q. v.], maintained that he was still alive and would return; on the other hand, others, the so-called *Hārithites*, believed his spirit had entered *Ishāk b. Zaid b. al-Hārith al-Anṣārī*.

Bibliography: Tabarī, ii. 1879 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 246 *et seq.*; *Shahras-tānī* (ed. Cureton), pp. 112-113 (Haarbrücker, i. 170); Weil, *Gesch. d. Chalifen*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 239 *et seq.* (K. V. ZETTERSTÉEN.)

‘ABD ALLĀH B. MUḤAMMED, Umayyad prince in Spain. ‘Abd Allāh, who ascended the throne of Cordova after the sudden death of his brother al-Mundhir in 275 (888), has been characterized as „one of the most repulsive phenomena in the whole history of Islām,” and in truth his twenty-four years of power were a most unhappy period for his subjects. In order to secure his life and his throne against imaginary dangers, the suspicious tyrant treated his nearest relatives in the most cruel manner possible. His brother and predecessor al-Mundhir was according to all appearances poisoned by ‘Abd Allāh’s influence. His brother al-*Kāsim* met with a similar fate. His third brother *Hishām* was put to death on a trumped-up charge, and ‘Abd Allāh employed the same means to get rid of his own sons Muḥammed and Mutarrif. He had them both executed on a mere suspicion. Whilst such horrors were happening in ‘Abd Allāh’s presence, the country was divided by different parties, who fought each other, and at last the Emirate possessed little more than the capital and its environs. ‘Abd Allāh’s most dangerous rival was the Spanish popular hero ‘Omar b. Ḥafṣūn. Even at the beginning of his reign ‘Abd Allāh was obliged to offer him peace and to confirm his governorship of the provinces over which he ruled. The treaty of peace was, however, soon broken. When the Christians of Cordova became weary of ‘Abd Allāh’s tyrannical rule, they broke out of the town, and after they had succeeded in capturing the fortress of Polei, the present Aguilar, they turned to ‘Omar and begged him to join them. The latter at once appeared at Polei, but was defeated by ‘Abd Allāh’s troops in 278 (891). After a war lasting several years with varying success, ‘Omar became a Christian, which, however, only rendered his position worse. In the year 287 (900) he made an alliance with *Ibrāhīm*, the chief of the Banū Ḥadjjdāj in Seville. Thereupon ‘Abd Allāh had indeed to be satisfied with a treaty of peace, but as early as 289 (902) hostilities again broke out. After ‘Omar and *Ibrāhīm* had separated, ‘Abd Allāh succeeded in winning several battles, and at his death in Ṣafar 300 (Oct. 912) the war had already entered into a quieter stage. ‘Abd Allāh’s grandson, ‘Abd al-Raḥmān b. Muḥammed, became his successor, he having had homage paid to him before his death.

Bibliography: Ibn ‘Adhārī, *al-Bayān al-Mughrib*, i. introduction; ii. 124 *et seq.*; Dozy, *Hist. des Musulmans d’Espagne*, ii. 204 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, ii. 485 *et seq.* (K. V. ZETTERSTÉEN.)

‘ABD ALLĀH B. MUḤAMMED, the second important *sherif* of Mecca of the family of the ‘Abādila, succeeded his father as *sherif* in 1274

(1858) and held this dignity peacefully enough till his death in 1294 (1877). The opening of the Suez Canal, which took place during his term of office, greatly facilitated the work of the Turks in enforcing their sovereign rights. Several measures which were brought out or prepared under ‘Abd Allāh’s government gave proof of this: *Djidda*, Mecca and *Tāif* were connected by telegraph with the outer world, Turkish administrative offices were installed in these towns, as well as in Medina, whilst the reconquest of Yemen (1872) completely established the Turkish rule in Arabia.

Although ‘Abd Allāh was no less anxious than other *sherifs* to use his office for enriching himself, yet he knew how to win the affection of the population of the *Hidjāz*. His amiable, dignified conduct and tact in dealing with Bedouins and townfolk, as well as with the representatives of the Stamboul sovereign are to the present day praised as being unexcelled.

Bibliography: C. Snouck Hurgronje, *Mekka*, i. 170—173. (SNOUCK HURGRONJE.)

‘ABD ALLĀH B. MUḤAMMED, successor of the Mahdī in the Sudan. ‘Abd Allāh b. Muḥammed al-Ta’ā’ishī, the notorious *Khalifa* and successor of the Sudanese Mahdī Muḥammed Aḥmed [q. v.], was born, it seems, in the middle of the forties of the 19th century. He was a native of the South-West Dārūr and belonged to the tribe of the Arab-Sudanese Baggāra (Baḳḳāra), more particularly to the *Djubarāt* and here again to the group of the *Awlād Umm Surra*. His father Muḥammed al-Faḳīh left his home in the seventies with his whole family with the intention to emigrate to Mecca, but died on the way at *Dār Djima*. Then ‘Abd Allāh went to the *Djazīra* to Muḥammed Aḥmed who had then not yet publicly appeared as the Mahdī, and was received into his *Ṭarīka* [q. v.]. He soon became the Mahdī’s right hand and seems to have inspired him with many things, e. g. with his journey to Kordofān, where he prepared beforehand the elevation of the latter. He then, in August 1881, took part in the bloody fight between the Mahdī and Muḥammed Abū Sa’ūd on the island of *Āla*, and here soon after followed his nomination as *Khalifa*. He is called „the first of the four caliphs“, „Abū Bekr al-Ṣiddīk“, which title was solemnly confirmed in a later proclamation between the capture of al-‘Ubad and that of *Khartūm*. „He belongs to me and I belong to him“, says the Mahdī in this edict. For the rest, his history is that of the Mahdī, as he always accompanied the latter and was present during the victorious campaign of the Mahdiyya [q. v.] till the capture of *Khartūm* (26th Jan. 1885). Some months later (22^d June) the Mahdī died suddenly, and naturally ‘Abd Allāh assumed the reins of government. The Mahdiyya proper was buried together with the Mahdī; the religious enthusiasm had to be replaced by a severe and cruel absolute government. To this end the *Khalifa*, who was a stranger in the region round *Khartūm*, needed the help of his fellow-tribesmen, and his interior policy was therefore directed to bring the tribes of the Western Sudan (Kordofān, Dārūr) willy-nilly to Umm Derrmān, and on the other hand to remove the tribes of the Nile region to distant outposts. Without any moral restraint, his rule was one of terror, of which eye-witnesses, such as Slatin, Ohrwalder, Neufeld and others, give most dreadful details.

‘Abd Allāh’s principal object was to create a family dynasty and, in stead of a religious Mahdīya, to found a hereditary sultanate for his family. Rudolf Slatin in his *Fire and sword in the Sudan*, chaps. xvi and xvii, has given the best description of his empire and rule. Naturally insurrections against ‘Ahd Allāh were not lacking. He was indeed able to suppress them, but in the long run the bonds that held his empire together weakened more and more and only the ever present fear of death held his hordes together, until the battle of Umm Dermān (Omdurman) brought about the complete downfall of his power. The empire he had inherited from the Mahdī grew under his rule towards the north, the south and especially towards the east (Abyssinia), though he himself no longer left Umm Dermān. This growth was due to the English withdrawing from the Sudan and to the defeat of the Abyssinians. The battle of Toskī (3 Aug. 1889) was the turning point, then came the famous building of the railway, Kitchener’s advance, the battle of the Atbara on the 8th April 1898, and finally on the 2^d Sept. 1898 the battle of Omdurman. With a few faithful followers ‘Abd Allāh fled to Kordofān, where he died fighting like a madman on the 20^d November 1899.

Bibliography: Rudolph Slatin Pasha, *Fire and Sword in the Sudan* (London, 1896); Joseph Ohrwalder, *Aufstand und Reich des Mahdi im Sudan* (Innsbruck, 1892); Ibrāhīm Fawzī Pasha, *Kitāb al-Sūa’n bain yadai Ghurdūn wa-Kitchener* (Cairo, 1319 = 1901-1902). [For English works on the Sudan campaign see MAHDĪYA.] (C. H. BECKER.)

‘ABD ALLĀH B. MUḤAMMAD. [See IBN AL-FARADĪ.]

‘ABD ALLĀH B. AL-MUḤAFFA. [See IBN AL-MUḤAFFA.]

‘ABD ALLĀH B. MŪSĀ B. NUṢĀIR, eldest son of the famous conqueror of the Maghrib and of Spain. He was entrusted by his father, when the latter set out for Spain, with the administration of Ifrīkīya (93 = 711). He likewise took his father’s place when the latter, having been denounced by Tāriq, left for the East, whence he never returned. Involved in the downfall of his family brought about by the caliph Sulaimān, who could not see without distrust one son of Mūsā (‘Abd Allāh) the governor of Ifrīkīya, another (‘Abd al-‘Azīz) of Spain, and a third (‘Abd al-Malik) of the Maghrib, he was deposed in 96 (714-715) and was replaced by Muḥammed b. Yazīd, who took possession of his government in 97 (715). His end is obscure. According to Ibn ‘Adhārī (*al-Bayān al-Mughrib*, i. 33), Abu’l Maḥāsīn (ed. Juynb. et Matth., i. 261) and al-Nuwairī, who give the year 99 (711) as the date of the arrival of Muḥammed, the last named, after having tortured ‘Abd Allāh, threw him into prison, where he kept him until he put him to death by order of the caliph. Belādhori (ed. de Goeje, p. 231) ascribes this execution to Bishr b. Ṣafwān, who, he thinks, punished ‘Abd Allāh (102 = 720) for having been in sympathy with the Berbers, who assassinated the governor Yazīd b. Abī Muslim. The author of *Fath al-Andalus* (ed. Jones, pp. 15-16) has reproduced this story with romantic details. (R. BASSET.)

‘ABD ALLĀH B. MUSLIM. [See IBN KUTAIBA.]

‘ABD ALLĀH B. AL-MU‘TAZZ. [See IBN AL-MU‘TAZZ.]

‘ABD ALLĀH B. MUṬĪ, one of the leaders of the insurrection against the caliph Yazīd I, and later governor of the opposing caliph ‘Abd Allāh b. al-Zubair. On account of the increasing discontent with the Umayyad rule after the accession of Yazīd I, ‘Abd Allāh intended to leave Medina, but was persuaded by ‘Abd Allāh b. ‘Omar [q. v.] to remain in the town. When the inhabitants of Medina shortly afterwards revolted against the new caliph, they gave the government to ‘Abd Allāh b. Ḥanzala; with him, however, the honored and influential Ibn Muṭī is also named as one of the leaders of the insurgents. In *Dhu ’l-Hijjā* 63 (August 683) the decisive battle between the troops of the caliph and the Medianian rebels took place on the Ḥarra. Ibn Muṭī participated in the fight, escaped the general destruction and fled to Mecca to ‘Abd Allāh b. al-Zubair, who appointed him governor of Kūfa. In the year 66 (685) he was, however, expelled by the ambitious adventurer Mukhtār b. Abī ‘Ubaid, and went first to Baṣra and then to Mecca where he fought for Ibn al-Zubair. He there met with his death in the year 73 (692), shortly before Ibn al-Zubair.

Bibliography: Ibn Sa‘d, v. 106 et seq.; Ṭabarī, ii. 232 et seq.; Ibn al-Aṭhīr (ed. Tornb.), iv. 14 et seq.; Weil, *Gesch. d. Chalifen*.

(K. V. ZETTERSTÉEN.)

‘ABD ALLĀH B. ‘OMAR B. ‘ABD AL-‘AZĪZ, son of the caliph ‘Omar II. In the year 126 (744) ‘Abd Allāh was appointed governor of the ‘Irāk by Yazīd III, but in a short time aroused the discontent of the Syrian chiefs in that place, who felt that they were unfavorably treated by the new governor compared with the inhabitants of the ‘Irāk. After the accession of Marwān II, ‘Abd Allāh b. Mu‘āwiya [q. v.], a descendant of ‘Alī’s brother Dja‘far, rebelled in Kūfa in Muḥarram 127 (October 744), but was expelled by ‘Abd Allāh b. ‘Omar, whereupon he removed his propaganda work to another place. When Marwān transferred to al-Naḍr b. Sa‘īd al-Ḥarashī the governorship of the ‘Irāk, ‘Abd Allāh energetically refused to leave his post. Al-Naḍr appeared at Kūfa, whilst ‘Abd Allāh remained at Ḥīra and it came to a battle royal between them. In a short time, however, a common enemy appeared in the person of the Khāridjite chief al-Ḍaḥḥāk b. Kaīs, and then the two adversaries had to come to terms, nay they had to join forces. In Radjab 127 (April-May 745) they were defeated by al-Ḍaḥḥāk and ‘Abd Allāh withdrew to Wāsiṭ, whilst the victor captured Kūfa. Then the old enmity between the two governors again blazed out, but for a second time al-Ḍaḥḥāk put an end to their hostilities. After a siege lasting several months ‘Abd Allāh was obliged to make peace with al-Ḍaḥḥāk. Subsequently Marwān had ‘Abd Allāh arrested. According to the most current account, he died of the plague in the prison of Ḥarrān in the year 132 (749-750).

Bibliography: Ṭabarī, ii. 1854 et seq.; Ibn al-Aṭhīr (ed. Tornb.), v. 228 et seq.; Weil, *Gesch. d. Chalifen*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 239 et seq.

(K. V. ZETTERSTÉEN.)

‘ABD ALLĀH B. ‘OMAR B. AL-KHAṬṬĀB, eldest son of the caliph ‘Omar I, and one of the most respected of all Muḥammed’s companions, generally called Ibn ‘Omar. ‘Abd Allāh was born several years before the Hīdjra, his mother’s name was Zainab bint Maz‘ūn. He became a con-

vert to Islām in his boyhood at the same time as his father. At the battles of Bedr and Uhud he was kept in the background by Muḥammed, because he was still too young, but he took part in the campaign of the Ditch and fought in all the battles of the Prophet. Subsequently also his name is often mentioned in connection with military expeditions. First of all he followed Khālīd b. al-Walīd in the latter's expedition against the rebellious tribes in the interior Arabia, in the time of Abū Bekr's reign, then he took part in the battle of Nehāwend, the date of which is usually given as 21 (642). He was further amongst the Medianian reinforcements, which 'Othmān sent to 'Abd Allāh b. Sa'd b. Abī Sarḥ, his governor in Egypt, to subjugate the rest of North Africa, and soon afterwards — in the year 30 (650-651) — he marched to Ṭabaristān under the command to Sa'd b. al-'Āṣī. Again in the year 49 (609) Ibn 'Omar took part in an expedition against the Byzantines, which was undertaken by Yāzīd b. Mu'āwīya. As to home politics, 'Abd Allāh took up a strictly neutral position amongst the different parties which fought for supremacy. When 'Omar on his death-bed appointed, from amongst Muḥammed's most tried companions, six trustworthy men to elect a new ruler, he nominated his son 'Abd Allāh as consultative member. In the year 37 (658) the latter was present at the court of arbitration that was appointed to settle the dispute between 'Alī and Mu'āwīya, without, however, himself making any claim to the caliphate. He was indeed one of the candidates proposed by Abū Mūsā al-Ash'arī, but was not considered suitable. After 'Othmān's death, 'Alī had required Ibn 'Omar to do homage to him, a thing the latter energetically refused to do, declaring he would only pay homage to him when all Mussulmans would do so. Later on Mu'āwīya received the same answer when he demanded homage for his son Yazīd. When, however, the latter ascended the throne, 'Omar made no difficulties, but at once took the oath of allegiance. 'Abd Allāh b. 'Omar was personally a religious man, who was everywhere held in great esteem on account of his noble and unselfish character. He is more-over esteemed as one of the most trustworthy authorities on the earliest history of Islām; and with reason, for through his intimate intercourse with Muḥammed and many other influential men of that period he had acquired an exact knowledge of all the important factors of that period. His traditions were handed down to posterity by his sons and other disciples. 'Abd Allāh b. 'Omar died at Mecca in the year 73 (beginning of 693), after the pilgrimage, at the age of 84 according to general report.

Bibliography: Ibn Sa'd, iii. 1st part, introduction; Ṭabarī, i. 1358 *et seq.*; Nawawī (ed. Wüstenf.), pp. 357 *et seq.*; Muir, *Annals of the early caliphate*.

(K. V. ZETTERSTÉEN.)

'ABD ALLĀH B. RASHĪD. [See IBN RASHĪD.]

'ABD ALLĀH B. RAWĀḤA, a Khazrajdite, belonging to the most esteemed clan of the Banu 'l-Hārith. At the second 'Aḳaba assembly in March 622, 'Abd Allāh was one of the 12 trustworthy men, whom the already converted Medianians conformably to the Prophet's wish had chosen. When Muḥammed had emigrated to

Medina, 'Abd Allāh proved himself to be one of the most energetic and upright champions of his cause. Muḥammed appears to have thought a great deal of him, and often entrusted him with honorable missions. After the battle of Bedr in the year 623, in which the Mussulmans were victorious, 'Abd Allāh together with Zaid b. Hāritha had to hasten to Medina to bring the tidings of victory. During the so-called „second campaign against Bedr“, at the beginning of 625, 'Abd Allāh remained behind in Medina as lieutenant-commander. When in 627, at the commencement of the siege of Medina, the fidelity of the Banū Qurayza, his allies, was suspected, the Prophet sent 'Abd Allāh together with three other influential Medianians to find out the real sentiments of his allies. After Khaibar had been conquered in the year 628 and its territory divided, Muḥammed sent there 'Abd Allāh as appraiser. On sending the Mu'ta expedition in the year 629, 'Abd Allāh was appointed by the Prophet as second lieutenant-commander-in-chief of the army, and when his superiors had both fallen, he sought and met his death as they had done fighting for the Faith.

Besides his military talents 'Abd Allāh possessed other qualities which made him valuable to his master; he belonged to the few pre-Islamic men who could write, and was for this reason, together with other faithful followers, chosen as secretary by the Prophet. Muḥammed appears to have esteemed him very highly more especially on account of his poetical gifts. In the *Kitāb al-Aghānī* it is expressly stated that the Prophet considered his poems equal to those of his favorite poets Ḥassān b. Thābit and Ka'b b. Malik. It is characteristic of 'Abd Allāh's „literary tendency“ that he abused the Qorāishites for their unbelief, whilst the two other poets always reproached them with their evil deeds. Only about 50 verses of his have been preserved and they are for the most part to be found in Ibn Hishām.

Bibliography: Ibn Sa'd, iii. 2d part, 79 *et seq.*; Ibn Hishām (ed. Wüstenf.), i. 457, 675; Ṭabarī, i. 1460, 1610 *et seq.*; Aghānī, xi. 80; xv. 29; Weil, *Mohammed der Prophet*, p. 350, note.

(A. SCHADE.)

'ABD ALLĀH B. SABA, often called by Arabian historians, Ibn al-Sawda' after his mother, was said to be a Jew from Ṣan'a', having been converted to Islām during the government of the caliph 'Othmān. After wandering about in the Ḥidjāz, in Baṣra and Kūfa, whence he was expelled, he proceeded to Egypt via Syria and there joined the regiment of 'Othmān's malcontents. He here evolved a peculiar dogma which was subsequently further developed by his followers and has made his name famous. It is, however, difficult to settle exactly what belonged to him and what to his successors, because, amongst others, al-Shahrastānī in his account of it, does not entirely distinguish between the two constituent parts. If we keep to the accounts of Ṭabarī and Maḳrīzī, he taught the return (*raḍī'a*) of Muḥammed. This must not be considered a palingenesis of the Prophet in 'Alī, as Wellhausen regards it, because he is said to have based this dogma on the example of Christ's parusia and with reference to Korān, xxviii. 85. It is true that later, as Wellhausen with reason asserts, the dogma of return coincides with that of palingenesis or re-birth, which they tried to explain by transmigration of the

soul and by comparison with the all-pervading sunlight. He also introduced the doctrine that to every Prophet was appointed a plenipotentiary (*waṣī*) and that Muḥammed's *waṣī* was ‘Alī; whence he deduced the duty of every believer to stand up for ‘Alī's rights with word and deed. ‘Abd Allāh is said to have therefore employed missionaries for the propagation of these ideas. He was amongst those who in Shawwāl 35 (April 656) marched from Egypt to Medina, and afterwards he accompanied the caliph ‘Alī, whom he, however, embarrassed with his excessive veneration, so that the latter banished him to al-Maḍīn. We know nothing concerning the manner nor the date of his death. If he survived his master's murder it is quite possible that he afterwards altered his doctrine of the return of Muḥammed, making it more in harmony with the views of the extreme Shi‘ites.

Bibliography: Tabarī, i. 2942 *et seq.*; Makrīzī, *Khitaṭ*, ii. 334, 352; Shahrastānī (ed. Cureton), pp. 132 *et seq.* (Haarbrücker, i. 200); Weil, *Gesch. d. Chalifen*, i. 173 *et seq.*; A. v. Kremer, *Gesch. d. herrsch. Ideen*, p. 340; Wellhausen, *Die religiös-politischen Oppositionsparteien*, pp. 91 *et seq.* (M. TH. HOUTSMA.)

‘ABD ALLĀH B. SA‘D, Muslim statesman and general. Abū Yaḥyā ‘Abd Allāh b. Sa‘d b. Abī Sarḥ al-‘Āmirī belonged to the clan of ‘Āmir b. Lu‘āiy of Qoraish and was as foster brother of the subsequent caliph ‘Othmān a chief partisan of the Umayyads. He was less a soldier than a financier. The judgements of historians on his character vary greatly. His name is connected in many ways with the beginnings of Islām. First he is mentioned as one of Muḥammed's scribes: he is supposed to have arbitrarily altered the revelation, at least he boasted of doing so after his apostasy from Islām, whereby he incurred the hate of the Prophet. For this reason the latter desired to have him executed after the capture of Mecca, but ‘Othmān obtained, though with difficulty, the Prophet's pardon. This story became afterwards very famous. ‘Abd Allāh later on showed himself grateful to ‘Othmān for his rescue by agitating for the latter's election as caliph. He belongs to the Hidjra companions who took part in the conquest of Egypt under ‘Amr b. al-‘Āṣī [q. v.] and appears to have governed Upper Egypt independently under ‘Omar, after the latter's quarrel with ‘Amr. It is impossible exactly to fix the date when he was appointed governor of the whole of Egypt; according to Ibn Taghrībirdī, as early as the year 25 (645-646), and therefore before the revolt of Alexandria under Manuel. As he was not able to suppress this rising, ‘Amr was recalled, who, however, immediately after his victory had to hand back the government to ‘Abd Allāh. ‘Othmān desired to ratify ‘Abd Allāh's appointment as financial prefect and ‘Amr's as military governor, but the latter declined. ‘Abd Allāh now succeeded in considerably increasing the state revenues of Egypt much to the satisfaction of the caliph. Although his principal aim was the administration of the finances, he also became renowned as a general. ‘Abd Allāh regulated the relations between the Mussulmans and the Nubians and supported Mu‘āwiya's expedition against Cyprus. He himself undertook several expeditions against Roman Africa, the first probably in the year 25 (645-646), the most

important and most successful certainly in the year 27 (647-648). He subjugated the district of Carthage to Islām. His most important military performance was the naval battle of Dhāt al-Ṣawārī, equal in importance to the battle of Yarmūk [q. v.], in which the Roman fleet was completely destroyed. This battle took place in the year 31 (651-652), hardly later, as is given by some sources. Soon afterwards all over the empire there commenced uprisings against ‘Othmān. ‘Abd Allāh appears as the principal champion of the régime represented by the caliph. He endeavored to warn the caliph and even left Egypt in order to support him. His lieutenant al-Sa‘ib b. Hishām was expelled by the Egyptian revolutionary party under Muḥammed b. Ḥudhaifa and ‘Abd Allāh himself was forbidden to return to Egypt. On the frontier ‘Abd Allāh learned of the murder of the caliph, and fled to Mu‘āwiya. Shortly before the latter's departure to Siffin, he died in Askalon or Ramla (in 36 or 37 = 656-657 or 657-658). His supposed participation in the battle of Siffin and his late death in the year 57 (676-677) belong to the numberless myths connected with the battle of Siffin.

Bibliography: Ibn Taghrībirdī, i. 88—93; Makrīzī, *Khitaṭ*, i. 299; Tabarī, i. 1639 *et seq.*, 2593, 2785, 2813 *et seq.*, 2817 *et seq.*, 2826, 2867 *et seq.*, 2980 *et seq.*, 3057; Ibn al-Athīr (ed. Tornb.), ii. 189-190, 443; iii. 67 *et seq.*, 90 *et seq.*, 118 *et seq.*, 220, 238, 295; idem, *Uṣd al-ghāba*, iii. 173; Ya‘qubī (ed. Houtsma), ii. 60, 191; Belādhori (ed. de Goeje), p. 226; Ibn Hishām (ed. Wüstenf.), pp. 818 *et seq.*; Nawawī (ed. Wüstenf.), pp. 345 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 268 *et seq.*; Stanley Lane-Poole, *History of Egypt*, pp. 20 *et seq.*; A. Butler, *Arab Conquest of Egypt*, pp. 465 *et seq.*; Wüstenfeld, *Die Statthalter von Ägypten*, i. 15 *et seq.*; Wellhausen, in the *Nachr. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, phil.-hist. cl., 1901, fasc. 4, pp. 6-7, 13. (C. H. BECKER.)

‘ABD ALLĀH B. SALĀM, a Jew from Medina, originally called al-Ḥuṣain and belonged to the Banū Kainukā. Muḥammed gave him the name of ‘Abd Allāh when he embraced Islām. This conversion is said to have taken place immediately after Muḥammed's arrival at Medina, but according to others, when Muḥammed was still in Mecca. Another account which makes him accept Islām in the year 8 (629-630) is worthy of more credence — though Mohammedan critics think it badly accredited, — for his name is sought in vain in the battles which Muḥammed had to wage in Medina. The few unimportant mentions in the *Maghāzī* may well have been inserted in order to remove the glaring contradiction with the generally accepted tradition. He was with ‘Omar in Djābiya and Jerusalem, and under ‘Othmān stood at the latter's side in the fight against the rebels, whom he in vain endeavored to dissuade from murdering the caliph. After ‘Othmān's death he did not do homage to ‘Alī and implored him not to march to ‘Irāk against ‘Ā'isha; legend makes him meet Mu‘āwiya also. He died in 43 (663-664). In Muslim tradition he has become the typical representative of that group of Jewish scribes which honored truth and admitted that Muḥammed was the Prophet predicted in the Tawrāt (Torah), whom they protected from the

intrigues of their co-religionists. The questions which ‘Abd Allāh is made to ask Muḥammed and which only a prophet could answer, the contents of the Ḥadīth, which tradition works ascribe to him, and the story of Bulūkiya, which Thaḥlabī puts into his mouth, mostly have their origin in Jewish sources; if they do not really come from ‘Abd Allāh himself, they certainly come from Jewish renegade circles. Whilst his contemporaries often reproached him with his Jewish origin, later on traditions were circulated, in which Muḥammed assures him of his entering Paradise, or in which the Prophet and celebrated companions give him high praise. Certain verses of the Korān are also said to refer to him. The „questions“ which he asked Muḥammed were subsequently enlarged to whole books, and in the same manner several other works were foisted on him, which are partly based on what he related in the Ḥadīth. Together with his sons Muḥammed and Yūsuf, Abū Huraira and Anas b. Mālik handed down his traditions. Ṭabarī put in his Chronicle more especially Biblical accounts taken from ‘Abd Allāh.

Bibliography: Ibn Hishām (ed. Wüstenf.), pp. 353, 395; Wākidi, *Kitāb al-Maghāzī* (Wellhausen), pp. 163, 215; Ṭabarī, see index; Persian recension of the same, transl. of Zotenberg, i. 348; al-Bukhārī (ed. Krehl), iii. 50; al-Kastalānī (Bulāq, 1304-1305), vi. 162; Aḥmed b. Ḥanbal, *Musnad*, v. 450; *Muntakhab kanz al-ummāl*, v. 227; Ibn al-Aṭhīr, *Uṣd al-Ghāba*, iii. 176; Ibn Ḥadjar, *Iṣāba*, ii. 780; al-Diyārbekrī, *Ta’rikh al-Khamīs* (Cairo, 1302), i. 392; al-Ḥalabī, *Insān al-‘Uyūn* (1282), ii. 146; Nawawī (ed. Wüstenf.), p. 347; Abū l-Maḥāsīn (ed. Juynb. et Matth.), i. 141; Ibn al-Wardī, *Kharidat al-‘Adjāib* (1303), pp. 118 et seq.; *Kitāb Masā’il Sidi ‘Abd Allāh* (Cairo, 1326?); Ibn Badrūn (ed. Dozy), pp. 174 et seq.; Wolff, *Muhammedan. Eschatologie*, p. 69 (Arab. p. 39); Nöldeke, *Gesch. d. Qorāns*, p. 118; Steinschneider, *Polem. u. apologet. Literatur in arab. Sprache*, pp. 110 et seq.; idem, *Arab. Literatur der Juden*, pp. 8 et seq.; Hirschfeld in the *Jewish Quarterly Review*, x. 109 et seq.; Horowitz, in *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, lv. 524 et seq.; Barth, in the *Festschr. zum 70sten Geburtstag Dr. A. Berliner’s* (1903), p. 36; Caetani, *Annali*, i. 413.

(J. HOROVITZ.)

‘ABD ALLĀH B. SA‘UD. [See IBN SA‘UD.]

‘ABD ALLĀH B. SURAJDĪ. [See IBN SURAJDĪ.]

‘ABD ALLĀH B. ṬĀHIR, statesman, general and poet, born about 182 (798) and died in 230 (844). ‘Abd Allāh’s father Ṭāhir b. al-Ḥusain had already rendered the caliph al-Ma‘mūn great services, and ‘Abd Allāh himself soon won the good graces of the caliph not only for his father’s sake, but also on account of his personal merits. In 206 (821-822) he was appointed governor of the regions between al-Raqqa and Egypt, and at the same time received the supreme command in the battle against one of al-Amīn’s followers named Naṣr b. Shabath, who first made his appearance in the neighborhood of Haleb (Aleppo), and in a short time extended his sway over a large district. It is true that Ṭāhir had already checked the further spread of this uprising, but Naṣr’s complete subjugation only took place in the year 209 (825), when he had to surrender to ‘Abd Allāh. When the latter had put an end to

Naṣr’s doings, use was made of him in Egypt. There as early as 199 (814-815) a great number of Spanish fugitives had landed, and shortly afterwards brought that province, which was already in a tottering state, into a still greater confusion. In the year 210 (825-826) ‘Abd Allāh went to Egypt by order of the caliph and quickly succeeded in restoring order there. After establishing there a deputy governor, he returned as early as the year 211, or according to other authorities, not before the following year to Irāk. While he tarried at Dīnawar and raised an army in order to help the governor of Ādharbaidjān against the seceder Bābek and his followers, he was made governor of Khorāsān, in succession to his brother Ṭalḥa, who died in 213 (828-829). Like the other Ṭāhirides ‘Abd Allāh ruled in this province according to the maxims of government recommended to him by his father Ṭāhir [q. v.], in the famous writings which have been preserved by many authors. He ruled almost as an independent prince, although he formally acknowledged the suzerainty of the caliph, and as generalissimo commanded the latter’s troops. As often as he came to Bagdad he resided in the magnificent palace built by his father on the right bank of the Tigris (le Strange, *Baghdad*, pp. 118 et seq.). At the beginning of the reign of al-Muṭaṣṣim, a certain ‘Alide, Muḥammed b. al-Ḳāsim, appeared as pretender to the throne, but was overcome by the troops of ‘Abd Allāh b. Ṭāhir, surrendered to the latter and was sent by him to the caliph. This happened in the year 219 (834). Two years later a much more dangerous mutiny broke out in Ṭabaristān which belonged to the governorship of Khorāsān under the rule of ‘Abd Allāh. Through the intrigues of the Turkish general Afshīn, who was envious of the great power of the Ṭāhirides, the Ispehbed Māziyār b. Ḳarīn of Ṭabaristān was induced to rebel against the caliph. But when troops assembled from all sides against him, he was betrayed by his own people and rendered harmless by ‘Abd Allāh. To his soldierly and statesmanlike talents ‘Abd Allāh united still other qualities. He was also celebrated for his poetical and musical abilities and the compiler of the Ḥamāsa, Abū Tammām, found in him a benevolent patron. That he was not insensible to the pleasures of the table is clearly to be inferred from the fact that an excellent sort of Egyptian melon has been named after him ‘Abd-allāwī; in general the greatest luxury reigned in his palace. According to the usual account, ‘Abd Allāh b. Ṭāhir died Monday, the 11th Rabi‘ 1230 (26th November 844) at the age of 48. Yet by some his death has been fixed as early as the year 228. This account of his end passes as incorrect, yet the week day seems to pronounce in favor of it (comp. Wüstenfeld’s *Tabellen*!). His son was confirmed as his successor by the caliph al-Wāthik.

Bibliography: Ibn Khallikān (ed. Wüstenf.), No. 380. Ṭabarī, iii. 1044 et seq.; Ibn al-Aṭhīr (ed. Tornb.), vi. 256 et seq.; Yaḳūbī (ed. Houtsma), ii.; Abū l-Maḥāsīn (ed. Juynb. et Matth.), i. 600 et seq.; Weil, *Gesch. d. Chalifen*, ii.; A. Müller, *Der Islam im Morgen- und Abendland*, i. 506 et seq.; Barthold, *Turkestan*, pp. 214 et seq.; Rothstein, in the *Orient. Studien*, Th. Nöldeke gewidmet, pp. 162 et seq.

(K. V. ZETTERSTÉEN.)

'ABD ALLĀH B. THAWR, usually called Abū Fudaik, a Khāridjite of the Banū Kais b. Tha'laba, after he had killed Naǧǧa b. 'Āmir [q. v.] obtained the dominion over al-Bahrain in the year 72 (691). He put to flight the troops sent against him from Baṣra, but was himself in 73 (693) vanquished and slain by the troops which 'Abd al-Malik had sent against him.

Bibliography: Mubarrad, *Kāmil*, p. 662; Tabarī, ii. 829, 852 *et seq.*; *Anonyme Arab. Chronik* (ed. Ahlwardt), pp. 143 *et seq.*; Brünnow, *Die Charidschiten*, pp. 47 *et seq.*; Wellhausen, *Die religiös-politischen Oppositionsparteien*, p. 32. (M. TH. HOUTSMA.)

'ABD ALLĀH B. UBAIY, also called IBN SALŪL after his mother, chief of the Khazradjites. Before the coming of Muḥammad to Medina 'Abd Allāh had dominion over Aws and Khazradj — the only case, says Ibn Hishām explicitly, in which these two tribes united under a common chief. — After the coming of Muḥammad 'Abd Allāh was obliged to follow the example of the masses and embrace Islām, in order not to be entirely set aside; but in his heart he bore a bitter grudge against his rival, whom he now looked on as a political adventurer, and ceaselessly endeavored to shake the latter's reputation. Therefore among Muslim authors, who neglect no opportunity of saying evil things of him, he is regarded as the head of the hypocrites (*munāfiqūn*) [q. v.]. When in the year 624 the Prophet proceeded against the Banū Ǧainuḳā', the allies of 'Abd Allāh, and a year later the Banū Naǧīr, also allied with the Khazradjites, 'Abd Allāh dared not undertake anything serious on their behalf. Only when, after a long siege, they were constrained to yield to Muḥammad, did he interpose and oblige the latter to spare at least the life of the besieged. In the council of war before the battle of Uḥud in 625, 'Abd Allāh was himself of the opinion, reasonable in itself, that they should remain quietly in the town and allow the enemy to come up thither; this was also the opinion of the Prophet, who, however, determined, but only on account of the urging of his men, to march against the enemy. Whether on the following day 'Abd Allāh actually first marched out with the army and then, when halfway, turned back with 300 men, as Ibn Hishām assures us, or whether he had remained behind from the first, as appears from Ǧor'ān, iii. 160, is doubtful; one thing is sure, he did not fight with the rest at Uḥud. With regard to 'Abd Allāh, Muḥammad showed most admirable self-restraint and kept this unusually cautious political bearing from then until the last moment. On the march to Tabūk 'Abd Allāh is said to have again played the same part. Nevertheless the Prophet, when his rival died shortly after the return from the same expedition, had sufficient self-control to pray over his tomb and to pay him every honor due to an eminent ally.

Bibliography: Ibn Hishām (ed. Wüstenf.), i. 411 *et seq.*, 546, 558 *et seq.*, 591, 653, 726, 734, 927; Tabarī, i. 1695; Wellhausen, *Muḥammad in Medina*, p. 438; Sprenger, *Das Leben und die Lehre des Mohammed*, iii. 572.

(A. SCHAADE.)

'ABD ALLĀH B. WAḤB AL-RĀSIBI, a Khāridjite, bore the surname of the „Man with the callosities“ (*dhū 'l-ṭhafināt*), because he had received callosities from his many prostrations. 'Abd

Allāh belonged to the prominent men amongst the first Khāridjites, so that he was chosen to be caliph by his followers, when they had separated from 'Alī (37 = 658). He fell in the same year (May-June 658) in the bloody battle of Nahrawān.

Bibliography: Mubarrad, *Kāmil*, pp. 558 *et seq.*; Tabarī, i. 3363 *et seq.*; Dīnawarī (ed. Gīrgas and Rosen) pp. 215 *et seq.*; Brünnow, *Die Charidschiten*, pp. 18 *et seq.*; Wellhausen, *Die religiös-politischen Oppositionsparteien*, pp. 17 *et seq.* (M. TH. HOUTSMA.)

'ABD ALLĀH B. YĀSĪN AL-DJUZULĪ, founder of the Almoravides (*al-murābiṭūn*). He owed his *nisba* to his mother Tin Izamaran, who belonged to the Djuzūla or Kuzūla tribe, dwelling on the boundaries of the Morocco of to-day and the Sahara. 'Abd Allāh was indicated by al-Aggāg, a pupil of Abū 'Imrān al-Fāṣī, to a chief of a colony of the Lamtūna in the south of the Western Sahara, who wished to convert those people to Islām, as a man capable of fulfilling the mission. Accordingly he went to the Lamtūna and began his missionary work. Great difficulties seem to have stopped him at the very beginning. These obstacles determined him to take refuge with some companions on an island in the Senegal, where they founded a sort of ascetic community styled by Mussulman writers *ribāṭ* („hermitage“). They took from there their name of *murābiṭūn*, whence the word *almoravide*. Then their renown having spread and their number having been increased by numerous adhesions, they soon formed a formidable power, to the extent of being able afterwards to reduce by force the tribes, who had received them so badly at first. 'Abd Allāh became the head of the religious community, which was above all distinguished by its severe, ascetic rules; it appeared at the same time to be the commencement of the Holy War. 'Abd Allāh soon hurled his *murābiṭūn* against the infidel tribes of Lamtūna and other Ṣanhādja, and the sword converted those who had resisted the Apostolate. Though remaining the religious head of the Ṣanhādja, 'Abd Allāh left the command of them to a native chief chosen from amongst them: the first was Yahyā b. Ibrāhīm of the tribe of Djaḍāla, then Yahyā b. 'Omar al-Lamtūnī. 'Abd Allāh retained the power of the Imām, the direction of the Holy War, and the receipt of canonical taxes, and sometimes inflicted deserved corporal punishment on the emīr. 'Abd Allāh's zeal, however, appears to have been more lively than his religious instruction was extended. From this point his history becomes part of the early history of the Almoravides. It is sufficient here to recall that they conquered the Maghrawa of Sidjilmāsa about the year 446 (1054-1055); the date is uncertain. Almost immediately afterward they seized Awdaghaṣṣ, a town belonging to the Negro kingdom of Ḡhāna. Then about 449 (1057-1058), 'Abd Allāh brought them to his native country; Darā, Sūs, the Maghrawa kingdom of Aghmāt, then the principal southern town of Morocco with Naffis, fell into their hands; and the Almoravide empire was founded. Everywhere 'Abd Allāh strove to make prevail the strict rules of piety, which he had instituted among the Almoravides and which up to our own epoch have not ceased to flourish among the tribes of the Sahara Mauritania. About 451 (1059) he gave battle to the Berghawāta of the Atlantic coast (Tāmasna),

in the course of which he met his death in a place called by the authors Karīfa or Karīfalt, where he was buried. A chapel was built there, which was still much frequented in the time of al-Bakrī. The true personality of ‘Abd Allāh is difficult to be evolved; the use of his name in magic and in the orthodox liturgy gives him falsely the appearance of a magician.

Bibliography: al-Bakrī, *al-Masūlik* (Descr. de l’Afrique septentr.); Ibn abī Zar‘, *al-Karṭās*; Ibn Khaldūn, *Ibar* (*Hist. des Berb.*), i. 237 *et seq.*; Ibn Abī Dīnār al-Kairawānī, *al-Mu’nis fī akhbār Ifrīkiya wa-Tūnis* (Tunis, 1286), pp. 102 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, ii. 611 *et seq.*

(E. DOUTTÉ.)

‘ABD ALLĀH B. AL-ZUBAIR, a Koraishite general, who contested the caliphate of the Umayyads for nine years, was born at Medina in the year 1 (622), or, according to al-Wāqidī, 20 months after the Hijra (Sha‘bān 2 = Feb. 624), killed in a battle against al-Ḥajdīdjādī, near Mecca, on the 17th Djumādā I 73 (4th Oct. 692); comp., however, Wellhausen, *Das arabische Reich und sein Sturz*, p. 124. Besides the fact that his father, al-Zubair, belonged to one of the noblest families of Koraish and was on his mother Ṣafīya’s side a cousin of the Prophet, ‘Abd Allāh himself was through his mother Asmā’ the grandson of Abū Bekr and consequently nephew to ‘Ā’isha. According to some Mussulman authors, ‘Abd Allāh was the first child born at Medina in Islām.

When barely fourteen, ‘Abd Allāh was present with his father at the battle of al-Yarmūk (14 = 635). Three years later he was with his father in the army of ‘Amr b. al-‘Āṣ, who made himself master of Egypt. He played a leading part in the conquest of Ifrīkiya, and in an engagement between him and the patricius Gregory killed the latter (29 = 649-650). The following year he was with Sa‘īd b. al-‘Āṣ in the expedition against Khorāsān, and in the same year was one of the theologians appointed by ‘Othmān to write down the Korān. On the day of the House (18 Dhu’l-Hijdja 35 = 17 June 656) ‘Abd Allāh was one of the most valiant defenders of ‘Othmān. At the battle of the Camel (10 Djumādā II 36 = 4 Dec. 656) he had the command of his aunt ‘Ā’isha’s infantry.

During the reign of Mu‘āwiya b. Abī Sufyān ‘Abd Allāh concealed his ambition for the caliphate, only, when Mu‘āwiya requested him to acknowledge his son Yazīd as heir presumptive, he refused. On the death of Mu‘āwiya (60 = 680) ‘Abd Allāh declared openly against Yazīd and refused to take the oath of allegiance. Being informed that Yazīd had ordered his head to be cut off, ‘Abd Allāh escaped at night, and set out with al-Ḥusain for Mecca. By Yazīd’s orders, ‘Amr b. al-Zubair, a brother of ‘Abd Allāh and hostile to him, was sent at the head of an army against ‘Abd Allāh. But the latter defied his brother’s forces, ‘Amr was taken prisoner and died under the rod.

‘Abd Allāh, however, feared the rivalry of al-Ḥusain and treacherously advised him to undertake his journey towards Kūfa, which was sure to be fatal for him. Directly the news of al-Ḥusain’s death reached Mecca, ‘Abd Allāh had himself proclaimed caliph by the inhabitants of that town and assumed the title of *Amīr al-Mu‘minīn* (61 = 680-681). The people of Me-

dina having rebelled against the Umayyad caliph, ‘Abd Allāh b. al-Zubair was proclaimed caliph by the entire population of the Hijāz. But the inhabitants of Medina were defeated by Muslim b. ‘Oqba in the battle of al-Ḥarra (27th Dhu’l-Hijdja 63 = 27th Aug. 683), and Ḥusain b. Numair al-Sakūnī, who took Muslim’s place in command of the army, proceeded to besiege ‘Abd Allāh in Mecca. The siege, which lasted 64 days (26th Muḥarram — 1st Rabī‘ II 64 = 24th Sept. — 27th Nov. 683), had become very distressing for ‘Abd Allāh, when, having learned of the death of Yazīd, Ḥusain raised it.

The greater portion of the Mussulman empire then joined ‘Abd Allāh, and he was at one swoop proclaimed caliph in ‘Irāk, Southern Arabia and in a great part of Syria. He sent emissaries into Egypt, Palestine and elsewhere to induce the inhabitants to recognize him as caliph, and everywhere appointed governors devoted to his cause. But ‘Abd Allāh suffered a blow in the defeat and death of al-Ḍaḥḥāk al-Fihri, one of the principal agitators in his favor, at the battle of Marj Rāhiṭ (end of 64 or beginning of 65 = 684). Having established his power, ‘Abd Allāh set to work to rebuild the temple of the Ka‘ba (65 = 684-685), which had been partially destroyed at the time of the siege of Mecca by Ḥusain b. Numair. Meanwhile he began to oppress the Khāridjites. In the following year he caused Muḥammed b. al-Ḥanafīya with all his family and seventeen notables of Kūfa to be imprisoned near the well of Zamzam. A serious injury to ‘Abd Allāh’s power was the defeat and death of his brother Muṣ‘ab b. al-Zubair, his governor of ‘Irāk (71 = 691). ‘Abd Allāh soon found his authority limited to Mecca alone, to which al-Ḥajdīdjādī, sent by ‘Abd al-Malik, laid siege on the 1st Dhu’l-Kāda 72 (25th March 692). The town and the temple were again bombarded, but ‘Abd Allāh kept resolute for six and a half months, when his companions, even his two sons Ḥamza and Khubaib, being weary and at the end of their strength, surrendered to al-Ḥajdīdjādī. ‘Abd Allāh, urged on by his mother, a woman of truly Roman pride, returned to the field of battle and fought valiantly till he was slain. His body was fixed by al-Ḥajdīdjādī to a gibbet at al-Ḥajūn, and after it was hanging for some time, it was by ‘Abd al-Malik’s orders given back to his mother. Asmā’ buried it in the house of Ṣafīya at Medina, near the tombs of the Prophet, Abū Bekr and ‘Omar.

‘Abd Allāh is depicted by Mussulman authors as a man endowed with very good qualities and very great faults. He was greatly devout, passing his time in prayer and fasting, he was a poet and one of the prolific traditionists; above all he was very brave and courageous. On the other hand he was avaricious, envious and ill-natured.

Bibliography: Ṭabarī, i. 1263-1264, 3185 *et seq.*; ii. 844 *et seq.*; Anonyme arab. *Chronik* (ed. Ahlwardt), pp. 34 *et seq.*; Ya‘qubī (ed. Houtsma), ii. 303 *et seq.*; Mas‘ūdī, *Murūdj* (Paris), v. 130 *et seq.*; Wüstenfeld, *Die Chroniken der Stadt Mekka*, iv. 129 *et seq.*; Aghānī, xiii. 33 *et seq.*; Quatremère, *Notice sur la vie d’Abd Allah b. Zubeir* (*Journ. As.*, 2^d series, ix. 289 *et seq.*, 385 *et seq.*); Weil, *Gesch. d. Chalifen*, i. 112 *et seq.* (M. SELIGSOHN.)

‘ABD ALLĀH PASHA MUḤSIN ZĀDE ÇELEBİ, an Ottoman general, whose family originally

came from Aleppo. He was made defterdār by the rebels, who put Sultan Aḥmed III on the throne of Turkey (9th Rabī' II 1115 = 22^d Aug. 1703), filled many positions in the Financial Service, and was entrusted with the subjugation of Kaitāsbeg, who had revolted in Egypt in 1126 (1714; comp. Rāshid Efendi, *Tārīkh*, ii. 92^a, Constantinople, 1153), and he sent his head to the Porte. He was the son-in-law of two grand viziers, Ćorlūlu 'Alī Paṣha and Ibrāhīm Paṣha; he was governor of several provinces, and, amongst others, Nissa, where he was governor three times. When Saiyid Muḥammed Paṣha became grand vizier he succeeded him as grand chamberlain and retained his office until his nomination as grand vizier (1150 = 1737). After the check received at the conference of Niemirow, he requested, as his predecessor had already done, the mediation of France from Cardinal Fleury; but he was dismissed the very day after his return from the army (26th Sha'bān 1150 = 19th Dec. 1737) and replaced by Yegen Muḥammed Paṣha. He was the father of Muḥammed Paṣha Muḥsin Zāde, who concluded the peace of Kainardje.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index; Ṣubḥī, f^o. 117^b; 'Othmān Zāde, *Ḥadīqat al-wuzarā'*, pp. 55 et seq. (CL. HUART.)

'ABD ALLĀH SARI. [See SARI 'ABD ALLĀH.]

'ABD AL-'AZĪZ B. 'ABD AL-RAḤMĀN SAN-CHOL ABU 'L-ḤASAN, grandson of the great Almanzor (al-Manṣūr). 'Abd al-'Azīz became prince of Valencia in 412 (1021), and in the year 429 (1038) when Zuhair, the prince of Almeria, had died, he took possession of the latter's principality. Through this action, however, he came at loggerheads with Mudjāhid, the prince of Denia, and therefore in the year 1041 he installed his brother-in-law Abu'l-Aḥwās, who soon made himself independent [see ṢUMĀDIY]. 'Abd al-'Azīz, who, like his grandfather, also bore the surname of al-Manṣūr, continued to rule in Valencia till 453 (1061) [comp. 'AMIRIDES].

Bibliography: Ibn al-Aṯīr (ed. Tornb.), ix. 204; Dozy, *Hist. des Musulmans d'Espagne*, iv. 4, 21, 43, 47; idem, *Recherches sur l'hist. et la littér. de l'Espagne* (3^d ed.), i. 240. et seq. (C. F. SEYBOLD.)

'ABD AL-'AZĪZ B. ABĪ DULAF, a governor. 'Abd al-'Azīz was the son of an officer, Abū Dulaf, who had served under the caliph al-Amin and then retired to Karadj, a town between Ispahān and Hamadhān, where as chief of his clan he occupied an independent position. In the year 252 (866) 'Abd al-'Azīz, who had joined al-Musta'in's party during the struggle for the throne, was entrusted by Waṣīf, the governor of Persian 'Irāk, with the administration of that province. When in the following year al-Mu'tazz conferred the same governorship on Mūsā b. Boghā, 'Abd al-'Azīz refused to leave his post, but was defeated by Mūsā's general Muṣliḥ first in the neighborhood of Hamadhān, then at Karadj, and had to take to flight. Nevertheless he succeeded in re-establishing his authority in Karadj. 'Abd al-'Azīz died in the year 260 (873-874).

Bibliography: Tabarī, iii. 1685 et seq.; Ibn al-Aṯīr (ed. Tornb.), vii. 119 et seq.; Ibn Khaldūn, *Ibar*, iii. 296; Weil, *Gesch. d. Chalifen*, ii. 407 et seq. (K. V. ZETTERSTĒEN.)

'ABD AL-'AZĪZ B. AL-ḤĀDJJ IBRĀHĪM,

an Abāḍite doctor of the Banū Isgen (Mzāb), born about 1130 (1717), died in the month of Radjab 1223 (August-September 1808). He left in the Mzāb a well merited reputation for his science and piety. He devoted his life to the composition of many works on theology and jurisprudence.

His chief work is the *Kitāb al-nīl wa-shifā' al-'ahl*, autographed at Cairo in 1305 (1887-1888). This treatise, conceived on the plan of the *Mukhtaṣar* of Khallīl, but written in a less concise style, is a complete statement of Abāḍite legislation taken from the most reliable authorities of 'Omān, Djebel Nefūsa, Djerba and the Mzāb.

The *Kitāb al-nīl*, which is the code now used by the Abāḍites of Southern Algeria, consists of two volumes each of which is divided into 12 books. It was the basis of the studies published by M. Zeys on this subject (*Législation morabite, son origine, ses sources, son présent, son avenir*, Paris, 1886, and *Le mariage et sa dissolution dans la législation morabite*, in the *Revue algérienne de législation et de jurisprudence*, Algiers, 1887-1888). Another of his works, *al-Nūr*, is a religious, grammatical and literary commentary on the *Kaṣīda* riming with *nūn* of Abū Naṣr Faṭḥ b. Nūḥ al-Malūṣhā'i (Cairo, 1306). A note at the end shows that 'Abd al-'Azīz finished this work in 1209 (1794).

Amongst the works of 'Abd al-'Azīz not yet published the *Kitāb ma'ālim al-dīn* must be mentioned as ranking first; in it the principles of Islām are set forth in a scientific manner, in conformity with the doctrines of the Abāḍite sect.

The following list of other treatises by the same author are mentioned in a notice appearing at the end of a MS. of the *Kitāb al-nīl*:

Dhu 'l-nūrain fī marāj al-bahrain; *al-Sirādī*, abridgment of the *Minḥadj*; *al-Ward al-bassām fī riyaḍ al-aḥkām*; *Ikḍ al-djauwāhir*, an epitome of the *Qanātīr*; *al-Miṣbāḥ*, an abridgment of the *Kitāb al-alwāḥ*, and of the book known as *Abū masāla*; an abridgment of *Ḥawāṣhī tartīb*, traditions; *al-Asrār al-nūrāniya 'alā sharḥ al-manẓūma al-rā'iya*. (A. DE MOTYLINSKI.)

'ABD AL-'AZĪZ B. AL-ḤĀDJJĪ B. 'ABD AL-MALIK, an Umayyad general. 'Abd al-'Azīz was a faithful partisan of his cousin Yazīd III and one of his most eminent assistants. Already in al-Walīd II's reign he helped Yazīd, who headed the malcontents, to enlist troops against the caliph, and when they had succeeded in getting together an army in Damascus, 'Abd al-'Azīz received the supreme command and marched against al-Walīd. Yazīd's brother 'Abbās, who was about to go to the caliph's assistance, was attacked and forced to pay homage to Yazīd. Soon afterwards 'Abd al-'Azīz stormed the castle of Bakhrā', whither al-Walīd had withdrawn, and beheaded the caliph. This was in the year 126 (744). Now Yazīd was proclaimed caliph; the inhabitants of Hims (Emesa), however, energetically refused to do homage to the usurper and marched against Damascus. Yazīd sent two army divisions against them, and whilst the rebels were fighting with one division, 'Abd al-'Azīz advanced with the other and decided the combat, whereupon the rising was suppressed. In the same year Yazīd died after having settled the succession on his brother Ibrāhīm and after him on 'Abd al-'Azīz. The inhabitants of Hims, however, again refused to do homage to the new ruler, who for that matter was hardly recognized

outside the capital. At Ibrāhīm's orders ‘Abd al-‘Azīz therefore began to lay siege to the town, but withdrew when the then governor of Armenia and Āḥarbaīdjan, Marwān b. Muḥammed, advanced. Hīmṣ opened its gates to him, the followers of the late caliph were defeated in Ṣafar 127 (Nov. 744) at ‘Ain al-Djarr, and Marwān had himself proclaimed caliph in Damascus. As soon as he had entered the town, ‘Abd al-‘Azīz b. al-Ḥādīdjādī was murdered by the men liberated by al-Walīd II.

Bibliography: Ṭabarī, ii. 1794 *et seq.*; Ibn al-Aṭhīr (ed. Tornb.), v. 215 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 669 *et seq.*

(K. V. ZETTERSTÉEN.)

‘ABD AL-‘AZĪZ B. AL-ḤASAN, the present sultan of Morocco, born on the 18th Rabī‘ I 1298 (18th February 1881), son of Lālla Rokīya, who was bought as a slave for the sultan in 1878 at Cairo. The little ‘Abd al-‘Azīz, whilst yet a child, accompanied his father in most of his expeditions. As he grew up he soon manifested, unseemly for an orthodox, a taste for images and drawing. He was always extremely rebellious against studies of the *Ḳorān*, his education was partly entrusted to Aḥmed b. Mūsā, the chamberlain (*ḥādījib*) known as Ba Aḥmed, who, in strict sympathy with Lālla Rokīya, kept him under a close guardianship. On the death of Mūlāi Ḥasan on the 9th June 1894, Ba Aḥmed, in spite of the opposition of the grand vizier, who favored the candidature of Mūlāi Muḥammed, the brother of ‘Abd al-‘Azīz, succeeded in placing the latter on the throne. A little later Ba Aḥmed had Ḥādīdj al-Maṭīf *Djāmī*, the grand vizier, imprisoned and took his place as grand vizier. A great revolt of the *Reḥma* marked the commencement of the new reign. ‘Abd al-‘Azīz, however, remained very much of a child and took no part in the government. Ba Aḥmed was omnipotent. In truth ‘Abd al-‘Azīz appeared to be little interested in politics and it could not be truly said that Ba Aḥmed had usurped the power of his sovereign. Ba Aḥmed's health, which for a long time had been impaired by the strain due to being the sultan's favorite, was completely broken at the beginning of 1900; but in spite of that he continued to spend every day at the Palace and only took to his bed at the very end; after a few days' illness he died on the 13th of May 1900. His cousin al-Ḥādīdj Mukhtār succeeded him as grand vizier; he was a very learned man with a great reputation but utterly unfitted for the life of intrigues that the high officials of the *Makhzen* must lead; the power was really in the hands of al-Mahdī al-Mnebbhī (of the *Manābiha*) formerly a *makhāzinī* (man-at-arms), the creature of Ba Aḥmed, whom the latter on his death-bed had specially recommended to the sultan. Al-Mnebbhī, who was an uneducated upstart, displayed, however, both tact and energy later. On the outbreak of the struggle between him and al-Ḥādīdj Mukhtār, the sultan, who was himself indifferent as to religious questions, sided with al-Mnebbhī, who well knew how to incite the sultan's propensities for sport, plays, and diversions generally. He met with valuable co-operation in an Englishman called Maclean, who had been long with the *Makhzen* as military instructor to the Moroccan Infantry. Sir Harry Maclean was at the same time the intermediary of the *Makhzen* in its intercourse with European mer-

chants. Billiards, tennis, cycling, photography, and fire-works became the ordinary amusements of the sultan. Many Europeans had the entrée to the sultan's palace and joined in his amusements: one of them a Frenchman, Veyre, has since published a book on his life (*Dans l'intimité du sultan*, Paris, 1905). He appears there as a man of curious spirit, not very broad-minded, but after all exempt from fanaticism and as favorable to the cause of civilization as is possible for a sultan. In April 1901 al-Ḥādīdj was deposed; al-Mnebbhī was unable to claim his position; he had Faḍḍūl Gharnī appointed in his place, who immediately did what he could to ruin him. He succeeded in sending him on a mission to England and Germany, whilst ‘Abd al-Karīm b. Sīlīmān, Minister of Foreign Affairs, went to France. During his absence he was intrigued against, and was obliged to return suddenly in order to save his head; he succeeded in doing it with an address which imposed upon his enemies. But the sultan's amusements, which had been denounced as irreligious by the ‘*Ulamā*’, had deeply irritated the population, principally that of the towns and above all that of Fez. The party opposed to al-Mnebbhī pressed the sultan to leave Marrākush, where he had resided for many years, to go to Fez, in which city they expected to be supported by the powerful party of Mussulman scholars to check-mate the Minister of War. The sultan started about the end of 1901, and after remaining for a long time at Rabāt entered Fez. Not only did ‘Abd al-‘Azīz offend his administrated by the very unorthodox amusements, to which he devoted himself, but he was also to call forth their protestations on account of the tendency to reform which he showed. He attempted in fact, or at least he was credited with attempting, a kind of reorganization of the empire which was called the *tarṭīb*, and fiscal reform was the first that he wished to try. Taxes, according to the new rules, would be collected by specially appointed collectors instead of by the *kā’ids*. This reform displeased both the *kā’ids* and the population; it could not be enforced and for many years, to the present time in fact, the tribes of Morocco have paid no duty, neither the new nor the old. The *tarṭīb* ended in making ‘Abd al-‘Azīz unpopular and was one of the incentives to revolt of which Bū Ḥmāra made use. This man, whose real name was *Djalāl* b. Drīs al-Zarhūnī al-Yūsufī, came into public notice in the district of Wed Innaman in the summer of 1902; he passed himself off as the brother of ‘Abd al-‘Azīz, Mūlāi Muḥammed, formerly *Khalīfa* of Marrākush, afterwards in disgrace and imprisoned at Mequinez (Miknāsa), but still very popular. His expressed aim was to replace ‘Abd al-‘Azīz by a *Sherīf* who was not compromised with the Christians, and he had no pretensions — ostensibly at least — to secure the throne for himself. Several columns sent out against him in 1902 having miscarried, he succeeded in advancing with rather important contingents to within two leagues of Fez. Having been repulsed, he retreated to Tāza; al-Mnebbhī, who showed great energy in the course of this affair, was commanded to pursue him, with the order not to return without bringing as his prisoner the Rogī — so are called the agitators in Morocco, from one *Djalāl* al-Rogī (of the Roga), who rebelled in 1862. — Al-

Mnebbhi succeeded in entering Tāza, he wrote to the sultan to join him there and the latter started to do so; but, his route having been again cut off, he could not join his minister and so returned to Fez. The Rogī had fled to the East: al-Mnebbhi's exhausted column with difficulty succeeded in returning to Fez. Having fallen into disgrace, al-Mnebbhi avoided a worse fate by obtaining permission to make the pilgrimage to Mecca. It is common history how, on his return from this pilgrimage in 1906, he was definitely dismissed and replaced by Muḥammed Gebbās; the friendship of England enabled him to escape prison and the confiscation of his goods and he retired to Tangiers. As for the Rogī, he continued to remain encamped in the enemy's country in the East and the Rīf with varying fortunes, and he still remains there now (April 1906). The reign of 'Abd al-'Azīz is also notable for the famous Algeiras affair [q. v.] (E. DOUTTÉ.)

'ABD AL-'AZĪZ (Abdu'l-'Azīz) B. MAḤMŪD, a Turkish sultan. 'Abd al-'Azīz, the second son of Maḥmūd II, was born in 1830, and on the 25th June 1861 ascended the Ottoman throne. At first he renounced a considerable part of his civil list, promised to content himself with one wife and reduced all household expenses, but soon his licentious nature broke out all the more violently. His reign was indeed spared foreign wars, but on the other hand it was year by year sorely tried by troubles at home. Montenegro rose to fight for its freedom, but was defeated and had to submit unconditionally (1862). Roumania contrarily to the treaty of Paris elected a Hohenzollern as Prince (1866) and made its appearance as an independent State. In Serbia national feeling was incensed at the presence of Turkish troops; in 1867 the Turks had after long and tedious negotiations to vacate the citadel of Belgrade and the other fortresses. As early as 1866 the Cretans had demanded from the sultan radical changes in the administration of the island, and when this was not granted had insisted on being annexed to the kingdom of Greece. The indefatigable grand vizier Mehmed Emīn 'Alī Paṣha went himself to Crete to introduce the most liberal reforms. But in spite of their pitiful failure in the battle-field the insurgents refused to come to terms. Greece also prepared for war. In 1867 King George married a Russian princess and then the Czar demanded categorically of the European Powers the union of the Cretans with their kinsmen on the continent. Nevertheless the Porte undismayed presented an ultimatum to the Athens Cabinet and the powers urged both parties to keep calm. Crete was saved for Turkey and this was the only renowned success of Turkish policy under 'Abd al-'Azīz. In 1867 and 1868 thanks to the financial distress of the Porte, Egypt became practically if not formally separated from the Ottoman empire, the dynasty ruling there acquired the right of direct succession to the throne and the governor was elevated to the rank of Khedive.

In Oct. 1870 through Russia's declaration that she no longer considered herself bound by the prohibition to pass the Dardanelles, the Oriental question was again brought up in its entirety. The supple Russian ambassador in Constantinople, Count Ignatieff, was henceforth the centre for stirring up discontent amongst the subjects of the Porte — Slavs, Albanese, and even Arabs

and Egyptians. Meanwhile the government of the spendthrift 'Abd al-'Azīz got further and further into difficulties, so that in October 1875 it had to declare the State bankrupt. Through Russian influence sanguinary disorders had already broken out in Herzegovina and Bosnia in July 1875. Reforms which the Porte earnestly took in hand were wrecked by the religious hatred of Christians and Mussulmans. In 1876 the Bulgarians entered the lists and demanded a semi-sovereign kingdom, and in May the whole country rose in open rebellion.

Under the impression of these events a widespread agitation amongst the theologists took place in Constantinople on the 10th May 1876, which brought about an immediate change of ministry. Shortly afterwards the misrule of the sultan kindled a conspiracy, at the head of which was Midhat Paṣha, the life and soul of the reforms, and in second command the energetic Minister of War, Husain 'Awṇī Paṣha, an Old Turk. On the 30th May the sultan was forcibly dethroned and murdered on the 4th June by order of the conspirators, who feared a revulsion in public opinion.

Bibliography: Millingen ('Othmān-Seify-Bey), *La Turquie sous le règne d'Abd al-'Azīz*, (Paris, 1868); Mordtmann, *Stambul und das moderne Türkentum* (Leipsic, 1877, new ed., 1878); Felix Bamberg, *Gesch. der orient. Angelegenheit im Zeitraum des Pariser und des Berliner Friedens* (Berlin, 1892). (K. SÜSSHEIM.)

'ABD AL-'AZĪZ B. MARWĀN, son of Caliph Marwān I. 'Abd al-'Azīz was appointed governor of Egypt by his father, and after 'Abd al-Malik had ascended the throne, the latter confirmed the appointment. During his twenty years' sojourn in Egypt, 'Abd al-'Azīz proved himself a good ruler who really had the welfare of his province at heart. When in the year 69 (689) 'Abd al-Malik, after the assassination of the rebellious governor 'Amr b. Sa'īd, was going to have the latter's relatives executed also, 'Abd al-'Azīz interceded for them and persuaded the incensed caliph to spare their lives. Towards the end of his life 'Abd al-'Azīz suffered from the ill-will of his brother 'Abd al-Malik. Marwān had appointed him the latter's successor, but 'Abd al-Malik wished to secure the throne for his two sons al-Walīd and Sulaimān, and therefore cherished the project of deposing his brother from the governorship and excluding him from the succession to the throne, when in the year 85 (754) news suddenly reached Damascus that 'Abd al-'Azīz was dead.

Bibliography: Ibn Sa'd, v. 175; Tabarī, ii. 576 *et seq.*; Ibn al-Athīr (ed. Tornb.), iv. 156 *et seq.*; Ya'qūbī (ed. Houtsma), ii. 306 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 349 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 383 *et seq.* (K. V. ZETTERSTÉEN.)

'ABD AL-'AZĪZ B. MUḤAMMED B. SA'UD, a Wāḥḥābite ruler in Central Arabia (1765-1803). 'Abd al-'Azīz was born in 1721, and on the 14th Oct. 1803 during a service in the Mosque of Dar'īya was stabbed by a fanatical Shī'ite, who was enraged at the looting and destruction of the Shī'ite sanctuary in Kerbelā' by the Wāḥḥābites (1801). During his reign the dominion of the Wāḥḥābites was extended far over the frontiers of Central Arabia (Nedjd), but it was not 'Abd al-'Azīz himself who played the most important

part in bringing this about, but his son Sa‘ūd, who had been his co-regent since 1787. [For details see SA‘ŪD and WAHHABITES, under which the bibliography is also to be found.]

(M. TH. HOUTSMA.)

‘ABD AL-‘AZĪZ B. MŪSĀ B. NUŠAIR, a governor. When his father, the famous conqueror of Spain, left this country in the year 95 (713), he remained behind as governor and married the widow of the Gothic king Roderick, named by the Arabs Eyilo, Ailo (Egilona), or Umm ‘Āsim after her son. According to al-Wāḳidī and other Arabian chroniclers, it was the arrogance of this woman which caused the Arab troops to murder him in the year 97 (715) in the monastery of Santa Rufina near Seville, to day known as the Convento Capuchinos, formerly Convento de Santa Justa y Rufina before the Puerta de Cordoba. Others assert that they had received their orders from the Umayyad caliph Sulaimān.

Bibliography: Ibn al-Athīr (ed. Tornb.), v. 14; Ibn ‘Adhārī, *al-Bayān al-mughrib*, ii. 22 *et seq.*; Ibn ‘Abd al-Ḥakam, *Fatḥ al-Andalus* (ed. Jones), p. 188; Ibn al-Kūḏīya, ed. Houdas (*Rec. de textes et trad.*), p. 227; Dozy, *Hist. des Musulmans d’Espagne*, ii. 40 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 544. (C. F. SEYBOLD.)

‘ABD AL-‘AZĪZ B. AL-WALĪD, son of Caliph al-Walīd I. Under the generalship of his uncle Maslama b. ‘Abd al-Malik, in 91 (709-710), ‘Abd al-‘Azīz made the campaign against the Byzantines, and is also said to have later on taken part in the battles against the same enemy. In 96 (714-715) his father endeavored to exclude from the succession Sulaimān b. ‘Abd al-Malik, who had already been appointed as his successor, in ‘Abd al-‘Azīz’s favor; the effort proved fruitless though. After Sulaimān’s death in Dābiḳ (99 = 717), ‘Abd al-‘Azīz was on the point of coming forward as pretender to the throne, but when he learnt that ‘Omar had already been proclaimed caliph, he went to him and took the oath of allegiance.

Bibliography: Ṭabarī, ii. 1217 *et seq.*; Ibn al-Athīr (ed. Tornb.), iv. 439 *et seq.*; Ya‘qūbī (ed. Houtsma), ii. 345 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 511 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 463.

(K. V. ZETTERSTÉEN.)

‘ABD AL-‘AZĪZ EFENDI KARA ÇELEBİ ZĀDE, ḳādi-askar and historian of the Ottoman empire, the son of Ḥusām. He was nominated Istambol ḳādi-si by the sultan Murād IV (1043 = 1633), and then deprived of his office in the same year on account of a famine which he had not remedied; he was put on board a boat to be drowned at Prince’s Island; he was saved through the intercession of the vizier, Bairām Pasha, and was banished to Cyprus (Ḥādjī Khalifa, ed. Flügel, v. 233). It was on this occasion that he wrote his poem *Gulshan-i niyāz*. By his intrigues he succeeded in obtaining the title of honorary muftī (7th Ramaḍān 1059 = 14th Sept. 1649), he was deprived of his position as ḳādi-askar (8th Shawwāl = 15th Oct.), then, through the influence of the Sultana-Wālida, was made muftī in the place of Bahāyī (11th Djumādā I 1061 = 2^d May 1651). He was forced by mutinous bodies to march at their head, in connection with the alteration of the coinage, but succeeded in dispersing the crowd; he was again deprived of office after the assassination of the

sultana Kösem, and later exiled to Chio, where he died on the 6th Rabī‘ II 1068 (11th Jan. 1658). He wrote a treatise on Mussulman law which is a new redaction of Ibn Naḏīm’s *al-Ashbāḥ wa’l-naḏā’ir* (Ḥādjī Khalifa, i. 312), which he dedicated to the sultan Muḥammed; *Rawḍat al-abrār* (Bulāk, 1248 = 1833), a general history up to the year 1058 = 1648 (Ḥādjī Khalifa, iii. 494); *Sulaimān nāme* (Bulāk, 1248), a history of the sultan Sulaimān (Ḥādjī Khalifa, ii. 113); a chronicle of events from the deposition of Ibrāhīm to the 18th of Šafar 1067 (25th Nov. 1657). Being arrogant and fanatical with depraved morals he made many enemies by his malignant jealousy.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index. (CL. HUART.)

‘ABD AL-DJABBĀR B. ‘ABD AL-RAḤMĀN AL-AZDĪ, a governor. ‘Abd al-Djabbār, who had already taken part in the battles against the partisans of the Umayyads, was according to the usual accounts appointed governor of Khorāsān in 140 (757-758) by Caliph al-Manšūr, and there he soon made himself known through his cruelty. In the following year, however, the caliph grew suspicious of him, and after some correspondence, in which al-Manšūr and his governor each tried to outwit the other, the caliph sent an expedition against ‘Abd al-Djabbār under his son Muḥammed al-Mahdī. When al-Mahdī’s general, Khāzim b. Khuzaima, approached, the inhabitants of Merw al-Rūdh revolted and took ‘Abd al-Djabbār prisoner, whereupon he was taken to the caliph and executed after suffering terrible tortures.

Bibliography: Ṭabarī, ii. 2003; iii. 129, 134 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 380 *et seq.*; Ya‘qūbī (ed. Houtsma), ii. 433 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 36.

(K. V. ZETTERSTÉEN.)

‘ABD AL-DJALĪL ABU ‘L-MAḤĀSIN. [See AL-DIHISTĀNĪ.]

‘ABD AL-FATTĀḤ FŪMANĪ, Persian historian, lived probably in the 16th and 17th centuries. Having entered the government service at Gilān (Ch. Schefer, *Chrest. pers.*, ii. 93), he was entrusted with the supervision of the accounts by the vizier of this place, Behzād-beg, about 1018 or 1019 (1609-1610), and was then sent by ‘Ādil Shāh to Trāk. He wrote, in Persian, the *Tārīkh-i Gilān*, a history of Gilān from 923 (1517) to 1038 (1628), which has been published by B. Dorn.

Bibliography: ‘Abdu’l-Fattāḥ Fūmeny’s *Gesch. von Gilān* (3d vol. of the *Muhamm. Quellen zur Gesch. d. Südl. Küstenländer des Kaspischen Meeres*), pp. 21—270.

(CL. HUART.)

‘ABD AL-GHAFFĀR B. ‘ABD AL-KARĪM. [See AL-KAZWĪNĪ.]

‘ABD AL-GHAFFĀR AL-AKHRAS. [See AL-AKHRAS.]

‘ABD AL-GHANĪ AL-NĀBULSĪ, a mystic and very voluminous writer, born on the 5th Dhu ‘l-Hijja 1050 (19th March 1641). Having lost his father at an early age, he entered the Šūfī order of the Ḳādirīya and of the Naḳshbandīya and studied for seven years in Damascus in his house in the vicinity of the Umayyad Mosque the mystical works of Ibn ‘Arabī and ‘Affī al-Dīn al-Tilimsānī. At the age of 25 he made his first journey to Bagdad and stayed there some time. In his manhood, as he had already gained a certain

reputation as a mystic, he made several circular journeys, especially in his native country, in order to get into connection with men holding similar views so that they might honor him, and also to visit as many holy sepulchres and other places of pilgrimage as possible. In this manner in the year 1100 (1688) he came to Lebanon, in 1101 to Jerusalem and Hebron; in 1108 (1696) to Egypt and the Ḥijāz, in 1112 (1700) to Ṭarābulus. In 1114 (1702) he again settled in Damascus at the Ṣāliḥiyya and died on the 24th Sha'bān 1143 (5th March 1731).

'Abd al-Ghanī's literary importance is of our opinion principally based on his books of travel: 1. *al-Ḥaḥḥa wa'l-madīnāt fī rihlat al-Sha'm wa-Miṣr wa'l-Ḥijāz* (comp. Flügel, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xvi. 659 *et seq.*; v. Kremer, in the *Sitzungsberichten der phil.-hist. Classe der Kais. Akademie d. Wissensch.*, v. 319 *et seq.*) 2. *al-Ḥaḥra al-unsīya fī 'l-riḥla al-ḥudsiya*, a journey from Damascus to Jerusalem and back, from the 17th Djumādā II till 1st Sha'bān 1101 (29th March till 10th May 1690), finished on the 9th Dhū 'l-Ḥijja 1101 (14th September; — comp. v. Kremer, *loc. cit.*, p. 316; Gildemeister, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxvi. 385 *et seq.*) 3. *Ḥullat al-dhahab al-ibṛā fī rihlat Ba'labakk wa'l biḡā al-'aziz*. 4. *al-Riḥla al-ṭarābulusiya*. It was not his intention in these works to give descriptions of existing conditions, but what appeared of most importance to him was, besides his own edifying experiences, information concerning the legendary history of holy places; he obtained such information more especially out of al-'Ulaimī and al-Harawī. Nevertheless his accounts furnish us with a few positive dates for historical topography of Syria. The real centre of his literary energy lay, however, in mysticism, which he endeavored to advance in commentaries to the works of earlier Ṣūfīs and in innumerable writings from his own pen. He also several times took part in the discussions which his contemporaries carried on on questions of practical religious life. Thus in 1096 (1685) he wrote a defence of the Mawlawī-Derwishes (comp. Ahlwardt, *Verz. d. arab. Handschr. d. königl. Bibl. zu Berlin*, N^o. 3385; *Catalog Wetstein*, N^o. 136); further he endeavored to justify the dancing and music of the Derwishes (Ahlwardt, *loc. cit.*, N^{os}. 3384, 5522; *Fihrist.... al-kutubkhāne al-Khidīwiya*, ii. 125), as well as their use of tobacco. He was also a poet and used not only the old Kaṣīda forms but also the popular Muwashshah (comp. Hartmann, *Muwaṣṣṣah*, p. 6). The first part of his Dīwān is printed with the title of *Dīwān al-ḥaḥḥi wa-madīnāt al-raḥḥi* (Bulāk, 1270; Cairo, 1302, 1306). His poem in praise of the Prophet with a detailed commentary on the rhetorical subtleties, entitled: *Nafaḥāt al-azhār 'alā nasamāt al-aṣḥār fī madḥ al-nabī al-mukḥṭār* was published in 1299. In the East he is, however, still most popular as the author of a work on dreams entitled *Ta'ṭīr al-anām fī ta'bīr al-manām*, in 2 vols. (Cairo, 1287, 1301, 1304, 1306, 1316, in margin of Ibn Sīrīn's *Muntakhab al-kalām*). He also applied himself to the pseudo-science of prophecy, and wrote two pamphlets on the events to be expected under the rule of the Ottomans up to the years 1159 (1746) and 1284 (1867; de Slane, *Catalogue des manusc. arabes de la Bibl. Nat.*, N^{os}. 1626 *et seq.*). Biographies of 'Abd al-Ghanī are to be

found in Murādī, *Silk al-durar* (Bulāk, 1291-1301), iii. 30-38; Djabartī, *Adḡā'ib al-aḥbār* (Cairo, 1297), i. 154-157; a list of his writings in the year 1105 (1693) is given by Flügel, in the *Zeitsch. d. Deutsch. Morgenl. Gesellsch.*, xvi. 664 *et seq.*, another by Pertsch, *Die arab. Handschriften.... zu Gotha*, N^o. 1860; concerning the writings still preserved comp. Brockelmann, *Gesch. d. arab. Litter.*, ii. 345 *et seq.* (BROCKELMANN.)

'ABD AL-ḤAḤḤ ABU MUḤAMMAD B. ABĪ KHĀLID MAḤYU'L-MARINĪ, chief of the Zanāta-Marīnides and founder of the dynasty of the Marīnides. His father, Abū Khālid Maḥyū, the chief of his tribe, having died in 592 (1197), 'Abd al-Ḥaḥḥ was chosen as his successor.

At that time the Marīnides overran the high table-lands of the Central Maghrib (Algeria), to the south of the Tāhert and Tlemcen mountains from the Zāb to Sijilmāsa in a nomadic state. They had their summer camps in the valleys of the Wādī Zā and of the Upper Mulūya, between Aḡersif and al-Waṭāt. The regions to the north corresponding to these countries were occupied by other Zanāta, namely by the Banū 'Abd al-Wād. Just contrary to these, the Marīnides had been always hostile to the Almohades. They thus took part in the merciless struggles carried on by the Banū Ghāniya, descendants of the Almoravides, against the 'Abd al-Mu'min dynasty. So that in 605 (1209) they helped in crushing the Almohade general, Abū 'Imrān Mūsā, the emīr al-Nāṣir's uncle, and in sacking Tāhert and al-Bathā.

The Almohade emīr succeeded, however, in pacifying the Central Maghrib and the Eastern (Ifrikiya). He took advantage of this to call the Arab and Berber quotas together for a Holy War against the Christians in Spain. This expedition was brought to an end in 609 (1212) by the disaster of al-'Uḡāb (Las Navas). The Almohades were cut to pieces; nearly all their chiefs were killed, or perished from the plague which broke out among them. The survivors carried the epidemic into what is now Moroccan territory, where, so say the Mussulman authors, were so many victims „that the country seemed to be emptied“. The emīr al-Nāṣir himself died from it at Marrākush in 610 (1214). His son and successor, Yūsuf al-Muntaṣir, being too young and too weak to manage the Almohade chiefs, allowed them to contend round him for pre-eminence and to bring in dissensions, confusion and anarchy everywhere. 'Abd al-Ḥaḥḥ chose this moment to invade the north-west of Morocco with his Marīnides.

He was connected through his wives with the Shurafā' Banū 'Alī b. Idrīs, with many Berber tribes, specially the Buṭṭiyya of the Rif. The Marīnides were encamped with these when the report of their raids on the peoples subject to the Almohades obliged the emīr al-Muntaṣir to despatch an army against them. They left their baggage at Tāzūṭā (Rif), met the Almohades near Wādī Nukūr, overthrew them, despoiled them, and forced them to go back to Fez naked (615 = 1217). In the same year 'Abd al-Ḥaḥḥ marched upon Tāza. The Almohade governor of the town met him with a strong army of Riāḥ and Tūl Arabs and of Miknāsa Berbers. The Almohade leader was beaten and killed. An enormous amount of booty, gained by 'Abd al-Ḥaḥḥ, was divided, but he gave up his share to his allies the Berbers of the Rif and

to the Ma'āqil, or Dhawī 'Ubaid Allāh Arabs.

One year later 'Abd al-Ḥaḥḥ threatened the neighborhood of Fez. The Almohades, the Riāḥ and the Marīnide group of the Banū 'Askar, who had broken away from 'Abd al-Ḥaḥḥ out of jealousy, went to meet him. The battle on the banks of the Sabū, some miles from Tāfarḡāst, cost 'Abd al-Ḥaḥḥ and his eldest son, Idrīs, their lives. But the Marīnides swore not to bury them without taking revenge. The Riāḥ and their allies were beaten and perished in great numbers, the remainder fled (614 = 1218). 'Abd al-Ḥaḥḥ and his son Idrīs were buried in a Zāwiya, and were taken later to the tomb of the Marīnides at Fez. His second son, 'Othmān, was elected by the Marīnides as his successor.

'Abd al-Ḥaḥḥ, an accomplished soldier, was also, according to the Mussulman authors, very devout; he visited all the tombs of the saints pointed out to him, and fasted often. His holiness was such, says the legend, that sick persons who could touch the hem of his garment or his turban were cured. He was a true ascetic contrasting sharply with the Almohades, persecutors of the Malīkite jurisconsults and religious men, such as Abū Madīn of Tlemcen (d. 594 = 1197-1198), whose fame or religious influence annoyed them.

Bibliography: *Rawḍat al-nisrīn fī akh-bār dawlat mulūk Banī Marīn*, MS. N^o. 41 of the Madrasa of Tlemcen, folios 1-5; and MS. N^o. 1763 of the National Library of Algiers, folios 7-9; Ibn Abī Zar^c, *Ḳarṭās* (Fez, 1303), pp. 160 *et seq.*; Beaumier's French translation (Paris, 1860), pp. 309 *et seq.*; Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), ii. 242 *et seq.*; Abū Zakariyā^a Yahyā b. Khaldūn, *Bughyat al-rūwād*, ed. Bel, (Algiers, 1904), p. 104 Arabic text, and 137 translation; al-Mairākushī, *al-Muḡjib* (Leyden, 1847) pp. 225 *et seq.*; Fagnan, in *Revue Africaine*, xxxvii. 213; xlv. 151; Ibn al-Ḳaḍī, *Djadhwat al-iktibās* (Fez, 1309), pp. 129, 348; al-Ḳairawānī, *al-Ma'nis fī akhbār Ifrīkiya wa-Tūnis* (Tunis, 1286), pp. 116-119; Aḥmed al-Salāwī, *Kitāb al-istiḡṣā* (Cairo, 1304), ii. 2-5; al-Zarkashī, *Ta'rikh al-dawlatāin* (Tunis, 1289), pp. 14 *et seq.*; Fagnan's translation (Constantine, 1895), pp. 24 *et seq.* (A. COUR.)

'ABD AL-ḤAḤḤ B. SAIF AL-DĪN AL-TURK AL-DĪHLAWĪ AL-BUGHĀRĪ, with the *takhallus* Ḥaḥḥī, a Persian historian, born 958 (1551), died 1052 (1642). 'Abd al-Ḥaḥḥ in 996 (1588) visited the Ḥidjāz to study there the traditions. Of his many writings the following may be quoted: Persian commentaries to the Arabic collections of traditions *Mishkat al-maṣābiḥ* and *Safar al-sa'āda* (in manuscript in British Museum; C. Rieu, *Cat. of Persian MSS.*, pp. 14 *et seq.*); a general history of India entitled *Dhikr al-mulūk* (*loc. cit.*, pp. 823, 855); biographies, mainly of Indian Saints, *Akhbār al-akhyār fī asrār al-abrār* (*loc. cit.*, p. 355); a history of the City of Medina (Lucknow, 1865, 1869).

Bibliography: Badā'ūnī, *Muntakhab al-tawārikh*, iii. 113; Elliot and Dowson, *The History of India*, vi. 175 *et seq.*; the catalogues of manuscripts by Rieu and Pertsch (Berlin). (M. TH. HOUTSMA.)

'ABD AL-ḤAḤḤ ḤAMĪD, a modern and still living Turkish statesman and poet, born at Bebek (Constantinople), on the 5th Feb. 1852. His father, the well-known historian Khair Allāh Efendi

was Turkish ambassador in Teheran; his grandfather 'Abd al-Ḥaḥḥ, physician in ordinary to the sultans Maḥmūd and 'Abd al-Maḍjīd, founded the Faculty of Medicine in Constantinople. 'Abd al-Ḥaḥḥ received his education in Constantinople and Paris and began his official career as secretary to the Turkish embassy in Teheran, then returned to the capital and, after filling several important offices in the government, was made secretary of the embassy at Paris (1877-1880). In the years following he was consul in Greece, Russia and British India (Bombay) till 1885, when he was appointed first secretary of the embassy in London. With but one short interval, 1895-1897, when he was plenipotentiary at the Hague, he has since remained in London. He had already been appointed second and then first counsellor to the legation.

'Abd al-Ḥaḥḥ is the founder of the modern Turkish school of poetry. Whilst Shināsī in his *Muntakhabāt* (*Selected poems*), which form the starting-point of modern Turkish literature, was the first to publish Occidental poetry in Turkish translations, 'Abd al-Ḥaḥḥ was the first to write Turkish poems on European models. Of epoch-making importance is his poem *Ṣaḥrā* (*The Land*), published in 1296 (1879), by which he freed Turkish poetry from the spell of Persian influence and established it on its own basis. His works are still prohibited in Turkey and are difficult to obtain, many having been printed abroad only. During the last 20 years nothing has been published by him. The following works, mostly poetry — lyrical and dramatical — have been published: *Mādjirā-i 'ishk* (*Love's fate*), *Ṣabr we-thebāt* (*Patience and perseverance*), *İlî kiz* (*The Maiden thoughtful*), *Dukhter-i Hindu* (*The Indian girl*), *Nezife*, *Nesteren* (both proper names), *Ṣaḥrā* (*The Land*), *Tezer*, *Eshber* (both proper names), *Maḥber* (*The Cemetery*), *Ḥadjele* (*The Bridal chamber*), *Tariḥ* (a proper name), *Belde yahod Diwāneliklerim* (*The Town — i. e. Paris, — or My Follies*), *Ölü* (*Death*), *Bunlar o dur* (*'Tis they*), *Bir sefelenin ḥasbī ḥālî* (*Story of an unhappy woman*). The following poems which were said to be in preparation, have never appeared: *Ibn Mūsā*, *Sardānāpāl*, *Zineb*, *Liberté*, *Ḳaḥbe*, *Gharām*, *Medjmu'a-i ash'ār*, *Heb yahod* *hiṣṣ*. Of 'Abd al-Ḥaḥḥ's followers in literature the most important is Ekrem Bei [q. v.].

Bibliography: P. Horn, *Gesch. der Türk. Moderne*, pp. 34 *et seq.*; Gibb, *A history of Ottoman poetry*, i. 133-135; iv. p. vii. (F. GIESE.)

'ABD AL-ḤAMĪD I (Turkish pronunciation ABDU'L-HAMĪD), Turkish sultan. 'Abd al-Ḥamīd was born in 1725, and was the son of Aḥmed III. He ascended the Ottoman throne on the 21st Jan. 1774. He carried on the war with Russia pompously, but the fresh victories of the Czarina in Bulgaria forced him to accept the terms dictated to his representatives at Küçük-Kainardje on the 16th July 1774, which were decisive for the future. Besides Asow Russia obtained the fortified ports of Kertsh, Yenikāl'e and Kinburn and thus became the strongest naval power in the Black Sea. She further received Kabardei Major and Minor in the Caucasus, and the protectorate over Moldavia and Wallachia and over the islands of the Archipelago; the Tartars of the Crimea became independent under a *khān* elected freely by themselves. The next task of the

new ruler was to subjugate the provinces which had revolted in consequence of the fateful war. In Syria and Palestine the almost ninety year old Shaikh ‘Omar al-Tāhir and his sons were the virtual masters of the country. The Egyptian Mamlūk beis proved themselves incapable of destroying them; but the energetic *Kapūdān Pasha* Ḥassān succeeded in the same year in getting the shaikh into his power dead, and in completely stamping out the rebellion, thanks to the support of the subsequently famous Aḥmed Bei al-Djazzār in 1776.

A short time thereafter Turkey was to measure its strength against Irān. Karīm Khān, the most powerful of the petty Persian princes had annexed Ottoman ground. The caliph's army was attacked by the Persians at Kerkuk (December 1776) and driven back to Mawṣil (Mosul) with considerable losses. Baṣra, too, remained in the power of that experienced general, Karīm.

The plans of the European governments became more dangerous still to Turkey. Peace with Russia had hardly been concluded when Austria at one blow seized Bukowina. The Porte was helpless and finally renounced all claims to the lost province by treaty (May 1775).

From the beginning the Porte unwisely set the Powers in movement against the ratified Peace of Küçük-Kainardje, nay it even demanded from Russia most extensive modifications. The Czarina, however, supported in every way the Tartar khān, whom Russia had appointed and who was a phil-european, and as the grand vizier continued to resist, she entered Perekop which is the key to the Crimea (December 1776). Finally war was averted by Turkey's recognition of the Russophile khān (March 1779). A revolt against her protégé gave Catharine in the spring of 1783 an excuse for annexing the coasts of the Black Sea and the whole of Tartary. ‘Abd al-Ḥamīd submitted to this by the decree of the 8th January 1784.

Matters seemed to be taking a peaceful turn, when in 1784 all the khāns and tribes of Christian and Mohammedan faith in the Caucasus took up arms against the Russophile Heraclius, prince of Georgia. This feud so rich in deeds of valor was stirred up by both parties and finally, as Russia insisted on settling the affair alone, brought about a declaration of war by the Porte and the great struggle which enflamed the whole East. The attack by which the Turks immediately surprised the hero of this war, Suvoroff, the general in command at Kinburn, was repulsed with little trouble. The sultan's position became still more pitiful when Emperor Joseph II, who had already invaded Serbia, declared war in Febr. 1778. Even Ḥassān Pasha, the Lion of Islām as he was called, saw his entire fleet destroyed in the Liman off the Crimean shore (June and July 1788). It was fortunate for Turkey that at least little Sweden overran Russia and that Austria, although fairly successful in Bessarabia, cut no very brilliant figure in either Serbia or Siebenbürgen. The great event of the war was the incomparable feat of arms of Suvoroff's, the storming of Ochakov (December 1788): 10000 Turks and inestimable booty covered the ramparts. Bessarabia was thus as good as lost to the sultan. In 1789 no further collision had taken place, when in April 7th ‘Abd al-Ḥamīd died from apoplexy.

The portrait which contemporaries sketch of the

sultan is not exactly flattering; physically clumsy, mentally undeveloped, he possessed neither discernment nor determination. He was unable either to take advantage of the promising national and religious movement in the Caucasus, or to use with success the means that his navy and army afforded him.

Bibliography: Brosset, *Hist. de la Géorgie* (St. Petersburg, 1850-1859); Aḥmed Djewdet, *Tārīkh-i Djewdet* (Constantinople), i-iii; I. W. Zinkeisen, *Gesch. d. Osman. Reiches in Europa* (Gotha, 1857-1859), v.; vi; A. Sorel, *La Question d'Orient* (Paris, 1878).

(K. SÜSSEIM.)

‘ABD AL-ḤAMĪD II, the present sovereign ruler in the Ottoman empire, son of Sultan ‘Abd al-Majīd, born the 4th Sha‘bān 1258 (21st Sept. 1842), was thirty-three when the ministers, having deposed his brother, Murad V, called him to the throne of ‘Othmān (10th Sha‘bān 1293 = 31st Aug. 1876). For particulars about the principal events in his reign, the insurrection in Bosnia and Herzegovina, the war with Serbia and Montenegro, then with Russia, etc. see special articles.

‘Abd al-Ḥamīd II has continued the work of reform (*tanẓīmāt*): during his reign legislation has been perfected by the completion of the Medjelle or civil code, by the appointment of public prosecutors empowered to proceed, in the name of the State, against misdemeanors and crimes (taken from the French system), and by the promulgation of numerous laws. At the same time he raised the credit of the empire by constituting an international administration, representing the interest of the bondholders, i.e. the bearers of shares of the foreign debt, and authorized to receive the revenues of the State (indirect taxes), such as the salt tax, duty on spirits etc., which were granted to it; the tobacco tax, over which it had control at first, was later entrusted to a participant administration. The establishment of numerous primary Mussulman schools, the making of a network of roads, unhappily not yet finished, the building of bridges, and the concession of certain railways (in Europe, the junction of the lines from Constantinople and Salonica with the European system, the line from Monastir and the junction between Salonica and Constantinople; in Asia, the Mersina-Adana line, the Angora line, the Konia line, with extension towards Bagdad and the Persian Gulf, the Mecca line, finished as far as Ma‘ān, and the Jaffa line to Jerusalem; a cog-wheeled steam tramway from Beyrout to Damascus) and of the ports (Salonica and Beyrout) show the desire and firm resolution of the sovereign to maintain, in the face of a thousand difficulties, the progress begun by his predecessors and to continue their work.

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(CL. HUART.)

‘ABD AL-ḤAMĪD LAHŌRĪ, a Persian historian, died 1065 (1655), author of the *Pad-*

shāh nāme, an official history of the Indian prince Shāh Djahān. The work is divided into 3 parts each containing the history of one decade. Only the first two parts (published in the *Bibliotheca Indica* in 1867), comprising the years 1037—1057 (1627—1647), are by 'Abd al-Ḥamīd himself; the last part was arranged by Muḥammed Wārith.

Bibliography: Elliot and Dowson, *The History of India*, vii. 3 *et seq.*; Rieu, *Cat. of Persian MSS.*, p. 260. (M. TH. HOUTSMA.)

'ABD AL-ḲĀDIR BADĀ'UNĪ. [See BADĀ'UNĪ.]

'ABD AL-ḲĀDIR DIHLAWĪ B. WALĪ AL-LĀH B. 'ABD AL-RAḤMĀN translated the *Qur'ān* into Urdu under the title of *Musih-i Kurān* (i. e. *Muḍīh-i Qur'ān* = "Interpretation of the *Qur'ān*"). This work, finished by the author in 1205 (1790-1791), was edited by Houghly in 1829; another edition, Bombay, 1270 (1853-1854).

Bibliography: Garcin de Tassy, *Hist. de la littér. Hindouie* (2^d ed.), i. 76 *et seq.*; idem, *Chrestomathie hindoustanie*; *Journal des Savants* (1873), pp. 435—443.

'ABD AL-ḲĀDIR AL-DĪLĪ (GILĀNĪ) MUḤYI 'L-DĪN ABŪ MUḤAMMAD B. ABĪ ṢĀLIḤ ZENGĪ DŌST, preacher and Ṣūfī, after whom the Ḳādirī order is named, born in 470 (1077-1078), died in 561 (1166). The numerous biographies of this personage teem with fictions, out of which some history may be gleaned. Thus his pedigree is traced on the father's side to al-Ḥasan, grandson of the Prophet, in the direct line. But this is contradicted by the foreign name of his father, and the fact that the *shaiḫ* was called 'Adjamī (foreigner) in Bagdad, and indeed the pedigree was shown to be a fabrication of his grandson the ḳāḍī Abū Ṣāliḥ Naṣr, to whom some more fictions may be traced. His mother is said to have been Fāṭima daughter of 'Abd Allāh al-Ṣawmā'ī, both, we are told, saints; and the name of the village where he was born is given as Nif or Naif, in the district of Gilān, south of the Caspian. He was sent to Bagdad at the age of eighteen to study, and was there at first supported by his mother. He attended the philology classes of Tibrīzī (d. 502 = 1109), and learned Ḥanbalite (and according to some, Shāfi'ite) law from a number of *shaiḫs*: in his works he usually quotes traditions from Hibat Allāh b. al-Mubārak and Abū Naṣr Muḥammed b. al-Bannā'. Little is known of his life between 488 (1095) and 521 (1127), except that he appears to have gone on pilgrimage during that period, and that he also married, since of his forty-nine children one was born in 508 (1114-1115). According to some authorities, he was guardian of the tomb of Abū Ḥanīfa. He learned Ṣūfism of Abū 'l-Khair Muḥammed b. Muslim al-Dabbās (d. 525 = 1131), a saint of sufficient eminence to be included in Shā'rānī's list; by whose gaze he was converted on the occasion of a visit when one or other of them had caught a falcon (in consequence whereof 'Abd al-Ḳādir was surnamed al-Bāzī 'l-Ashhab, according to Damīrī). Training by al-Dabbās involved considerable hardship, and it would seem that the other Ṣūfī aspirants resented the intrusion of a jurist amongst them. After a time, 'Abd al-Ḳādir was considered worthy to receive the Ṣūfī livery called *khirka*, which was given him by the ḳāḍī Abū Sa'd Mubārak al-Mukḥarrimī, the head of a school of Ḥanbalite law near the Bāb al-Azādī in Bagdad, which 'Abd

al-Ḳādir appears to have attended. In 521 (1127), on the advice of the Ṣūfī Yūsuf al-Hamadḥānī (440—535 = 1048—1140) he began to preach in public, at first to a small audience, which gradually increased, till he took a chair in the oratory at the Ḥalba gate of Bagdad, and owing to the constant increase of his hearers, he found it necessary to go outside the gate. There a *ribāt* was built for him; and in 528 (1134—1143), by public subscription the school of Mubārak al-Mukḥarrimī (probably then dead or retired) was enlarged by taking in the space occupied by the neighboring buildings, and 'Abd al-Ḳādir was installed as its head. The nature of his courses was probably similar to those of Djāmāl al-Dīn al-Djāwzī which are so vividly described by Ibn Djubair. On Friday mornings and Monday evenings 'Abd al-Ḳādir preached in his school, on Sunday mornings in his monastery. Of his numerous pupils many were afterwards famous as saints, while some (like the biographer Sam'ānī) acquired distinction of another sort. His sermons are said to have effected the conversion of many Jews and Christians to Islām, as well as of many Moslems to the higher life. Presents, often in the form of vows, were sent him from the numerous regions whither his fame penetrated: one day's such receipts often amounted to more than one dīnār. These enabled him to keep open house for aspirants. Legal questions were addressed to him from all parts, and these he is said to have answered impromptu. Caliphs and viziers are supposed to have figured among his clients.

'Abd al-Ḳādir's works are all religious in character, and largely consist of reports of his sermons or addresses; the following are known:

1. *Al-Ghunya li-ṭalibī ṭarīḥ al-ḥaḳḳ*, a ritual and ethical treatise (Cairo, 1288).

2. *Al-Fatḥ al-rabbānī*, 62 sermons preached in the years 545-546 (1150-1152) with appendix (Cairo, 1302). MSS. sometimes bear the title *Sittin maḍālis*.

3. *Futūḥ al-ghaib*, 78 sermons on various subjects, compiled by the *shaiḫ*'s son 'Abd al-Razzāk, followed by his dying injunctions, his pedigree on the father's and mother's side, proof of his connection with Abū Bekr and 'Omar, his creed, and some of his poems, (on the margin of al-Shaṭṭanawfī's *Bahājat al-asrār*, Cairo, 1304).

4. *Ḥizb bashā'ir al-khairāt*, mystical prayer (Alexandria, 1304).

5. *Djalāl al-khātir* (mentioned by Ḥādjī Khālifa), a collection of sermons of which the first bears the same date as 59 and the last the same as 57 of No. 2; perhaps it is another title for the same work.

6. *Al-Mawāhib al-raḥmāniya wa'l-futūḥ al-rabbāniya fi marātib al-akhḫāḳ al-saniya wa'l-maḳāmāt al-'irfāniya* quoted in *Rawḍāt al-djannāt*, p. 441; possibly identical with 2 or 3.

7. *Yawāḳūt al-ḥikam* (mentioned by Ḥādjī Khālifa).

8. *Al-Fuyūḍāt al-rabbaniya fi'l-awrād al-ḳādirīya*, collection of prayers (Cairo, 1303).

9. Sermons included in the *Bahājat al-asrār* and other biographical works (MS. 622 in the India Office Catalogue is an imperfect copy of this work, and Persian writers speak of them generally as *Malfūzāt-i Ḳādirī*).

In these works 'Abd al-Ḳādir figures as a capable theologian, and an earnest, sincere, and eloquent preacher. Many a sermon is introduced

into his *Ḡhunya*, which also contains an account of the 73 Islamic sects, grouped in ten divisions. He occasionally refers to the grammarians, such as Mubarrad, more frequently to the old commentators on the Korān and the Ṣūfī saints. His doctrine in this work is strictly orthodox, and the tone uniformly sober: there are however some mystic interpretations of the Korān, and the practice of repeating certain formulae fifty or a hundred times is recommended. The sermons included in No. 2 are some of the very best in Moslem literature: the spirit which they breathe is one of charity and philanthropy: the preacher would like to close the gates of Hell and open those of Paradise to all mankind. He employs Ṣūfī technicalities very rarely, and none that would occasion the ordinary hearer much difficulty, though one visitor to his courses declared that he could not understand a word. The general theme of the sermons is the necessity of a period of asceticism during which the aspirant can wean himself from the world, after which he may return and enjoy his portion while converting others. The Ṣūfī doctrine that everything, whether it be the prizes of this world or the next, is a veil between the aspirant and the Deity, and that the aspirant's thoughts should be directed to the Deity only, is also a leading topic. The hearers are urgently advised to bestow their goods on the saints even to the exclusion of their own families. The preacher says little about himself, and that in no very arrogant strain; where he calls himself the touchstone of the people of the earth, the meaning is only that he can easily discern the serious from the triflers among his audience. On the other hand he emphatically claims to speak only after divine authorization.

The accounts of ‘Abd al-Ķādir by his disciples ‘Abd Allāh b. Muḥammad al-Baḡhdādī, ‘Abd al-Muḥsin al-Baṣrī, and ‘Abd Allāh b. Naṣr al-Ṣiddīqī (called *Anwār al-nāzīr*, quoted in *Bahđjat al-asrār* p. 109), are not at present accessible: in the dictionary of Sam‘ānī the name of the *ṣhaikh* is mentioned s. v. *Djīl*, with an empty space left after it. An account of the *ṣhaikh* by Sam‘ānī's son is preserved, which is respectful, but not enthusiastic; in another by Muwaffaq al-Dīn ‘Abd Allāh al-Makḍisī, who was with him the last fifty days of his life, we are told that he was highly respected by the people of Bagdad, and miracles attributed to him, but the narrator had himself seen none. He and another were at the time the *ṣhaikh*'s only pupils. In the works of Ibn ‘Arabī (born 560 = 1165), ‘Abd al-Ķādir is mentioned as a just man, the *ḡuṭb* of his time (*Meccan revelations*, i. 262), the ruler in this path, the authoritative judge of the men (*ib.*, ii. 24), one of the *Malāmatiyya* (iii. 44): he is also quoted for the statement that ‘Abd al-Ķādir praised God in the womb, and that he had a rank which placed him over all beings save God. The *Bahđjat al-asrār*, by an author who died in 713 (1314), contains the narrative of many miracles performed by the *ṣhaikh*, and authenticated by chains of witnesses: whence Ibn Taimīya (d. 728 = 1328) declared that they satisfied the requirements of credibility, though others were less credulous: the book is, e.g., condemned by *Dhahabī* as containing frivolous tales, whereas Ibn al-Wardī (*Ta’rīkh*, ii. 70, 71) copies it. Much more offence was given by the arrogant claims put in the *ṣhaikh*'s mouth: thus the *Bahđjat al-asrār* begins with a

list of persons who heard him say ‘My foot is on the neck of every saint’: and he is similarly made out to have claimed the possession of seventy gates of knowledge, each one of them broader than the distance between heaven and earth, &c. Late followers of ‘Abd al-Ķādir (such as the author of the Persian treatise *Makhāsīn al-ḡādiriyya*, MS. Brit. Mus. Or. 248) while endeavoring to restrict the universality of the first of these sayings, try to show that ‘Abd al-Ķādir was justified in uttering it; and pious writers (such as Damīrī, i. 320) only find in it evidence of ‘Abd al-Ķādir's dignity. Sayings of this sort do not seem to be found in the genuine works of the *ṣhaikh* (though there are parallels to them in the poems ascribed to him), and are probably due to the enthusiasm of his followers. With them his fame has in some places nearly displaced that of the Prophet Muḥammad, and he is regularly styled the Sultan of the Saints, nor is his name ever uttered without one of the following epithets: *Muṣḥahid Allāh*, *Amr Allāh*, *ḡaḡl Allāh*, *Amān Allāh*, *Nūr Allāh*, *ḡuṭb Allāh*, *Ṣaif Allāh*, *Firmān Allāh*, *Burḡān Allāh*, *Āyat Allāh*, *ḡhawṡh Allāh*, *al-Ḳawṡ al-‘Azam*. [See *ĶĀDIRIS*.] The growth of the legend was probably aided by his many sons, of whom eleven are mentioned in the *Bahđjat al-asrār* as following in their father's steps: ‘Isā (d. 573 = 1177-1178 in Egypt), ‘Abd Allāh (d. 589 = 1193 in Bagdad), Ibrāhīm (d. 592 = 1196 in Wāsit), ‘Abd al-Waḡḡab (d. 593 = 1197 in Bagdad), Yaḡyā and Muḥammad (d. 600 = 1204 in Bagdad), ‘Abd al-Razzāḡ (d. 603 = 1207 in Bagdad), Mūsā (d. 618 = 1221 in Damascus), ‘Abd al-‘Azīz (migrated to *Djīyāl*, a village of *Sindjār*, d. 602 = 1205-1206), ‘Abd al-Raḡmān (d. 587 = 1191), and ‘Abd al-Djabbār (d. 575 = 1179-1180). Some authorities add a few more names. Of these ‘Abd al-Waḡḡab inherited his father's school, in which he was succeeded by his son ‘Abd al-Salām (548-611 = 1153-1215): who was followed by his cousin Abū Ṣāliḡ Naṣr son of ‘Abd al-Razzāḡ (564-633 = 1168-1236). During the reign of Nāṡīr the family of ‘Abd al-Ķādir were temporarily exiled from Bagdad. Some of them perished when Bagdad was taken by the Mongols, but the headquarters of the society (except for the brief interval mentioned) have always been in that city.

Bibliography: A list of biographies of ‘Abd al-Ķādir is given by Ahlwardt, *Verz. d. arab. Handschr.*, Nos. 10072-92, of these the following have been published: al-Shaṭṭanawfī, *Bahđjat al-asrār* (Cairo, 1304); Muḥammad b. Yaḡyā ‘l-Tāḡafī, *Ḳalā'id al-djauwāhir* (Cairo, 1303); Muḥammad al-Dilālī, *Naṡīdīyat al-taḡkīk* (Fez, 1309), translated by Weir, in *Journ. of the Roy. As. Soc.*, 1903. Further, *ḡhibṡat al-nāzīr* ascribed to Ibn ḡadjar (not in Ahlwardt's list), edited by D. Ross (Calcutta, 1903). Probably the best extant biography is that in *Dhahabī's Ta'rikh al-Islām*, largely based on Ibn al-Naḡḡdjar (published in *Journ. of the Roy. As. Soc.*, 1907, pp. 267 et seq. *Ṣhaikh* Sanūsī is said to have recently written the biography of ‘Abd al-Ķādir. Modern European writers dealing with ‘Abd al-Ķādir and the *Ķādiris* are: L. Rinn, *Mara-bouts et Khovan* (Paris, 1884); A. Le Chatelier, *Confréries Musulmanes du Hedjaz* (Paris, 1887); Depont et Coppolani, *Confréries religieuses musulmanes* (Algiers, 1897); Carra de Vaux, *Gazali* (Paris, 1902). (D. S. MARGOLIOUTH.)

‘ABD AL-ĶĀDIR B. MUHYI’L-DĪN AL-ĤASANĪ, the Emīr, born in 1223 (1808) near al-Ma‘askar (Mascara). His family was one of the most influential in the Ḥāshim tribe, which, after having resided for a longtime in Morocco, removed and established itself in the 18th century in the beylic of Oran. In addition to the prestige derived by this family from its princely source was added the reputation for holiness gained by Muṣṭafā b. Muḥammed b. Mukhtār, the grandfather of ‘Abd al-Ķādir, and above all by Muhyi’l-Dīn, his father. ‘Abd al-Ķādir, then, grew up in a religious environment. Without neglecting his training in arms and athletics, in which he soon excelled, he applied himself especially to examine the sciences of reason and revelation. Like his father he became a littérateur and theologian, and he always was so even when circumstances made him a warrior and head of the State. Having been sent by his father to Oran, he came back with the sentiment of the military and political weakness of the Turks. His father, who was almost openly recognized as their chief by the malcontents in the north of the province, was arrested by order of Ḥasan Bei. He succeeded, however, in obtaining permission to leave Algeria and went to Arabia, taking with him ‘Abd al-Ķādir, who spent two years (1827-1829) in Asia.

On their return to Africa in 1829, ‘Abd al-Ķādir and his father pretended at first to live in retirement. But the events consequent upon the taking of Algiers by the French furnished them with the opportunity of putting themselves at the head of the tribes and of posing as the irreconcilable adversaries of the Turks. Thus it was that ‘Abd al-Ķādir having stopped his father from giving help to Ḥasan, the bei of Oran, the latter was obliged to tender his submission to France. Muhyi’l-Dīn, although he declined the honor of being the supreme chief of his compatriots, took the command of the troops who were fighting with the French garrison of Oran. In the course of these expeditions, ‘Abd al-Ķādir showed much courage and aroused the admiration of his compatriots by his skill on horse-back and his coolness. Therefore, when Muhyi’l-Dīn declined to accept the title of sultan for the second time, he was easily able to persuade the tribes to recognize ‘Abd al-Ķādir as their leader, and the latter was proclaimed sultan on the 21st Nov. 1832. However, in deference to the *Shērīf* of Fez, whose unfriendliness he was afraid to excite, he refused to make use of this title and contented himself with that of emīr.

‘Abd al-Ķādir’s political life may be divided into three periods: 1. From the date on which he was proclaimed sultan to the Tafna treaty (30th May 1837). — 2. From this treaty to the breaking of peace (20th Nov. 1839). — 3. From the recommencement of hostilities with France to his voluntary surrender (23^d Dec. 1847).

I. In the first period ‘Abd al-Ķādir strove to bring the whole western beylic under subjection. Having made Mascara his capital, he proclaimed a Holy War through the whole province. At first he was unfortunate, for he had at one and the same time to fight the French and to subdue his Mussulman rivals. He succeeded, however, in seizing Tlemcen, but could not get the better of the Turks, who were occupying the citadel, the “*Meshwar*”. His position became more advantageous through

the convention, called by historians the “*Desmichel treaty*” (26th Febr. 1834), which, being drawn up ambiguously with considerable differences between the French and the Arabic texts, was entirely to the benefit of ‘Abd al-Ķādir. In reality he obtained free possession of the entire beylic of Oran with the exception of Oran itself, Arzeu (Arzāw) and Mostaghānem. He was authorized to appoint consuls in these towns as well as in Algiers and to provide himself with arms and munitions of war. Thus with the consent of France ‘Abd al-Ķādir became the legitimate ruler of all the Western Mussulmans. The alliance with France also helped him to triumph over his Mussulman enemies, who had risen against him on account of the convention he had just concluded with the French. He at once busied himself with subduing all parts of the country where the French were not yet established, and, despite the protestations of Governor-General Drouet d’Erlon, he took possession of Médéa and Miliāna, where he left garrisons and placed lieutenants. Being recalled to the province of Oran by the defection of the Smalas and Douairs, who had just gone over to the French, ‘Abd al-Ķādir commenced hostilities against General Trézé, who refused to give up the rebels, and the victory of the Macta followed (26th July 1835). This victory drove the French government to act with energy and ‘Abd al-Ķādir saw his capital, Mascara, invaded by a French column under Marshal Clauzel. His position was at one moment very precarious: — repulsed by the Turks who were enclosed in the “*Meshwar*” at Tlemcen, he was defeated by General Bugeaud on the banks of the Sikka. But, thanks to his diplomatic ability, ‘Abd al-Ķādir managed to get General Bugeaud to sign (30th May 1837) the Tafna treaty, which extended the dominion of ‘Abd al-Ķādir in Algeria even further than the Desmichel treaty. It granted him, without any concession on his part, nearly the whole of the province of Oran, a considerable portion of that of Algiers, and the entire beylic of Tīṭarī, making together as much as two thirds of Algeria.

II. The two years which followed the Tafna treaty were employed by ‘Abd al-Ķādir in strengthening his authority. The tribes of Tīṭarī having refused to pay him taxes, he defeated them on two occasions and forced them to submit. Despite the clauses of the treaty, which kept the eastern province under the influence of France, he placed lieutenants in Medjāna and the Zibān as well as in Laghwat. The Marabout, Muḥammed Tidjānī, who was very influential in the Sahara, was the only one who tried to resist him. The emīr went in person to attack the Ḳṣar of ‘Ain-Mahdī, the residence of his opponent, and after a siege of five months (11th June—17th Nov. 1838) succeeded in taking it. The capitulation of this place, to which the Turks had never penetrated, showed the native chiefs that not one amongst them was in a position to refuse to obey ‘Abd al-Ķādir.

Having thus created a Mussulman state by diplomacy and war ‘Abd al-Ķādir attempted to organize it by substituting relative order in place of the anarchy which reigned in Algeria after the overthrow of the Turkish government [see ALGERIA]. He busied himself especially with the formation of an army capable of resisting the Christians. He added to the contingents furnished by the tribes, who were brave enough but undisciplined,

a regular army comprising infantry, cavalry and artillery, composed of soldiers enrolled as volunteers and paid by the beylic. The instruction of these soldiers was confided to Tunisian and Tripolitan soldiers, and also to deserters from the French army. ‘Abd al-Ḳādir drew up regulations as to uniform, food, pay, hierarchy, promotion, discipline and the decorations of the soldiers. To supply them with necessaries of life he established silos of grain; he organized manufactories of arms; and had fortresses repaired or built, as much to guarantee the country against invasion by the Christians, as to keep the tribes in submission.

III. ‘Abd al-Ḳādir and the French could not agree about the interpretation of certain obscure clauses in the Tafna treaty. Marshal Vallée opened negotiations with ‘Abd al-Ḳādir for the purpose of modifying the convention of 1837, but they came to nothing. Soon the expedition of the “Portes-de-Fer” in the course of which a French army, led by Marshal Vallée and Duke d’Orléans, passed through the whole province of Constantine from East to West, was taken by the emīr to be a violation of the Tafna treaty. He declared at Médéa a Holy War and began hostilities by ordering his lieutenant Ben Salem to invade Mitidja, where the farms were sacked and the settlers massacred (20th Nov. 1839).

From that time it was a fight to the death between the emīr and France. From 1841 ‘Abd al-Ḳādir lost many fortified positions, but it was in 1842 that the irreparable blows were given to his power by Marshal Bugeaud, who took all his fortresses one after the other. Thus he lost Boghar, Tāza, Tagdemt, Mascara and the valley of the Chélif. He still held out in the West, but the occupation of Tlemcen and of the district of Nedroma, obliged him to fall back towards the South. In the following year he received an irreparable blow; a part of his smala [see the article] was taken by surprise by Duke d’Aumale at Taguine on the 16th of May 1843. Closed in by the French columns and abandoned by most of his partisans the emīr had to take refuge in Morocco.

However, he did not yet allow that he was beaten. Through intrigue he brought about a rupture between France and Morocco, in the hope that by means of this diversion he might again have the best of it. But the Sherif’s army was defeated by General Bugeaud at the battle of Isly (12th Aug. 1844), and by the treaty of Tangiers (10th Sept. 1844) the sultan undertook to render ‘Abd al-Ḳādir harmless. This clause was not observed, and the emīr remained cantoned near the Algerian frontier, watching events. He took advantage of the insurrectionary movements which took place in 1846 to recommence hostilities and made a bold excursion into the land of the Kabyles. But, being pursued by the French columns without any respite, he had to beat a retreat and regain Morocco. Finally ‘Abd al-Rahmān, in compliance with the repeated injunctions of France decided to send a strong army against him. ‘Abd al-Ḳādir, who was at the end of his resources, offered his submission to General Lamoricière on condition that he should be permitted to retire with his family to Alexandria or to St. Jean d’Acre. This request was received favorably and the emīr delivered himself up to the French on the 23^d December 1847.

Circumstances delayed the fulfilment of this

promise. The emīr had been taken across to Toulon, whence he should have embarked for the East. He was still in fort Lamalgue when the revolution of February 1848 broke out. The Provisionary Government did not think it right to ratify the promises made by Lamoricière and Duke d’Aumale, and ‘Abd al-Ḳādir remained in France in captivity. He was confined at Pau and then at Amboise, the 3^d Nov. 1848, and remained there until the 16th Sept. 1852, when Louis Napoleon went in person to announce to him his enlargement. After a short stay in Paris he went to Constantinople and to Brusa, where he resided from 1853 to 1855; then, on account of the earthquake which destroyed this town, he went, with the authorization of the Turkish and French governments, to settle at Damascus. In this town he led a retired life, dividing his time between study, religious exercises and the education of his children. In 1860 when the insurgent Druses threatened to massacre the Christian population, ‘Abd al-Ḳādir with the co-operation of Algerian emigrants released the French consul and saved nearly 1500 persons. The French government recompensed this conduct by giving ‘Abd al-Ḳādir the Grand Cross of the Legion of Honor. In all circumstances besides this the emīr most scrupulously observed his promises to France. In 1870 he disavowed the intrigues of one of his sons; in 1871 he openly censured the fomentors of disorder, who were using his name and seal to stir up rebellion among the peoples of the East. When the revolt broke out he wrote, without success though, to the insurgents to induce them to lay down their arms. He died at Damascus in 1883.

Belonging by birth to the religious aristocracy ‘Abd al-Ḳādir was above all a convinced believer. His faith was ardent; his mystic enthusiasm excited the admiration of his co-religionists, and even struck the few Europeans who had the opportunity of approaching him. More a theologian than a warrior, knowing the Ḳor’ān and religious literature from end to end, he made free use of spiritual weapons, adopted texts to serve his ends and fought his enemies with eloquence as much as with arms. But he was also clever enough to make use of a fanaticism, the sincerity of which we ought not to doubt, for his personal ambition. He was a Mussulman in his faults as much as in his good qualities; without doubt loyal but having recourse unscrupulously to perfidiousness and artifice to assure the success of his cause, which he confused with that of Islām; just from an Oriental point of view; generous and humane, but bloody and merciless when he deemed it necessary to intimidate his enemies. In short he was a true descendant of the Maghribine empire founders in the Middle Ages, of ‘Abd al-Mu’min for example, rather than a reformer impressed with Western ideas.

‘Abd al-Ḳādir attached much importance to intellectual culture, and wrote poetry of different kinds himself. During his residence in Brusa he wrote a philosophical treatise called *Dhikra ‘l-‘ākil wa-tānbiḥ al-ghāfil*. In the first part of this work the author criticizes the character and nature of Philosophy and Religion; in the second he reviews the history of the nations that have shown a marked taste for science. According to M. Morand, ‘Abd al-Ḳādir also wrote an *Autobiography*

and a treatise called *De la fidélité des musulmans à observer leurs traités d'alliance et autres* during his captivity in Amboise.

Bibliography: *Nuḥat al-khāṭir fī ḥarīd al-amīr 'Abd al-Ḳādir*, a collection of poems (Cairo, n. d.); *Dhikr al-ʿaḳīl wa-tanbīh al-ghāfil* (Beyrout, n. d.), translated by Gustave Dugat under the title of *Rappel à l'intelligent, avis à l'indifférent* (Paris, 1858); *Wishāh al-katāʿib* ('Abd al-Ḳādir's military regulations for the standing army, translated by V. Rosetty in the *Spectateur Militaire* of the 15th Febr. 1844; re-edited by L. Patorni, Algiers, 1890); al-Ḥusain b. 'Alī, *Histoire d'el-Hadj Abd el-Kader* (translated by Delpech in the *Revue Africaine*, 1876, xx. 417-470); A. de Lacroix, *Histoire privée et politique d'Abd el-Kader* (Paris, 1849); Alex. Bellemare, *Abd el-Kader, sa vie politique et militaire* (Paris, 1863); Churchill, *Life of Abd el-Kader* (London, 1867); L. Roches, *Dix ans à travers l'Islam* (Paris, 1904); J. Pichon, *Abd el-Kader* (Paris, n. d.); A. Dupuch, *Abd el-Kader au Château d'Amboise* (Bordeaux, 1849).

(G. YVER.)

'ABD AL-ḲĀDIR b. 'OMAR AL-BAGHDĀDĪ, a well-known philologist, born in 1030 (1621) at Bagdad, studied for a year in Damascus and then at the Azhar Mosque in Cairo, where al-Khafādī was his teacher. In 1085 (1674) he returned to Damascus and there made the acquaintance of the grand-vizier Aḥmed K'öprülü, who then took him to Adrianople. As he could not stand the northern climate, he soon went back to Cairo. Later on he again tried his luck in Rumelia, but caught a disease of the eye and arrived at Cairo almost blind. He died there in 1093 (1682).

'Abd al-Ḳādir's chief work is a commentary on the quotations from poets in the commentary of al-Asterābādī (d. 686 = 1287) on the *Kāfiya*, the text-book of syntax by Ibn al-Ḥādīb (d. 646 = 1248). This super-commentary is entitled *Khizānat al-adab wa-lubb lubb lisan al-ʿarab* (4 vols., Bulāḳ, 1299). In it he made use of many philological and literary-historical works, which are no longer extant, and gives long extracts of them. He was also an excellent Persian scholar and in 1067 (1656-1657) compiled a dictionary to Firdawsī and also a commentary to the poem of Shāhidī [q. v.]. Comp. *Abdulqādiri Baghdādensis Lexicon Šāh-nāmianum*, ed. C. Salemann, St. Petersburg, 1895.

Bibliography: I. Guidi, *Sui poeti citati nell' opera Khizānat al-adab* (in the *Atti dell' Accademia dei Lincei*, Rome, 1887); Muḥibbi, *Khulāṣat al-aḥḥar*, ii. 451-454; Brockelmann, *Gesch. d. arab. Litter.*, ii. 286.

(BROCKELMANN.)

'ABD AL-ḲAIS (but very rarely 'Abd Kais; in Ptolemy Ἀβουκαίων?), i. e. 'servant of (the god) Kais', the name of a North Arabian tribe, which dwelt in Baḥrain; also a man's name. — The *nisba* formed from it is 'Abdī, more rarely 'Abkāsī; a derived verb *ta'abkas*.

The pedigree of 'Abd al-Ḳais, the founder of the tribe called after him, is stated as follows: 'Abd al-Ḳais b. Afsā b. Du'mī b. Djadila b. Asad b. Rabī'a. The most important branches of the Banū 'Abd al-Ḳais, or 'Abdites (comp. Wüstenfeld, *Genealog. Tabellen*, A.), were the Labū' and the Afsā, which latter consisted of the two groups, Shann and Luḳaiz; the latter appears indeed as the representative of Baḥrain. The Banū Nukra b. Luḳaiz had

in parts but a loose connection with the main body of the Banū 'Abd al-Ḳais. By the side of the 'Abdites there lived in Baḥrain numerous Tamīmītes and Bekrites (the 'Abdite Duhn are also called Wa'ila), and here and there Kindites also. They shared the place al-Tu'ām with Azdites and Ḥanīfites. Many places were lost by the Sa'dites. Persians settled amongst the 'Abd al-Ḳais especially at the time of the Persian sovereignty. A portion of the foreign working-class population, which had settled in Hadjar in Khosrew's time, were absorbed in the Banū 'Abd al-Ḳais. Nevertheless the population of Baḥrain was preponderately 'Abdite, and the 'Abdites dwelt on the coast as well as in the oases of the interior. To the west the entirely uninhabited desert south of Baḥrain formed the frontier of their province, but there were 'Abdites also on the other side in 'Omān. Here dwelt a part of the Nukrites, whose most numerous and respected branch, however, remained in Baḥrain. Further there were Dilites and 'Awakites in 'Omān. A number of Nukrites lived even in Yemen. To the north were the Tamīmītes.

The following were 'Abdite settlements in Baḥrain: al-Aḥsā' (subsequently capital of the Karmathians), Athwa', Baḥra, Dārā' (or Dār), Djabala, al-Djār, Djuwāṭhā' (a strong place), Hadjar (an important place inhabited by the Muḥārib), al-Ḥuṭṭ, al-Ḳaṭīf (a province with a capital of the same name, well-watered and fertile. The town inhabited by the Djabḥima, with an island lying in front of it is in a bight to the north-west of the island of Baḥrain; it became an important base of operations for the Karmathians), al-Kulā'a, Lu'bā' (in the far South), al-Mushakkar (a strong castle near Hadjar), al-Nabṭa, Nadjwa, Raimān, al-Safa' (close to al-Mushakkar), al-Sharīr, Sulmī, Udjārid, al-'Uḳair (in the vicinity of al-Ḳaṭīf). — Probably al-Tu'ām (see above), was situated in the Yemāma, no doubt the present Tu'aim.

'Abdite rivers of Baḥrain were: 'Ainān (also name of a district; the poet Khulaid 'Ainain is called after it), Ḳība, Muḥallim (or al-'Ain; designated as *nahr* and of such abundant water supply that the fortress-moats of al-Mushakkar could be fed from it), Ṣulāṣil (in the province of the 'Amirites whose possession of it was, however, contested).

Outside of Arabia there were in pre-Mohammedan times 'Abdite settlements, at least Shāpūr is said to have brought 'Abdites into Persis. It may be stated with certainty that Tawwādī (also called Tawwaz) first received 'Abdite settlers in 'Omar's time. In this hot but palm-beplanted town and province in the sea-coast region of Fārs there lived numerous Labū'. 'Abdites are further traceable in Baṣra (Dilites), Kūfa (in considerable number, with their own mosque), Mosul (Labū'ites), Ispahān (amongst the rare Arabs in that place) and Merw. In the days of Ḳutaiba b. Muslim there were 4000 'Abdites among the Baṣrite troops of Khōrāsān.

Historical. The early inhabitants who were driven out of Baḥrain by the 'Abdites are said to have been the Iyādites. When later on al-Ḥārith b. 'Amr, the grandfather of the poet Imru'ū l-Ḳais, made his sons kings of the Nizār tribes at their own request, he is said to have sent his son 'Abd Allāh to the 'Abdites. As the 'Abdites dwelt near

the frontier of the territory of the Lakhmides of Hīra, both peaceful and warlike relations ensued, e. g. with 'Amr b. Hind, Ḳābūs b. Hind, al-No'mān b. al-Mundhir. Like the other Bahrain Arabs, the 'Abdites also ravaged the Persian coast. For this reason the Sāsānides always endeavored for their part to have, if possible, one of their trusted friends made Shaikh of the 'Abdites. Shāpūr II scourged their land pitilessly on a march to Bahrain; the city of Ḥaḍjar was laid in ruins and the tribe only found refuge in the deserts, which were impracticable for the Persians. Thereupon it is true Shāpūr started to re-settle Ḥaḍjar with 'Abdites. The accounts of the 'Abdites' connection with Muḥammed in the first year of his flight, or according to others even before the flight, are merely tendentious inventions. It was not before the year 8 (630), after Muḥammed had returned from Dji'rāna, that Islām firmly took root amongst the 'Abdites. Muḥammed in that year, some say as early as the year 6 (628), sent al-'Alā' to al-Mundhir b. Sāwā, who together with a part of the inhabitants of Ḥaḍjar embraced Islām. Then followed Muḥammed's customary treaty with the tribe and the embassy of the tribe to Muḥammed. Shortly after the Prophet, al-Mundhir b. Sāwā also died. When soon after this the Bahrain Bekrites took part in the general apostasy of Arabia, there was great agitation amongst the 'Abdites, but the influential 'Abdite al-Djārūd, who at once stepped into the breach, succeeded in keeping the tribe true to Islām and at least neutral in the war which was breaking out. After his death it is true the rebellious spirits got the upperhand, his people were besieged in two places but delivered by the general al-'Alā', who had hurried up at Abū Bekr's command. The 'Abdites of 'Omān remained faithful and gave real assistance at a critical moment. 'Abdites took part in the reconquest of 'Omān, Mahra and Yemen. Al-'Alā' remained commander-in-chief of the 'Abdites under 'Omar also. There were 'Abdites in the army which undertook the conquest of Fārs with Bahrain as basis; members of this tribe are also mentioned as being present at the battle at Buwaib (14 = 635). In 'Alī's wars against al-Zubair no doubt for the most part they stood by 'Alī, although a few fought for al-Zubair. We also find them on 'Alī's side at the battle of Šiffin (37 = 657) against Mu'āwiya. In the Khāridjite wars they were on the Government's side, just as they were in 'Alī's days and in the Umayyad period, e. g. in the battle of Dūlāb (65 = 684-685), and so also the Nedjdite agitation in Bahrain and Fārs was opposed by the 'Abdites. This did not prevent them from being hostile to al-Ḥaḍḍjādī. In the 'Abbāside period they took an active part in the great revolt of the slaves which broke out in 'Irāk in the year 255 (869) and was kindled by an 'Abdite, who styled himself a descendant of Caliph 'Alī. The Karmathian war [see ḲARMATŪ] was also carried on with the help of the 'Abdites and in it they played for the last time an important rôle in history.

No details are known concerning their religion during the heathen epoch. There were at that time also Zoroastrians, Christians and Jews amongst them. Ri'āb b. al-Barā' is mentioned as a Christian and highly respected personage; the pious Iyā-dite Christian Ḳuss is also said to have found followers among them. Al-Djārūd, who was one

of the ambassadors of the 'Abdites to Muḥammed in the year 8 (630), was also a Christian. — It is supposed that the poetical school which treats of scorn for wordly things took its rise among the 'Abdites.

As a linguistic peculiarity is mentioned the fact that the word for „weasel“, which was otherwise *du'il* and has been handed down to us as especially Kinānitic, was pronounced *dūl* by the Ḥanīfites and *dīl* by the 'Abdites. It is also the name of an 'Abdite minor tribe. A kind of leek (called *kurrāth*, also *rakl* or *rakkāl*), which was said to spoil the color of the teeth, passed for a favorite national dish.

'Abū 'Ubaida Ma'mar b. al-Muthannā, who is said to have been versed in the history of the Arabian tribes, wrote *Kitāb khabar 'Abd al-Ḳais*; 'Allān al-Shu'ubī wrote *Mathālib 'Abd al-Ḳais*. The former probably, the latter certainly contained for the most part calumnies. Further al-Madā'inī wrote *Kitāb ashraf 'Abd al-Ḳais*. All of these three works have been lost.

(RECKENDORF.)

'ABD AL-KARĪM B. 'ADJARRAD. [See IBN 'ADJARRAD.]

'ABD AL-KARĪM BUKHĀRĪ, a Persian historian, wrote in 1233 (1818) a short summary of the geographical relations of Central Asiatic countries (Afghānistān, Bukhārā, Khīwā, Khōkand, Tibet and Kashmīr), and of historical events in those countries from 1160 (accession of Aḥmed Shāh Durrānī [q. v.] till his own times. 'Abd al-Karīm had already left his native country in 1222 (1807-1808) and accompanied an embassy to Constantinople; he remained there till his death, which took place after 1246 (1830), and wrote his book for the master of ceremonies 'Arif Bei. The only manuscript was obtained by Ch. Schefer from 'Arif Bei's estate and published in the *Publications de l'École des Langues Orientales Vivantes* (the text was printed in Būlāk, 1290 = 1873-1874, the French translation in Paris in 1876). The *Histoire de l'Asie Centrale* is a most important authority for the most recent history of Central Asia, especially for Bukhārā, Khīwā and Khōkand.

(W. BARTHOLD.)

'ABD AL-KARĪM B. IBRĀHĪM AL-DJĪLĪ, celebrated Mussulman mystic from Djil in the district of Bagdad, born about 767 (1365-1366); the date of his death is uncertain (811 = 1406—820 = 1417). No exact data concerning his life have been handed down to us; in his works he mentions as his shaikh Sharaf al-Dīn 'Ismā'il b. Ibrāhīm al-Djabartī, with whom he lived in Zabīd; at the same time he gives the following dates: 796 (1393-1394), 799 (1396-1397), 805 (1402-1403). 'Abd al-Karīm followed the mystic ideas of Muḥyī 'l-Dīn b. 'Arabī [see IBN AL-'ARABĪ], whose works he commented, but whom he now and then contradicts in some details. Of his numerous works (see list in Brockelmann, *Gesch. d. arab. Litter.*, ii. 205) his *al-Insān al-kāmil fī ma'rifat al-awākhir wa'l-awā'il* (Cairo, 1301, 1304, 1316; Azhariya, 2 parts) has been printed. He himself borrowed from Ibn 'Arabī the idea and the name of the „perfect man“, who as a microcosmos of a higher order reflected not only the powers of nature but also the divine powers „as in a mirror“ (comp. the γενικὸς ἀνδρωποσ of Philo); he endeavors (in the 60th chapter) to allegorize Muḥammed as such an ideal man. The souls of the remainder of huma-

nity possess the divine powers, as ‘Abd al-Karīm is fond of putting it, only as „a copy“ (*nuskha*). ‘Abd al-Karīm often interweaves mystic fictions into the presentation of his theories; in the introduction he has incorporated a *Maqāma*. His work has had great influence in the moulding of religious ideas in the greater part of Islām and especially in East India.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, ii. 205; al-Djill, *al-Insān al-kāmil*, ii. 46; Hādjdjī Khalifa (ed. Flügel) N^o. 10989; *India Office Cat.*, N^o. 666; Vollers, *Leips. Katal.*, p. 69; Schreiner, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 520; C. Snouck Hurgronje, *Arabie en Oost-Indië* (Leyden, 1907), p. 15. (GOLDZIEHER.)

‘ABD AL-KARĪM KASHMĪRĪ, a Persian historian, died in 1198 (1784). ‘Abd al-Karīm entered Nādir Shāh’s service in 1151 (1738-1739) and accompanied this prince on his march from Dehli to Kāzwin. From there he travelled to Mecca and returned to India by water. He is the author of a history of Nādir Shāh, entitled *Bayān-i wāqī‘*. Comp. Khojeh Abdulkurrem (A Cashmerian), *Memoirs of a travel from Hindostan to Persia, when accompanying Nadirshāh*, transl. from the Persian by P. Gladwin (London, 1793); *Voyage de l’Inde à la Mecque*, trad. par Langlès (Paris, 1797).

Bibliography: Elliot and Dowson, *The history of India*, viii. 124 et seq.; Rieu, *Cat. of Pers. MSS.*, p. 382. (M. TH. HOUTSMA.)

‘ABD AL-KARĪM MUNSHĪ. [See MUHAMMED ‘ABD AL-KARĪM.]

‘ABD AL-KARĪM NĀDIR PASHA, a Turkish general, born at Ćirpan in East Rumelia. In 1871 he was victorious over the Servians, and in the Russo-Turkish war he had the supreme command of the Turkish army of the Danube, but was dismissed for not being able to prevent the passage of the Russians across the Danube, and exiled to Rhodes where he died in 1300 (1883).

Bibliography: Comp. works on the Servo-Turkish and Russo-Turkish wars.

‘ABD AL-LATĪF KASTAMUNILI. [See LATĪFĪ.]

‘ABD AL-LATĪF (Muwaffak al-Dīn Abū Muḥammed) B. YŪSUF B. MUḤAMMED B. ‘ALĪ AL-BAGHDĀDĪ, also called IBN AL-LABBĀD, one of the versatile Arab scholars and prolific writers, born at Bagdad in 557 (1162), died there in 629 (1231). In Bagdad he studied grammar, Fikḥ, tradition, etc., and was induced by a Maghribine, who had come to the city of the caliphs to devote himself to philosophy, natural and secret sciences, which his great application enabled him to master. In 585 (1189) he went to al-Mawṣil (Mosul) and thence to Syria and Egypt, where he was held in great esteem by Ṣalāḥ al-Dīn and his successors, and where he became acquainted with the most celebrated men, e. g. ‘Imād al-Dīn, al-Ḳādī ‘l-Fāḍil, Moses Maimonides and many others. In 604 (1207) he was again in Damascus, but after some time he went to Arzandjān via Aleppo and sojourned for a length of time at the court of Prince ‘Alā’ al-Dīn Dāwūd Shāh, who was a great enthusiast for natural sciences. When, however, this prince ascended the throne, he quarrelled with the Seldjūk Kaiḳobād, who took him prisoner and annexed his lands. Thereupon (in 626 = 1228) ‘Abd al-Latīf returned via Aleppo to his native town of

Bagdad, where he soon afterwards died. His numerous writings cover almost the whole domain of the knowledge of those days. In Europe he became known principally by a short description of Egypt (translated into Latin, German and French). Comp. S. de Sacy, *Relation de l’Egypte par Abd al-Latif* (Paris, 1810).

Bibliography: Ibn Abī Ūṣaibi‘a, ii. 201—213 (for the most part autobiography, especially published by J. Mousley, Oxford, 1808); al-Kutubī, *Farwāt*, ii. 9 et seq.; Leclerc, *Hist. de la médecine arabe*, ii. 182; Brockelmann, *Gesch. d. arab. Litter.*, i. 481. (M. TH. HOUTSMA.)

‘ABD AL-MADJĪD, Turkish sultan, born on the 11th Shā‘bān 1238 (23^d April 1823), eldest son of Maḥmūd II, whom he succeeded on the 25th Rabi‘ II 1255 (8th July 1839). The first thing he did was to order the suspension of hostilities against Muḥammed ‘Alī Pasha of Egypt, who had just won the victory of Nezīb; but the High-Admiral refused to comply with this order and led his fleet into the port of Alexandria. He ordered the proclamation of the *Khatt-i sherif* of Gulkhāne (26th Shā‘bān = 3^d Nov.), an imperial edict which confirmed, continued and extended the work of reform (*tanẓīmāt*). Thanks to his efforts the Porte entered into the quadruple alliance which deprived Muḥammed ‘Alī of the fruits of all his victories (15th Djumādā I 1256 = 15th July 1840). Serious troubles in Lebanon (1261 = 1845) and the rising in Wallachia and Moldavia, which ended in the simultaneous occupation of both provinces by the Russian and the Turks (Balta-Liman convention, 1265 = 1849) were conspicuous events in his reign before the question of the Holy-Places brought about the Crimean war. ‘Omar Pasha defended Widdīn by an advanced position on the left bank of the Danube; but in Asia the Turks were defeated at Akhaltsikh and their fleet was burned at Sinope by Admiral Nakhimow (1st Ṣafar 1270 = 3^d Nov. 1853). Salīm Pasha after being at first successful was surrounded in Ḳalafat, and the Russians laid siege to Silistria (1270 = 1854) and then withdrew, after six ineffectual assaults; on France and England taking part in the war, the Russians were obliged to evacuate the principalities. In the following year Sebastopol fell (25th Dhu’l-Hidjja 1271 = 8th Sept. 1855) for which the taking of Ḳarṣ was no compensation; peace was signed at Paris (23^d Radjab 1272 = 30th March 1856); the integrity of Turkey was acknowledged; the Straits were closed against warships; the Russian protectorate over the principalities was abolished; Servia, Moldavia and Wallachia were made independent states under the suzerainty of the Ottoman empire; and in addition this international document made Turkey emphatically join the European concert.

A short time before the treaty of Paris ‘Abd al-Madjid had promulgated the *Khatt-i humāyūn* (10th Djumādā II 1272 = 18th Febr. 1856), which recognized the civil equality of all his subjects, established a new assessment of taxes and threw open the military service to those who were not Mussulmans. Unfortunately the liberal inclinations of the sovereign clashed with a powerful reactionary party. Massacres took place at Djidda (3^d Dhu’l-Hidjja 1274 = 15th July 1858) and at Lebanon (Shawwāl 1276 = May 1860); Fu‘ād Pasha was sent as Commissioner Extraordinary to the

latter province, where the French troops had just disembarked. 'Abd al-Madġid, a worthy successor of his father, a humane and well-meaning prince, lacked the strength necessary for overcoming obstacles, whilst his extravagances wasted the treasury. He died on the 15th Dhū'l-Ḥijja 1277 (25th June 1861), and was succeeded by his brother 'Abd al-'Aziz.

Bibliography: Lamartine, *Nouveau voyage en Orient*, pp. 61—69; L. Enault, *Constantinople et la Turquie*, pp. 431—445; Field Marshal de Moltke, *Lettres sur l'Orient*, French translation, p. 372; G. Rosen, *Gesch. der Türkei*, ii. 1—248. (CL. HUART.)

'ABD AL-MADJĪD B. 'ABD ALLĀH. [See IBN 'ABDŪN.]

'ABD AL-MALIK B. HISHĀM. [See IBN HISHĀM.]

'ABD AL-MALIK B. KAṬAN B. NUFAIL B. 'ABD ALLĀH AL-FIHRĪ, successor of 'Abd al-Raḥmān b. 'Abd Allāh [q. v.] as governor of Spain. It was not on account of his crimes and extortions but for political reasons that in 116 (end of 734) he was forced to abdicate his position in favor of 'Okba b. al-Ḥadġidjādī al-Salūlī. When, however, the latter in 123 (741) fell dangerously ill during an uprising of the Berbers in Africa, he found himself obliged to restore 'Abd al-Malik to his former post. Meanwhile the troops sent against the Berbers by Caliph Hishām under the command of Kulthūm b. 'Iyād were dispersed, a part of them under Baldj b. Bishr fled to Ceuta. From this place Baldj sent to 'Abd al-Malik to ask him if he might sail over to Spain. At first 'Abd al-Malik refused to hear anything of such a plan, but when the Berbers began to give trouble in Spain also, he was obliged, willy-nilly, to put up with the assistance of Baldj's troops. As soon as the Berber danger was over, 'Abd al-Malik did indeed insist on these troops again leaving Spain. Baldj, however, would have none of this, and hostilities broke out. 'Abd al-Malik was defeated, captured and killed (123 = 741). He was then 90 years old.

Bibliography: Ibn 'Adhārī, *al-Bayān al-Mughrib*, ii. 28 *et seq.*; Ibn al-Aṭhīr (ed. Tornb.), v. 130 *et seq.*; Dozy, *Hist. des Musulmans d'Espagne*, i. 252 *et seq.* (M. TH. HOUTSMA.)

'ABD AL-MALIK B. AL-MANŞŪR. Two 'Āmirides bore this name together with the surname of AL-MUẒAFFAR:

1. 'ABD AL-MALIK, the son of the famous Almanzor, had already in his father's lifetime the title of *Ḥādġib* (since 991), and after the latter's death in 392 (1002) became his successor. His short reign (till 399 = 1008), was a happy one for his people.

2. 'ABD AL-MALIK B. 'ABD AL-'AZĪZ AL-MANŞŪR B. 'ABD AL-RAḤMĀN, grandson of Almanzor, reigned after his father in Valencia (453—457 = 1061—1065). He was hard pressed by Ferdinand I, king of Castile and Leon, and was finally taken prisoner by his father-in-law al-Ma'mūn of Toledo, when the latter annexed Valencia to his own dominions (457 = 1065). [Comp. 'ĀMIRIDES.]

Bibliography: Dozy, *Hist. des Musulmans d'Espagne*, iii. 259; iv. 124 *et seq.*

(C. F. SEYBOLD.)

'ABD AL-MALIK B. MARWĀN, Umayyad caliph. According to general report he was born in the year 26 (646-647). His father was Caliph Marwān

I; his mother's name was 'Ā'isha bint Mu'āwiya. As a boy of ten he was an eyewitness of the storming of the palace of 'Othmān, and at the age of 16 he was appointed President of the Dīwān of Medina by Caliph Mu'āwiya. Here he remained till the outbreak of the rebellion against Mu'āwiya's son, Yazid I, in 63 (682). When the Umayyads were expelled by the rebels, 'Abd al-Malik had to leave the town with his father. On the way they met the Syrian army under Muslim b. 'Oqba, and turned back with him, 'Abd al-Malik having previously given Muslim exact information concerning the position of the town and other details. Then the battle on the Ḥarra took place and ended with the complete defeat of the Medinians. After the assassination of his father, 'Abd al-Malik ascended the throne in Ramaḍān 65 (April 685), but from the very beginning he had great difficulties to combat. In Mecca 'Abd Allāh b. al-Zubair had himself long since proclaimed caliph, and was at least nominally recognized in a great part of the empire. In the West the Byzantines gave the caliph trouble, and in addition to this there were several dangerous uprisings in different provinces. Nevertheless 'Abd al-Malik showed himself quite equal to the onerous task, and after wars lasting for several years, he at last succeeded in again uniting the Mussulman empire under one sceptre. In Kūfa, which at that time still obeyed the rival caliph Ibn al-Zubair, a dangerous disturber of the peace named al-Mukhtār b. Abī 'Ubaid had appeared before 'Abd al-Malik assumed the reins of government. By all manner of intrigue he managed to form a party amongst the 'Alides, which preached revenge for the assassination of al-Ḥusain. In the year 66 (685) Ibn al-Zubair's troops were defeated in Kūfa and his governor 'Abd Allāh b. Muṭī' expelled so that al-Mukhtār could now easily make himself master of the capital and of the whole province. In the following year his general Ibrāhīm b. Malik al-Ashṭar succeeded in inflicting a severe defeat on the army that 'Abd al-Malik sent against him. That was, however, the end of al-Mukhtār's successes. Muṣ'ab, a brother of 'Abd Allāh b. al-Zubair and the latter's governor in Baṣra, united with the tried commander al-Muhallab b. Abī Ṣufra and marched against him, and in Ramaḍān 67 (April 687) a decisive battle took place at Ḥarūra, in which al-Mukhtār was defeated and killed. Now the issue was between Muṣ'ab and the caliph. In 69 (688-689) 'Abd al-Malik set out from Damascus to march against Muṣ'ab, but was soon obliged to return, because 'Amr b. Sa'īd al-Ashḍaḳ had stirred up a dangerous revolt in the capital. 'Amr blockaded himself in the residence, but when the caliph appeared before the gates, he nevertheless soon let himself be persuaded to capitulate after having been promised his life and liberty. Notwithstanding this 'Abd al-Malik soon afterwards had him seized and is generally reported to have executed him with his own hand. When order had been restored in Damascus the caliph started for the second time in 70 (690) against Muṣ'ab, but returned without having achieved anything. In the following year a new campaign was undertaken. The two armies met in the neighborhood of Maskin on the Lesser Tigris, and in the same year Muṣ'ab here met his death after a desperate battle. 'Abd al-Malik received the homage of the inhabitants of 'Irāq

and then returned to the capital. He had now his hands free to fight against his dangerous rival ‘Abd Allāh b. al-Zubair and was able to send an army to Mecca. The command was transferred to the energetic al-Ḥajjīdādī b. Yūsuf. The latter invested the town, and after a siege of several months ‘Abd Allāh was killed in 73 (692) and Mecca fell into the hands of al-Ḥajjīdādī, who was rewarded with the governorship of the Ḥijāz. Order had, however, not been restored everywhere. In Central Arabia the Nadjādāt had long been committing excesses, but in the long run were unable to hold their ground. Much more dangerous was another Khārījite sect, the so-called Azraḳites, who preached the Holy War against all heterodoxes without exception and committed terrible atrocities in the Persian provinces. In vain did al-Muhallab endeavor to suppress these cruel fanatics, and it was only when the severe al-Ḥajjīdādī had in 75 (694) been appointed governor of ‘Irāk and had by his energetic measures compelled the degenerate ‘Irākians to place themselves under al-Muhallab’s orders, that he succeeded after hard fighting in breaking the power of the sectarians, and in 78 (697) the two generals were finally able to cherish the hope that they had rendered the dangerous rebels harmless. But a couple of years later fresh trouble broke out. After the repression of the Khārījite rebellion the general ‘Abd al-Rahmān b. Muḥammed b. al-Ash‘ath was appointed governor of Sijistān, where he succeeded in winning several important victories against the warlike neighboring nations. As however al-Ḥajjīdādī, who combined with his duties in Kūfa the control of the eastern provinces, was dissatisfied with ‘Abd al-Rahmān’s performances and required still greater feats of him and his troops, ‘Abd al-Rahmān in 81 (700-701) revolted against the tyrannical governor and soon afterwards had himself proclaimed caliph. When in the same year he had defeated at Tuster the army sent against him, his power grew to such an extent that ‘Abd al-Malik had to condescend to negotiate with his rebellious subject, but the negotiations fell through. After lengthy preparations a decisive battle took place at Dair al-Djamādīm in Djumādā II 83 (July 702) when ‘Abd al-Rahmān was defeated and had to take to flight. — During the first few years of ‘Abd al-Malik’s reign, the Byzantines also gave him much trouble. It is true that in this matter also all the details are not sufficiently clear, but it is at least certain that the caliph had to conclude a dearly-bought peace and had at the same time to engage himself to pay a considerable tribute. On account of a quarrel concerning etiquette, the peace was soon after declared by the Byzantine emperor as null. Hostilities again blazed out and lasted with but little interruption during the whole of ‘Abd al-Malik’s reign. His brother Muḥammed especially distinguished himself as a general. The war was carried on partly in Asia Minor, partly in Armenia, and although the Muslims suffered severe losses, yet they became more and more dangerous to the Byzantine empire. After ‘Abd al-Malik’s death, the envenomed war was continued by his son and successor al-Walīd. The far West also resounded with the clash of arms. After Ibn al-Zubair’s death, ‘Abd al-Malik sent Ḥassān b. al-No‘mān at the head of an army against Africa to subjugate the united Greeks and Berbers, and at

the same time appointed him governor of the province. This duty Ḥassān performed with great success, and when he left Africa, the conquests were continued by his successor Mūsā b. Nuṣair, and the caliph’s rule was firmly established. In spite of these continual wars against foes abroad and at home, ‘Abd al-Malik found time to look after the peaceful development of his immense empire. He especially endeavored by means of reforms, which touched the whole community, to blend the diverse elements, of which the population of the Caliphate consisted. To this end the numerous officials of other confessions were expelled from the State service and replaced by Arabian officials. In the end, however, it proved difficult to keep to this principle, because there was a lack of suitable candidates amongst the Mussulmans. Arabic was introduced as the official language for the future. One of the most important measures was the reform of the coinage. Up to ‘Abd al-Malik’s time Byzantine and Persian money circulated in the Caliphate, a fact which gave rise to numerous evils. ‘Abd al-Malik first of all regulated the monetary system and had gold and silver coins struck with an Arabian impression. It is not quite certain when this important reform was undertaken. In any case it must be placed shortly after the defeat of the rival caliph Ibn al-Zubair. Finally the postal facilities were improved. In his reforms ‘Abd al-Malik found a powerful assistant in the cruel but energetic governor al-Ḥajjīdādī, who administered the important province of ‘Irāk for twenty years. ‘Abd al-Malik’s brother ‘Abd al-‘Azīz had been appointed his successor by Marwān. The caliph, however, wanted to transfer the power to his two sons al-Walīd and Sulaimān, and was already scheming to exclude his brother from the succession when news of ‘Abd al-‘Azīz’s death suddenly arrived. Shortly after it in Shawwāl 86 (October 705), the caliph died. ‘Abd al-Malik’s treacherous and cruel conduct towards ‘Amr b. Sa‘īd throws indeed a dark shadow on his character, but this deed seems to stand alone. In any case extraordinary means were needed in his position at that time to break the resistance which was arising in all parts. For the rest he combined with his recognized gifts of statesmanship a poetical talent and an education, which was considerable according to the standard of those days. None of the Umayyads has in any case equalled him in statesmanship.

Bibliography: Ibn Sa‘d, v. 165 *et seq.*; Ṭabarī, see index; Ibn al-Athīr (ed. Tornb.), iv. 91 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 363 *et seq.*; Flügel, *Gesch. d. Araber*, pp. 151 *et seq.*; A. von Kremer, *Culturgesch. des Orients unter d. Chalifen*, i. 166 *et seq.*; Muir, *The Caliphate, its rise, decline, and fall*, pp. 334 *et seq.*; Ranke, *Weltgesch.*, vi. 186 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 375 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 114 *et seq.* (K. V. ZETTERSTURZ.)

‘ABD AL-MALIK B. NUḤ, the name of two Sāmānides.

1. ‘ABD AL-MALIK (Abu ‘l-Fawāris) B. NUḤ I, prince of Khorāsān and Transoxania (343—350 = 954—961), successor to his father Nuḥ b. Naṣr. According to a more recent authority (Ahmed al-Ḳubāwī, *Narshakhi*, ed. Schefer, p. 95, l. 19), he was only 10 years old on his accession. The war commenced by Nuḥ against the Būyides was put

an end to in his reign by a peace which was disadvantageous to the Sāmānides (344 = 955-956); as the coins prove, this peace was conditional on the recognition of the caliph al-Muṭṭi'. Little is known of the conditions ruling in the country under 'Abd al-Malik; whether the youthful monarch deserved the praise bestowed on him by al-Muḳaddasī (pp. 337 *et seq.*), cannot be judged from the scanty information we possess. The actual power seems to have remained in the hands of the Turkish Pretorians who came into existence under Nūḥ; very significant is the assassination of the governor of Khorāsān, Bekr b. Malik, in Bukhārā before the gates of the Palace. 'Abd al-Malik's early death is said to have been caused by a fall from his horse whilst playing polo; his son Naṣr was according to al-Muḳaddasī recognized as ruler for the space of but a single day.

Bibliography: Ibn al-Aṭṭir (ed. Tornb.), viii. 381-382, 396, 398; Gardizi, *Zain al-akhbār*, MSS. Cambridge (King's College, No. 213, fols. 100^a-101^b) and Oxford (Bodleiana, Ouseley, No. 240, fols. 124-126). — Ethé, *Catalogue*, pp. 9-10; (extracts therefrom in Barthold, *Turkestan im Zeitalter des Mongoleneinfalls*, i. 10 *et seq.*

2. 'ABD AL-MALIK (Abu 'l-Fawāris) B. NŪḤ II, prince of Transoxania, son of Prince Nūḥ b. Maṣṣūr, successor to his brother Maṣṣūr b. Nūḥ, who was dethroned on the 11th Ṣafar 389 (1st Feb. 999). Having been defeated at Merw on the 27th Djumādā I (16th May) by Maḥmūd the Ghaznawide, 'Abd al-Malik had to abandon Khorāsān to his opponent and retire to Bukhārā. In the autumn of the same year he was attacked by Ilek Naṣr in his last possessions; the endeavor to organize a national war against the approaching enemy failed; the Government's appeal, which was read from the pulpits, was received with complete indifference by the population; the leaders of the Turkish body-guard deserted to the enemy. On Monday, the 10th Dhu 'l-Ḳa'da 386 (23^d October 999) the Ilek entered Bukhārā without striking a single blow and had 'Abd al-Malik with the other members of the dynasty taken to Uzgand.

Bibliography: 'Oṭbī, *Ta'rikh Yamīnī* (ed. with commentary by Manīnī, Cairo, 1286), i. 298-320; Ibn al-Aṭṭir (ed. Tornb.); for this period almost entirely dependent on 'Oṭbī, ix. 102-106; Gardizi, *Zain al-akhbār*, MSS. Cambridge f^o. 111, Oxford f^{os}. 138-139; Baihaḳī (ed. Morley), pp. 804-806; Hilāl al-Ṣābi' (ed. Amedroz, Leyden, 1904), pp. 372 *et seq.*, 402 *et seq.*

(W. BARTHOLD.)

'ABD AL-MALIK B. ṢĀLIḤ B. 'ALĪ, a cousin of the caliphs Abu 'l-'Abbās al-Saffāḥ and Abū Dja'far al-Manṣūr. In Hārūn al-Raṣhīd's reign 'Abd al-Malik undertook several expeditions against the Byzantines. Such campaigns took place under his command in the years 174 (790-791) and 181 (797-798), according to some authorities also in 175 (791-792), whilst others state that in the latter year not 'Abd al-Malik himself, but his son 'Abd al-Raḥmān held the command. Besides this he was governor of Medina for some time and he also filled the same post in Egypt. In the end, however, he could not escape the suspicion of the caliph. In 187 (803) he was deprived of his liberty on insufficient grounds and had to remain in prison till Hārūn's death in the year 193 (809). The latter's successor al-Amīn set him free again and in 196 (811-812) appointed him

governor of Syria and Mesopotamia. 'Abd al-Malik proceeded to al-Raḳqa, fell ill soon after and died there in the same year. A few years later the caliph al-Ma'mūn is said to have had his grave desecrated, because 'Abd al-Malik had during the war between al-Amīn and al-Ma'mūn sworn he would never do homage to him.

Bibliography: Ṭabarī, iii. 610 *et seq.*; Ibn al-Aṭṭir (ed. Tornb.), vi. 64 *et seq.*; Ya'kūbī (ed. Houtsma), ii. 496 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 131 *et seq.* (K. V. ZETTERSTÉEN.)

'ABD AL-MALIK B. ZUHR. [See IBN ZUHR.]

'ABD AL-MU'MIN B. 'ALĪ, a Zanāta chief and founder of the Almohade dynasty, born towards the end of 487 = 1094 (other dates are also given) in a village, a day's journey from Tlemcen. In accordance with a custom which exists to this day 'Abd al-Mu'min studied the Kor'an in his village and afterwards went to Tlemcen to complete his studies.

The chroniclers vie with one another in praising his physical and moral qualities and the height of his intelligence. His attractive appearance, his open countenance, the broadness of his views and the width of his judgment immediately struck the Mahdī Ibn Tūmart on his return from the East, and the religious reformer, who laid the foundation of the Almohade empire at once made him his disciple and constant companion. 'Abd al-Mu'min was always able to efface his own personality before that of the Mahdī, to whom he lent the valuable support of a limitless devotion accompanied by an honest and enlightened disposition, tried courage and lively character. When the Mahdī retired to Tin Mallal, he lived there a saintly life, spending his time between fasting and prayer, and left the care of governing the Almohade community and the struggle with the Almoravides almost entirely in the hands of 'Abd al-Mu'min.

According to al-Marrākushī, 'Abd al-Mu'min was in 517 (1123) for the first time endowed with the title of *Amir al-Mu'minin*, which the Mahdī conferred upon him when he put him at the head of an expedition against Marrākush. From this moment he was looked upon as the generalissimo of the Almohade army. Until the death of the Mahdī, 'Abd al-Mu'min was the recipient of every sort of kindness and consideration from the latter, who often ordered him to preside in his place at Friday's solemn prayer.

It is quite evident that 'Abd al-Mu'min was formally chosen by Ibn Tūmart to be his successor; a few days before his death the Mahdī said: „We have chosen the one among you who is to be your chief, after having tried him in all circumstances and times for initiative and executive power; we have scrutinized his thoughts and their manifestation and have always seen that his faith is firm and his conduct prudent, wherefore I hope that I have made no mistake. We mean 'Abd al-Mu'min: listen to him and obey him so long as he listens to and obeys his Master; if he changes, swerves from his duty or hesitates, the Almohades have the blessing from God, that the Lord Almighty should give the power to whom he will amongst his servants!“ (Comp. *Revue Africaine*, xxxvi. 274).

In spite of the very decided wish of the majority of the grandes of the two assemblies (that of the

Ten and that of the Fifty), to follow the instructions of the Mahdī, it was necessary to make the Almohade community accept them. 'Abd al-Mu'min was in the eyes of these people, all Mašmūda Berbers, a foreigner, on which account they were able to raise objections to submitting to his authority.

Thanks to the skill and devotion of many members of the Council of Ten, amongst whom must be particularly mentioned the Shaikh Abū Ḥafṣ 'Omar, the revered chief of the Hintāta, the Mašmūda were ready about two years after the death of the Mahdī to pay homage to 'Abd al-Mu'min. It was only then that the news of the death of the Mahdī, which had till then been kept secret, was published, and 'Abd al-Mu'min was proclaimed as the Mahdī's successor (524 = 1130 or 526 = 1132).

Having thus become the supreme head of the Almohades, 'Abd al-Mu'min kept the assemblies instituted by the Mahdī [see ALMOHADES]; he was inspired by their advice and made them approve of his projects and actions. For many years 'Abd al-Mu'min continued the policy followed in the Mahdī's time, which consisted in preventing the Almoravide troops from entering the mountains of Tīn Mallal and Mašmūda, by harassing the enemy with incursions in the plain. When he thought the time was come to take the offensive, he led his warriors to the conquest of the Almoravide provinces. He began by subduing the southern provinces of what is now Morocco; then, returning north, he undertook a gigantic expedition, which lasted about seven years and finished in 541 (1146-1147) at the capture of Marrākush.

Before the success of 'Abd al-Mu'min, Tāshfīn b. 'Alī, the Almoravide sovereign, had decided to shake off his apathy; he had left his capital, Marrākush, to march against his foe. But, having taken fright he fled from Tlemcen, where he had hoped to be able to hold the Almohades in check, to Oran, where he was accidentally killed. Thus Tlemcen and Oran fell successively under the power of the Almohades (539 = 1144-1145). Then it was Fez's turn (540). On this occasion 'Abd al-Mu'min is reported to have said to those who asked that the ramparts of the town, a great part of which had been destroyed, should be repaired; "We have no need of surrounding walls; our ramparts are our swords and our justice!" (Ibn Abī Zar^c, *Ḳarṭās*, ed. Fez, p. 139). These words give a very good summary of the policy of this great conqueror. In 541 (1146-1147) 'Abd al-Mu'min seized Aghmāt, Tangiers and Marrākush, the famous capital founded by Yūsuf b. Tāshfīn. According to Ibn Khallikān, the taking of Marrākush only took place after eleven months of siege, in the beginning of 542 (1147). The Almoravide throne was then occupied by a child, Ishāk b. 'Alī, grandson of the founder of the Almoravide empire, who, in spite of his tears, was pitilessly executed by order of the Almohade caliph.

During this time Spain was the scene of a general revolt of the Andalusian Mussulmans (los agarenos) against the Almoravides. On the solicitation of the leaders of the revolt 'Abd al-Mu'min sent there an army, commanded by Barrāz. For some years 'Abd al-Mu'min's power inclined to this side; little by little by a series of victories he established his authority there. The Balearic Isles alone remained in the hands of the last

representatives of the Almoravide empire, the Banū Ghāniya, until the reign of 'Abd al-Mu'min's third successor, the caliph al Naṣīr (comp. A. Bel, *Benou Ghāniya*, Paris, 1903).

As soon as his authority was firmly established to the furthest end of the Maghrib and all the revolts suppressed and matters in Spain progressing to his utmost desire, 'Abd al-Mu'min undertook his first expedition into Ifrīkiya (546-547 = 1151-1152) and by the capture of Bougie (Badjāya) and of al-Kala'a swept away the kingdom of the Banū Ḥammād; he made an Almohade province of it, and put one of his sons at the head of it.

In consequence of the conquests made by Roger II, king of Sicily, on the coasts of Ifrīkiya and Tripoli, 'Abd al-Mu'min left his capital in 554 (1159), putting Shaikh Abū Ḥafṣ 'Omar in his place at the head of the government, and marched rapidly upon Eastern Ifrīkiya, which he completely subdued before he returned to his capital (555 = 1160).

In 556 (1161) he went to Spain to examine the state of the country. In 557 he prepared a great expedition against Spain, where Ibn Mar-dānīsh had risen against the Almohades. It was in the same year that he brought a strong body of his compatriots, the Kūmiya, to Marrākush to act as his body-guard.

'Abd al-Mu'min at first (549 = 1154) chose his son Muḥammed as his successor. But, having fallen ill just as he was concentrating his troops to go to Spain, he annulled that decision by an official deed which was published throughout the empire; it was then, without doubt, that he chose the Saiyid Abū Ya'qūb Yūsuf, another of his sons, as presumptive heir to the Almohade throne. 'Abd al-Mu'min died at Salā a few weeks afterwards (Djumādā II 558 = May-June 1163). His body was taken to Tīn Mallal where it was buried by the side of the tomb of the Mahdī.

The long reign of 'Abd al-Mu'min was glorious and the first caliph of the Almohade empire had realized all his hopes and had founded the empire, of which the Mahdī had dreamed. He had destroyed the Almoravide government in Africa and Spain and had extended the boundaries of his empire as far as Gabès. Only in the Balearic Isles was there an Almoravide sovereign.

'Abd al-Mu'min founded many towns and restored a great number of them; besides he fitted up and repaired several sea-ports to shelter his fleet. He was the first Mussulman sovereign to ordain a kind of cadastre for the purpose of making regulations with respect to property and taxes. The towns and provinces of his empire were placed under the control of governors chosen generally either from members of his own family or from that of Shaikh Abū Ḥafṣ. From every pulpit in this immense empire prayers were read in the name of the Mahdī or Caliph instead of that of the 'Abbāsīde caliphs of the East as had formerly been the case.

Bibliography: See ALMOHADES; R. Bas-set, *Documents géographiques* (Paris, 1898), p. 21, note 2; idem, *Nédromah et les Traras* (Paris, 1901), pp. 30 et seq., 92 et seq. (A. BEL.)

'ABD AL-MUTṬALIB, the last Sherif of Mecca, of the powerful sherif family of the Dhawī Zaid which was in power for about 200 years. He was the son of Ghālib, who was exiled from the Hidjāz after the defeat of the Wahhābites. In 1243 (1827) he took up the duties of sherif for

the first time, but was shortly afterwards at the orders of the Egyptian viceroy Muḥammed ‘Alī replaced by Muḥammed b. ‘Awn of the ‘Abādila family. He spent the whole of his long life (he only died in 1886) in endeavoring to wrest the power from the ‘Abādila that were favored both by Muḥammed ‘Alī and later by the Turkish government. He tried to bring this about partly by open fighting, partly by intrigues and bribing Turkish dignitaries, for which his being repeatedly under honorable confinement in Constantinople afforded him good opportunities.

It was only in 1267 (1851) that he succeeded in ousting out his adversary thanks to the influence of the grand vizier, who was on his side. As, however, he could not get on with any of Turkey's representatives in Arabia, he was again removed from office in 1272 (1856). After six months of continuous fighting he yielded to superior force, and set off for Constantinople for the second time.

After the noble sherif Husain had fallen by an assassin's hand, ‘Abd al-Muṭṭalib returned for the third time (1297 = 1880) as Grand-Sherif, but again he endeavored in vain to enforce the Turkish walls to respect the mediaeval tradition of the authority of the sherifs. ‘Oṭhmān Paṣha succeeded in arresting him by surprise in 1299 (1882), and thereafter he lived quietly under strict surveillance in his country house to the east of Mecca. The lower orders feared and respected him as the inflexible representative of the unadulterated tyranny of former times.

Bibliography: C. Snouck Hurgronje, *Mekka*, i. 158—160, 165—169, 174—177.

(SNOUCK HURGRONJE.)

‘ABD AL-MUṬṬALIB B. HĀSHIM, the Prophet's grandfather. The only tradition concerning him, which is perhaps of historical value, is that which relates how he looked after his grandson after the death of his son ‘Abd Allāh [q. v.].

All other stories about him are Meccan or Medianian fictions. His rēal name is said to have been Shaiba. It is told of his mother Salma, who belonged to the Banū Naḍjdjār in Medina, that she had stipulated with his father Hāshim, that she should give birth to her child in Medina. Hāshim died shortly after while travelling, and Shaiba grew up in Medina till he was recognized by the family and brought to Mecca by his uncle al-Muṭṭalib, whence he received the name ‘Abd al-Muṭṭalib, i. e. Muṭṭalib's servant. Another uncle of Shaiba's, Nawfal, wished to withhold his inheritance from him, but was compelled by Shaiba's relatives on his mother's side to give it up [comp. further Āmina for these Medianian tendentious fictions]. Advised by a vision, he excavated the choked up Zamzam spring and, in spite of the opposition of the Kōraishites, was able to make good his ownership. He consequently possessed the privilege of giving drink to the pilgrims. In the Abraha legend [comp. ABRAHA] he is the Shaikh of the Kōraishites and as their ambassador was treated with great respect by Abraha. [As to the story of his vow to sacrifice a son, see ‘ABD ALLĀH B. ‘ABD AL-MUṬṬALIB.] Still more exaggerated legends about him are to be found in Yaʿqūbī (ed. Houtsma, ii. 8 *et seq.*); he has even become a religious reformer who introduces many customs afterwards confirmed by the Kōʿrān and Ḥadīth. — Abuʿl-Ḥārith is given as his Kunya.

Remarkably enough al-Masʿūdī in the *Murūdī* (Paris, iv. 121) gives amongst the Meccan tribes the Banuʿl-Ḥārith b. ‘Abd al-Muṭṭalib as being subordinate to the Banū Hāshim and the Banuʿl-Muṭṭalib, whilst they, being according to the common genealogy a branch of the Hāshimides, are coordinate with the Banuʿl-Muṭṭalib. Sprenger has on this account set it down as questionable whether ‘Abd al-Muṭṭalib is not possibly a mythical personage. The second part of the name without doubt designates an old Arabian divinity.

Bibliography: Ṭabarī, i. 937 *et seq.*, 980, 1082 *et seq.*, 1087 *et seq.*; Ibn Hishām (ed. Wüstenf.), i. 33 *et seq.*, 71, 91 *et seq.*, 107 *et seq.*; Sprenger, *Das Leben und die Lehre des Mohammed*, iii. cxliv; Wüstenfeld, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, vii. 30—35; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'Islamisme*, i. 259; Muir, *The Life of Mahomet* (1st ed.), i. ccli *et seq.*; Caetani, *Annali dell' Islām*, i. 110—120.

(F. BUHL.)

‘ABD AL-RAḤĪM B. ‘ALĪ. [See AL-ḲĀDĪʿL-FĀDIL.]

‘ABD AL-RAḤĪM B. MUḤAMMED. [See IBN NUBĀTA.]

‘ABD AL-RAḤĪM KHĀN KHĀN-I KHĀNĀN, known to his contemporaries as Khān Mīrzā, was the son of the emperor Akbar's first prime minister, Bairām Khān, and belonged to the Bahārū tribe of Black Sheep Turkomans. His mother was a daughter of Djamāl Khān Mewātī, whose elder daughter the emperor Humāyūn had married from motives of policy. He was born in Lahore on the 14th Ṣafar 964 (16th Dec. 1556) and died at the age of 71, in 1036 (1627) in Dihlī, where his tomb still stands near that of Shaikh Nizām al-Dīn Awliyā. His chief wife was Māh Bānū, sister of Mīrzā ‘Azīz Kūka; at least one of his sons was by a mother of an Umarkot family. He survived his four sons; one of his daughters married Prince Dānyāl and one of his grand-daughters, Prince Khurram (Shāh Djahān). ‘Abd al-Raḥīm became one of the most distinguished men of his time, both in arms and letters. He was four when his father was murdered and thereafter was brought up by the emperor Akbar. In 980 (1572) he, being then a youth of sixteen, accompanied Akbar to Gudjrat and there had assigned to him, under the tutelage of Saiyid Aḥmed, of Barhā, the district of Paṭan, within which his father had been murdered.

In Rabīʿ II 981 (August 1573) he was one of the small party who made with Akbar a historic journey of great rapidity to Gudjrat and he shared the command of the centre in the battle of Sarnāl, which destroyed the power of the rebel Bāy-karā Mīrzās. He is described by Nizām al-Dīn Aḥmed, in the *Ṭabaqāt-i akbarī*, as being at this time a young man of great parts and promise. In 984 (1576) he was made governor of Gudjrat under the guidance of Vizier Khān Harawī; in 988 (1580) he was appointed mīr ʿard and three years later, atālīk to Prince Salīm who was then 13 years old. In 991 (1583) he was deputed to put down Shāh Muzaḥfar Gudjrātī and, at this time, Nizām al-Dīn Aḥmed was bakhshī of the province and partner and chronicler of the Mīrzā's feats of arms. On the 3^d Muḥarram 992 (16th Jan. 1584) when he was 28 years old, he won the battle of Sarkidj and followed this by that of Nadōt; the

wo successes completely breaking down the opposition of Muẓaffar. He was himself made *khān-i khānān* in recognition of his victories.

He next obtained leave to serve under the emperor against Mirzā Muhammed Ḥakīm, but later returned to Guḍjrāt. In 996 (1588) he was welcomed with much honor to Court and in the following year, presented to the emperor his Persian translation of the *Bābar nāme* and also was appointed to the *wakālat* and made governor of Dĵawnpūr. In 999 (1591) he was appointed governor of Multān and Bhakkar and sent to annex Sind from Dĵānī Beg Arghūn. With him as *bakhshī* went Muhammed Mukīm Harawī, the father of Niẓām al-Dīn Aḥmed. On the 26th Muḥarram 1000 (13th Nov. 1591) he defeated Dĵānī Beg and having made conditions of which one was the marriage of his son, Shāh Nawāz (Iṛīḍj), to a daughter of the defeated Arghūn, he returned to Court.

His services were now directed to the Dekkan, and, with short breaks of absence, continued so directed for nearly thirty years. He was first associated with Prince Murād, but without effective co-operation. In Dĵumādā II 1005 (January 1597) he won one of the great battles of Akbar's reign, defeating a largely outnumbering force under Suhail Khān of Bidĵāpūr.

In 1007 (1599) he, with Prince Dānyāl, who had married his daughter, Dĵānī Begam, went again to the Dekkan. The campaign was mainly fought against Aḥmed Nagar and the heroic Čānd Bibī. Under the emperor Dĵahān-gīr, he served with Prince Khurram in 1025 (1616) again in the Dekkan. ‘Abd al-Raḥīm was proficient in Arabic and Persian, in Turkī and in Hindī, writing all with fluency. He was a poet with pseudonyme *Raḥīm*; he was the generous friend of ‘Abd al-Bakī Nehāwendī who named the *Ma‘āṣir-i raḥīmī* after him. He was professedly a Sunnī but was suspected of practicing *taḥīya* and of following his father's Shī‘a tenets.

Bibliography: ‘Abd al-Bakī Nehāwendī, *Ma‘āṣir-i raḥīmī*; Shāh Nawāz Khān, *Ma‘āṣir al-umawā’*; Abu ‘l-Faḍl ‘Allāmī, *Akbar name*; Niẓām al-Dīn Aḥmed, *Ṭabaqāt-i akbarī*; also other contemporary histories; also Blochmann's translation of the *Ā‘īn-i akbarī*, i. 334; Elliot and Dowson, *The History of India*, vi. 434.

(A. S. BEVERIDGE.)

‘ABD AL-RAḤMĀN, the name of five Spanish Umayyads:

1. ‘ABD AL-RAḤMĀN I B. MU‘ĀWIYA B. HISHĀM escaped from the slaughter which the ‘Abbāsides in 750 perpetrated on his family, and after long wanderings in North Africa came to Spain, where in 756 he founded the independent Emirate (subsequently also Sultanate) of the Umayyads at Cordova. By his statesmanlike cunning and restless energy, which with all his determination and strength of character yet for the most part never degenerated into the often so useless cruelty and blind revengefulness of the Arab, ‘Abd al-Raḥmān became master of the complicated situation. This came to pass, however, only after infinite difficulties with the help of his *protégés* and — although he himself was a North Arabian — of the South Arabian opposition party of the Yemenites. He put aside the weak emir Yūsuf, who was not intelligent enough to adapt himself to the new state of affairs, and also the latter's energetic general and brave soldier Šomail, in spite of the fact that

he had always been loyal. Subsequently he was able by means of a strong and just administration and a safe home and foreign policy, but especially by raising a standing army, mostly of Berber mercenaries, to hold in check the rivalry of the proud Arabian aristocracy and the longing of the democracy for independence of the Berbers. With good reason does his ‘Abbāsīde adversary in Bagdad, the powerful al-Manšūr, call him the „Falcon of Qoraisḥ“. — ‘Abd al-Raḥmān successfully crossed swords with Charlemagne too in the Spanish north-eastern marches, so that the great emir of Cordova proved himself the equal of the two greatest rulers of that time, the great king of the Franks and the ‘Abbāsīde caliph. He reigned from 138 to 172 (756—788). — ‘Abd al-Raḥmān was also the founder of the Great Mosque of Cordova.

2. ‘ABD AL-RAḤMĀN II B. AL-ḤAKAM, the fourth Umayyad emir of Cordova (206—238 = 822—852). In spite of continual wars with the Christians and revolts at home, he was a zealous patron of all arts and sciences.

3. ‘ABD AL-RAḤMĀN III B. MUḤAMMED B. ‘ABD ALLĀH, the eighth Umayyad of Cordova (300—350 = 912—961). ‘Abd al-Raḥmān III was the first Spanish Umayyad to assume the title of *al-Khalīfa al-Nāṣir* („the Saviour-Caliph“). And he had good claim to this name: he put an end to the eternal civil war between Arabs, Spaniards and Berbers in Andalusia, protected the frontiers against Leon, Castile and Navarre, founded the magnificent residence of al-Zahrā’ at Cordova, commanded the West of the Mediterranean with his navy and exercised a sovereign influence over North Africa. Art and science found in him a discerning patron and trade a benevolent protector. Arabic Spain became under him and his successors the most civilized and best governed country of the Middle Ages.

4. ‘ABD AL-RAḤMĀN IV AL-MURTADĀ, great-grandson of ‘Abd al-Raḥmān III, caliph of Cordova (408 = 1018).

5. ‘ABD AL-RAḤMĀN V AL-MUSTAẒḤIK, also a great-grandson of ‘Abd al-Raḥmān III, caliph of Cordova in 414 (1023). [Comp. UMAIYADS.]

Bibliography: Dozy, *Hist. des Musulmans d’Espagne*, i. 298 *et seq.*; ii. 65 *et seq.*, 319 *et seq.*; iii. 326 *et seq.*, 336 *et seq.*

(C. F. SEYBOLD.)

‘ABD AL-RAḤMĀN B. ‘ABD ALLĀH AL-ḠĤĀFIKĪ, a governor of Spain, first temporarily in 103 (728), then from 112 to 114 (730—732). After defeating Duke Eudo of Aquitaine at Toulouse, he penetrated far into France, but was together with the greater part of his army annihilated by Charles Martel in Ramaḍān 114 (October 732) between Tours and Poitiers. The battle-field is called by the Arabs Balāt al-Šuhadā’, the Pavement of the Martyrs (pavement = paved Roman road) or briefly al-Balāt.

Bibliography: al-Ḍabbī (ed. Codera et Ribera), N^o. 1021. Maḳḳarī, i. 146; ii. 9; Weil, *Gesch. d. Chalifen*, i. 646. (C. F. SEYBOLD.)

‘ABD AL-RAḤMĀN B. ABĪ BEKR ABU ‘ABD ALLĀH, son of the first caliph. His mother, Umm Rūmān, was also that of ‘Ā’isha. His original name is said to have been ‘Abd al-Ka‘ba, which was changed to ‘Abd al-Raḥmān only on his conversion, which took place very late, for he fought side by side with the Meccans at Bedr.

Kor’ān, xlv. 16 is therefore said to refer to him. He accompanied his sister in the battle of the Camel and was later on with ‘Amr b. al-‘Aṣī when the latter marched against his brother, Muḥammad b. Abī Bekr, the governor of Egypt, but ‘Abd al-Raḥmān was not able to save the latter's life. Afterwards he was, with Husain b. ‘Alī, ‘Abd Allāh b. ‘Omar and ‘Abd Allāh b. al-Zubair, considered the head of the Medina opposition, which refused to pay homage to Yazīd b. Mu‘āwiya. He died in 53 (673); according to a few less trustworthy accounts, he died 2 or even 5 years later.

Bibliography: Ibn Kṭaiba (ed. Wüstenf.), p. 86; Nawawī (ed. Wüstenf.), p. 377; Ibn al-Aṭhīr, *Uṣd al-ghāba*, iii. 304; Ṭabarī, i. 1940 *et seq.*; Sprenger, *Das Leben und die Lehre des Mohammad*, ii. 326 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 275 *et seq.*; Wellhausen, *Das arab. Reich u. sein Sturz*, pp. 89 *et seq.*

(M. TH. HOUTSMA.)

‘ABD AL-RAḤMĀN B. ‘ALĪ. [See IBN AL-DAIBA^c.]

‘ABD AL-RAḤMĀN B. ‘AWF, a Korais̄hite of the family of Zuhra, originally called ‘Abd ‘Amr (or ‘Abd al-Ka‘ba). He was early converted to Islām, took part in both the Hidjras to Abyssinia and to Medina, and was present at the battle of Bedr as well as at the other battles. He was the leader of the troops which Muḥammad sent against Dūmat al-Djandal, and after the conquest of this oasis he married the daughter of the defeated prince. He belonged to the ten, to whom Muḥammad, according to Mussulman tradition, had promised Paradise. He had acquired a considerable fortune in trade, and his authority was correspondingly great. After ‘Omar's death he was one of the six, who had to elect a new caliph. Renouncing all claims for himself, he voted for ‘Othmān. He died in the year 31 (652).

Bibliography: Ibn Sa‘d, iii. 87 *et seq.*; Ibn Kṭaiba (ed. Wüstenf.), p. 121; Ṭabarī, see index. Ibn al-Aṭhīr, *Uṣd al-ghāba*, iii. 313 *et seq.*; Ibn Ḥaǧǧar, *Iṣāba*; Sprenger, *Das Leben und die Lehre des Mohammad*, i. 428 *et seq.*

(M. TH. HOUTSMA.)

‘ABD AL-RAḤMĀN B. ḤABĪB B. AḤI ‘UBAIDA B. ‘OKBA B. NĀFĪ AL-FIḤRĪ, governor of Ifrīkiya, died in 137 (755). When his father, whom he had in his youth accompanied on raids in Sicily and other places, had fallen in the Berber revolt (142 = 740), ‘Abd al-Raḥmān fled to Spain, but afterwards returned to Africa and rebelled in Tunis in 126 (744) against the Umayyads. The Umayyad governor Ḥanzala b. Ṣafwān thereupon quitted Kairawān, and since the ‘Abbāsīde uprising was in progress, it was not a very difficult task for ‘Abd al-Raḥmān to seize the reins of government and to keep them; the ‘Abbāsīdes were cunning enough at first to confirm him in his governorship. Then when the caliph al-Manṣūr threatened to enforce his sovereignty, ‘Abd al-Raḥmān, who was continually making war against Sicily and Sardinia, and the Berbers, renounced all homage to him. Through wishing to settle the succession on his son Ḥabīb he incurred the enmity of his two brothers Ilyās and ‘Abd al-Wārith, who soon afterwards murdered him.

Bibliography: Ibn ‘Adḥārī, *al-Bayān al-mughrib*, ii. 48 *et seq.*; Ibn al-Aṭhīr (ed. Tornb.), v. 235 *et seq.*; al-Nuwairī (*Journ. As.*, 3^d ser., xii. 454 *et seq.*); Ibn Khaldūn, *Ibar* (*Hist.*

des Berb.), i., 218 *et seq.*; Dozy, *Hist. des Musulmans d’Espagne*, i. 246 *et seq.*; Fournel, *Les Berbères*, i. 323 *et seq.*

(M. TH. HOUTSMA.)

‘ABD AL-RAḤMĀN B. HISHĀM, emperor of Morocco, born in 1778. ‘Abd al-Raḥmān was the son of Mūlāi Hishām, governor of Mogador, brother of the sultan Mūlāi Sulaimān. His uncle nominated him on two occasions as his successor. On the death of Mūlāi Sulaimān on the 4th Rabī‘ I 1238 (22^d Nov. 1822), ‘Abd al-Raḥmān had little difficulty in having himself proclaimed sultan. The Bokḥarī handed over to him the 40000 piastres accumulated by his predecessor; two claimants, Ibrāhīm b. Yazīd and Sulaimān, his own cousin, who was proclaimed sultan by the people of Taflelt, submitted almost immediately. Morocco remained not less disturbed and the sultan had to spend the first years of his reign in repressing rebellions that broke out all over the country. The Zemmūr, who had revolted, were vanquished, and their chief, Muḥammad b. al-Gḥāzī, was imprisoned at Mogador in 1240 (1823). Some years later the Wadāya, who were angry because the sultan had arrested three of their k̄ā’ids, shut themselves up in Fās al-Djedid and underwent a six months’ siege there. Being victorious, thanks to his negro guard, ‘Abd al-Raḥmān routed the Wadāya at Marrākush, Rabāt and Casabianca (1247 = 1831). In 1244 (1828) the Sherārda took up arms against the governor of Marrākush, but were cut to pieces by the sultan himself in a seven days’ battle. In 1250 (1834-1835) the Marabout Sidi Muḥammad b. Taiyib made himself master of Fez and maintained his position there for some time. On being obliged to capitulate, he was exiled to Taflelt and twenty-six of his partisans were immured alive. At the end of ‘Abd al-Raḥmān's reign fresh insurrections broke out at Taflelt (1273 = 1856-1857) and amongst the Zemmūr, to the south of Mīknāsa, against whom the sultan led an expedition in person (1276 = 1858).

In spite of difficulties with which he found himself confronted in the interior of Morocco, Mūlāi ‘Abd al-Raḥmān, adhering to the policy begun by Mūlāi Ismā‘īl [q. v.], attempted to extend his kingdom at the expense of his eastern neighbors. He commenced by supporting the Tidjāniya enemies of the Turks of Algiers, then he tried to take advantage of the fall of the Turkish State in 1830. After the capitulation of Algiers he sent his nephew Mūlāi ‘Alī to invade the province of Tlemcen. But his designs were frustrated by the opposition of France. The occupation of Oran and of Mars al-Kabīr by French troops, and the diplomatic representations of the French government forced him to abandon his schemes of conquest. He nevertheless continued his intrigues in the West and even in the centre of Algeria. Being forced, in consequence of Count Mornay's mission to Tangiers to recall his representatives, whom he had established at Miliāna and Médéa, and to abandon his claims to the province of Oran, he still kept in touch with the malcontents of the West. In spite of his promises of neutrality given to a French envoy, Colonel Larue, in 1836, he encouraged ‘Abd al-Kādir. When, as a result of the campaigns of 1841, 1842 and 1843, the emir was driven from all the positions occupied by him in Algeria, ‘Abd al-Raḥmān allowed him to

take refuge in Morocco. Soon, at his instigation, he entered into open conflict with France. Being unsupported by England, upon whom they believed they could rely, the Moroccans were defeated. Bugeaud's troops occupied Wajda (Ujda) and dispersed the Moroccan army at the battle of Isly (14th August 1844) whilst Prince de Joinville's fleet bombarded Tangiers (4th Aug.) and Mogador (15th Aug.). The treaty of Tangiers (10th Sept. 1844) put an end to the hostilities. ‘Abd al-Raḥmān promised to abandon the cause of the emīr and to imprison him if he would succeed in seizing him. Another convention of the 18th March 1845, settled the boundary between Algeria and Morocco. Morocco kept the lower stream of the Mulūya and, in the Sahara, the oases of Figig and Twāt.

In consequence of these events relations between France and Morocco became cordial again. The sultan decided in 1847 to have nothing more to do with ‘Abd al-Kādir, compelled him to leave Moroccan territory and thus forced him to give himself up to General Lamoricière [see ‘ABD AL-KĀDIR]. Claims presented on the occasion of acts of violence committed against Frenchmen or French protégés at Tangiers, Mogador and on the Rif coast were listened to. It was necessary however to bombard the port of Salā (Saleh), the inhabitants of which had pillaged a French ship in 1852. Similar acts of violence forced different European Powers to have recourse also to naval demonstrations. The English blockaded the ports of Morocco in 1828; the Austrians cannonaded the entrance to the river of Tetuan and bombarded Arzila in 1829, but attempted to land at Larache without success. The assassination of the head of the municipality of Ceuta, Don Jose Valverde, and the murder of Darmon, the Spanish consular agent, raised very strong protestations from Spain.

Despite these manifestations of hostility to foreigners Morocco became more accessible than formerly to European commerce. Sweden and Denmark ceased to pay tribute for the protection of their ships from piracy. The treaty of commerce and amity entered into by France and Mūlāi Muḥammed in 1767 was renewed in 1825. England after having, in 1824, renewed the treaty of 1801, negotiated in 1853 a convention, which was changed into a treaty of commerce in 1856. The advantages conceded to the English by this treaty (the abolition of monopolies in importation — the limiting of the duty on exports to 10%) were afterwards granted to the other European nations. But at the same time a reactionary movement against foreigners made itself felt. After 1842 the consuls could only hold communication with the Makḥzen through the Pasha of Tangiers; troubles arose on account of the exportation of wools. The population complained, as the historian al-Salāwī testifies, of the raising of the price of commodities, which it attributed to the measures taken in favor of the Christians and to the progress of their influence in the empire of the Sherif.

In spite of these reservations, the same historian nevertheless considers ‘Abd al-Raḥmān as one of the most remarkable sovereigns of Morocco. „He was“ he writes „a second Mūlāi Ismā‘il and restored the dying dynasty to life“. He compliments him on having freed himself from the influence of the viziers and of having directed his government personally. He praises his activity,

piety, humanity and his aversion to the shedding of blood. Finally he points out his taste in building (the restoration of the port of Tangiers — the adornments and repairs of the mosques at Fez, Marrākush and Salā — the building of the Bū Hassūn, Kanaria, al-Wustā mosques at Marrākush — the planting of the Aghdal park near this capital, etc.). ‘Abd al-Raḥmān died on the 29th Muḥarram 1276 (6th September 1859).

Bibliography: Aḥmed al-Salāwī, *Kitāb al-istiḥṣā* (Cairo, 1312), iv. 172—210; Godard, *Description et hist. du Maroc* (Paris, 1860), ii. 585—629; Rouard de Card, *Traité entre la France et le Maroc* (Paris, 1860); Pelissier de Raynaud, *Annales algériennes* (Paris, 1854). (G. VVER).

‘ABD AL-RAḤMĀN HUSĀM ZĀDE, *Shaikh* al-Islām, son of Tulumdju Khodja Husām (died 1055 = 1645); born in 1003 (1594-1595), kāḍī at Aleppo (1050 = 1640), at Constantinople (1054 = 1644), kāḍī ‘aṣḥar at Anatolia (1059 = 1649), then in Roumelia (1062 = 1652), at first refused and then accepted the title of Shaikh al-Islām (1065 = 1655) in place of Abū Sa‘īd Muḥammed Efendi. During the troubles of Djumādā I 1066 (April 1656), known as the events of the Platane (Ġenar waḳ‘a-si), having seen Kara ‘Abd Allāh massacred by the insurgent Sipāhīs (Hammer-Purgstall, *Hist. de l’empire ottoman*, x. 380; Jouannin and Van Gaver, *Turquie*, p. 260; *Tārīkh-i Na‘imā*, ii. 559), he tendered his resignation to save the sultan Muḥammed IV and at his request was made kāḍī at Jerusalem, then at ‘Aintāb and at Gīze, near Cairo; he died in Djumādā I 1081 (Oct.-Nov. 1670). He was clever in wrestling; his writing in the *ta‘līq* style was remarkable.

Bibliography: Mustakīm Zāde Sulaimān Sa‘īd al-Dīn, *Dawḥat al-mashā‘ikh* (Constantinople), p. 62. (CL. HUART.)

‘ABD AL-RAḤMĀN B. ‘ĪSĀ. [See IBN AL-DJARRĀḤ.]

‘ABD AL-RAḤMĀN B. AL-KĀSIM. [See IBN AL-KĀSIM.]

‘ABD AL-RAḤMĀN B. KHALID B. AL-WALID, the Bar Khālīd of the Syriac chroniclers, seemed to have inherited the ascendancy and military faculties of his father, “The Sword of God“. When barely 18, he commanded a division at the battle of al-Yarmūk, and later at Siffin, where he distinguished himself by the side of Mu‘āwiya. He figures also at the head of the principal expeditions in Anatolia. The memory of his father, who died and was buried at Ḥimṣ (Emesa), and the government of this important province to which Mu‘āwiya had appointed him, had given him a preponderate influence in the district. His name was mentioned by the Arabs of Syria as a possible successor to Mu‘āwiya. Having become suspicious, the caliph ordered his Christian physician, Ibn Uḥāl, to rid him of this future rival of his son Yazīd, promising him as a recompense, the management of the finances of Ḥimṣ. The following seems to be proved in these assertions: first, the appointment of Ibn Uḥāl — contested by Wellhausen (*Das arab. Reich und sein Sturz*, p. 85) — immediately after the death of ‘Abd al-Raḥmān (46 = 666-667); then the assassination of the Christian official by a Makḥzūmite, probably the nephew of ‘Abd al-Raḥmān, urged thereto by the insinuations of the people of Medina. The other details

appear to us to be inventions, especially the intervention of Mu‘āwīya, which is sometimes quoted to prove that this prince made use of poison. We admit, however, that relations between him and ‘Abd al-Raḥmān were certainly strained and that the distrust with which the growing popularity of the son of Kḥalid inspired him was real. The auto-da-fe of the bishop of Ḥimṣ, which, according to Theophanes (p. 533), took place about this time — Lequien (*Oriens christ.*, ii. 842) adds that the bishop was burned by the Mussulmans, — is connected with these events, thus making up for the deficiency due to the silence on this point in the works of the Byzantine chroniclers and the Arab annalists. We think that the sudden death of ‘Abd al-Raḥmān immediately after his return as a conqueror from Anatolia, followed at once by the appointment of a Christian official, and the exactions, true or false, laid to the charge of the latter, must have caused a lively commotion in Ḥimṣ. A Makhzūmite took advantage of the general discontent to assassinate Ibn Uḥāl; under the pretext of avenging his relative. It is very probable that a rising of the populace took place on behalf of the family of the great Kḥalid, a rising in which the bishop lost his life. If we admit the authenticity of Lequien's inference, this local outbreak of fanaticism was one of the rare acts of intolerance belonging to the reign of Mu‘āwīya.

Bibliography: Ṭabarī, i. 2093, 2913; ii. 82-83; *Aghānī*, xv. 13; Yaḥḥūbī (ed. Houtsma), ii. 265; Dīnawarī (ed. Girgas et Rosen), pp. 164, 183, 198; Ibn ‘Abd Rabbihi, *‘Iqd*, ii. 154; H. Lammens, *Études sur le règne de Mo‘āwīya Ier*, pp. 3-15, 218-219. (H. LAMMENS.)

‘ABD AL-RAḤMĀN B. AL-MANŠUR MUḤAMMED, the last ‘Amiride of Cordova. After the premature death of his brother ‘Abd al-Malik b. al-Manšūr [q. v.] he became in the year 399 (1008) imperial administrator (Ḥājjib) with the surname al-Nāsir for the Umayyad pretender-caliph, Hishām II. He was born about 376 (986) of a Christian princess, the daughter of a certain Sancho, for which reason he is also sometimes called Sanchol, i. e. little Sancho. On account of his origin he was but little loved by the Mussulmans, and they impute many evil deeds to him: he is said to have poisoned his brother, to have been addicted to drink, etc. He offended them most deeply, however, by having induced the caliph Hishām to proclaim him his successor to the throne. When therefore in the same year (399 = beginning of 1009) he undertook a campaign against Alfonso V of Leon, there broke out in the capital, Cordova, a revolt under the leadership of the Umayyad Muḥammed b. Hishām al-Mahdī. On hearing the news ‘Abd al-Raḥmān immediately started to return home, but was abandoned by his troops on the way back and killed by al-Mahdī's orders (4th Radjab 399 = 4th March 1009).

Bibliography: Ibn al-Aṭhīr (ed. Tornb.), viii. 499; Dozy, *Hist. des Musulmans d'Espagne*, iii. 268 et seq.; idem, *Recherches sur l'hist. et la littér. de l'Espagne* (3^d ed.), i. 188 et seq. (C. F. SEYBOLD.)

‘ABD AL-RAḤMĀN B. MUḤAMMED. [See IBN KHALDŪN.]

‘ABD AL-RAḤMĀN B. MUḤAMMED B. AL-AṢḤATH, = Kindite general, who revolted against al-Ḥadīdjādī. Being descended from the old kings

of Kinda, ‘Abd al-Raḥmān was at first the recipient of much kindness from al-Ḥadīdjādī, who went so far as to marry his son Muḥammed to ‘Abd al-Raḥmān's sister. In 76 (695-696) al-Ḥadīdjādī sent him with an army to defend Madā'in against Shabīb. In 80 (699) after the defeat of ‘Ubaid Allāh b. Abī Bakra by Rutbīl (or Zunbīl; comp. Wellhausen, *Das arab. Reich und sein Sturz*, p. 144, note), king of Kābulistān, al-Ḥadīdjādī gave ‘Abd al-Raḥmān the lieutenancy of Sidjistān and the command of an army magnificently equipped, and known for that reason as “The Army of Peacocks”, to make war against Rutbīl. ‘Abd al-Raḥmān's campaigns were replete with successes, but al-Ḥadīdjādī nevertheless sent him rough letters blaming his conduct. Urged by his soldiers, he openly revolted and declared war against al-Ḥadīdjādī (81 = 700). Before setting out for ‘Irāk ‘Abd al-Raḥmān concluded a treaty of alliance with Rutbīl, who pledged himself to help him in case of need and to afford him a place of refuge in his country. In the beginning ‘Abd al-Raḥmān was victorious, but presently, at the battle of al-Zāwīya, his army was routed. He fled to Kūfa, where the caliph ‘Abd al-Malik sent his son ‘Abd Allāh and his brother Muḥammed to negotiate with him, even proposing the recall of al-Ḥadīdjādī. ‘Abd al-Raḥmān did not accept the offers of the caliph and thus declared himself as his enemy. The battle of Dair al-Djamādjīm (Sha‘bān 82 = Sept. 701; comp., however, J. Périer, *Vie d'al-Ḥadīdjādī*, p. 186, note 3) was disastrous for ‘Abd al-Raḥmān, and that of Maskin completed his downfall. He fled towards Sidjistān and on his arrival at Bust the prefect, ‘Iyād b. Himyān, loaded him with chains, intending to give him up to al-Ḥadīdjādī. But Rutbīl, true to his promise, came to free him and took him to his own country. Once more, however, at the instigation of his army ‘Abd al-Raḥmān returned to Bust to try his luck against al-Ḥadīdjādī, but he soon returned to Rutbīl. Finally Rutbīl himself, yielding to the promises and especially to the threats of al-Ḥadīdjādī, gave ‘Abd al-Raḥmān up to the emissary of the latter. When ‘Abd al-Raḥmān reached al-Rukhkhādī, he threw himself from the top of the tower and was killed (85 = 704; comp. Périer, *loc. cit.*, p. 225, note 2). The chronology of the events is not quite certain; comp. Wellhausen, *loc. cit.*, pp. 150 et seq.

Bibliography: Ṭabarī, ii. 929 et seq.; *Anonyme arab. Chronik* (ed. Ahlwardt), pp. 308 et seq.; Mas‘ūdī, *Tanbīh* (ed. de Goeje), pp. 314 et seq.; Weil, *Gesch. d. Chalifen*, i. 499 et seq.; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 145 et seq.; J. Périer, *Vie d'al-Ḥadīdjādī* (Paris, 1904), pp. 129 et seq.

(M. SELIGSOHN.)

‘ABD AL-RAḤMĀN B. ROSTEM, founder of the new Tāhert and head of an Abāḍite dynasty, which held its own ground in Central Maghrib from 160 or 162 to 296 (776 or 778 to 908). ‘Abd al-Raḥmān was of Persian descent: according to the chroniclers of the Abāḍite sect he was the son of Rostem b. Bahrām (comp. Yāḥḥūbī, *Mu‘djam*, i. 815) b. Shābūr b. Bābek Dhī'l-Aktāf. This genealogy, which is evidently inexact and mutilated, is given by the historians to establish the fact that ‘Abd al-Raḥmān was of royal stock and was descended from the dynasty of the Sāsānides.

‘Abd al-Raḥmān was born in ‘Irāk, his father, Rostem, having taken him with his mother on a

pilgrimage, died at Mecca. ‘Abd al-Raḥmān, being yet a child, accompanied his mother, who had married a pilgrim from the Maghrib, and was brought up at Kaṭrawān.

He became one of the five missionaries who spread the Abāḍite doctrine in the Maghrib after a course of study under ‘Abū ‘Ubaida Muslim b. Abī Karima at Baṣra.

When Abū’l-Khattāb, the first Imām of the Abāḍites, had taken Kaṭrawān from the Warfādjūma barbarians, he confided the government of this place and of several parts of Ifrikiya to ‘Abd al-Raḥmān (Safar 141 = June 758), but in Dju-mādā I (Sept.) of the same year Ibn al-Ash‘ath retook Kaṭrawān from him. ‘Abd al-Raḥmān accompanied by his son ‘Abd al-Wahhāb and his retainers fled to Central Maghrib, and, after evading the pursuit of Ibn al-Ash‘ath, founded the town of Tāhert, the present Tagdemt, at the foot of Djebel Djuzūl (or Kuzūl). The new city grew apace, its population being Abāḍite emigrants from Ifrikiya and Djebel Nefūsa.

When the Abāḍites of Tāhert thought themselves strong enough, they raised ‘Abd al-Raḥmān to the Imāmate (160 or 162 = 776 or 778). Arab chroniclers say that ‘Abd al-Raḥmān had in 154, led a strong contingent of Abāḍites from Tāhert to Tōbna, where an immense concourse of Berbers were besieging ‘Omar b. Hazārmard.

‘Abd al-Raḥmān’s reign seems to have been fairly peaceable. He applied himself with a simplicity, which recalls that of Caliph ‘Omar, to make justice prevail in his country. The Abāḍite communities of the East recognized the validity of his Imāmate and sent several embassies to him to bring him money and presents. It is said that he died, being then very old, in 168 (784). His son ‘Abd al-Wahhāb succeeded him.

Bibliography: Abū Zakariyā‘ al-Wargalānī, *al-Sira* (*Chronique d’Abou Zakariya*, trans. Masqueray, Paris-Alger, 1878), pp. 49 et seq.; al-Barrādī, *Kitāb al-djāwāhir* (Cairo, 1302), pp. 173-174; al-Dardjini, *Kitāb al-tabakāt*; al-Shammākhī, *Kitāb al-siyar*; Ibn Ṣaghīr (*Bull. de Corresp. Afric.*, 1885, pp. 30 et seq.); B. Basset, *Les sanctuaires du Djebel Nefousa* (Paris, 1899).

(A. DE MOTYLINSKI.)

‘ABD AL-RAḤMĀN AL-ŠUFĪ (his full name is ABU’L-ḤUSAIN ‘ABD AL-RAḤMĀN B. ‘OMAR AL-ŠUFĪ AL-RAZĪ), one of the most eminent astronomers and astrologers of the Arabs, born at Rai in December 903 and died in May 986. He was a friend, teacher, and astrologer of the Būyide ‘Aḍud al-Dawla, who proudly boasted of three of his teachers: in grammar, Abū ‘Alī al-Fārisī al-Fasawī; in the knowledge of astronomical tables, Sherif Ibn al-A‘lam; and in the knowledge of the positions and movements of the fixed stars, ‘Abd al-Raḥmān al-Šufī. He wrote: 1) *Kitāb al-kawākib al-thābita* (or also *al-ṣuwar al-samā’iyya muṣawwar* (*The Book of the fixed stars, illustrated with figures*); 2) *Kitāb al-tadhkira wa-maṭariḥ al-shu‘ā‘āt* (*The Book of the notice and positions of radiojection* — this last word is an astrological technical expression); 3) *Mudkhal fi ‘l-aḥkām* (*Introduction into the judgments, i. e. by aid of the stars*); 4) *Risāla fi ‘l-asturlāb* (*A Treatise on the astrolabe*). No. 1 is to be found in Arabic in Berlin, Paris, Oxford, London (British Museum, India Office), St. Petersburg (Institut des Langues Orientales), Constantinople (Aja Sofia, in Persian);

a French translation was published by Schjellerup: *Description des étoiles fixes par Abd al-Raḥmān al-Šufī* (St. Petersburg, 1874); the text and translation of the introduction was published by Caussin de Perceval in the *Notices et extraits*, xii. 236 et seq. The title of No. 2 is probably faulty; *al-Tadhkira* has no meaning, and Abu’l-Faraj has only *Maṭariḥ al-shu‘ā‘āt*. It is probably but a portion of No. 3, still extant in Paris, London (India Office), Madrid (Escorial). No. 4 is found in Paris, Constantinople (Aja Sofia), St. Petersburg (Institut des Langues Orientales). — His son Abū ‘Alī b. Abī’l-Ḥusain al-Šufī wrote an *Urdjūza* on the fixed stars, also illustrated with figures, preserved in Paris, Munich, Gotha, Bologna (Marsigli), Cairo.

Bibliography: *Fihrist*, i. 284; Ibn al-Kifī (ed. Lippert), p. 226; Abu’l-Faraj (ed. Ṣalḥānī), p. 304; al-Bīrūnī (ed. Sachau), pp. 336, 358 (Engl. transl. p. 335, 358); Steinschneider, in the *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, xxiv. 348—350; Dorn, *Drei astronom. Instrumente* (St. Petersburg, 1865; in the *Mém. de l’acad. impér. des sciences*, 7th series, ix. No. 1), pp. 77—79; Brockelmann, *Gesch. d. arab. Litter.*, i. 423; *Notices et extraits des manuscrits*, vii. 150, 154; xii. 236 et seq.; Suter, in the *Abhandlungen zur Gesch. der mathem. Wissensch.* (Leipzig, 1900 and 1902), x. 62; xiv. 166.

(H. SUTER.)

‘ABD AL-RAḤMĀN B. TAḠHAIRAK, an influential Turkish emir during the second period of the Seldjuk supremacy. His father was one of the emirs of Sultan Barkiyārūḳ and held the town of Khalkhāl [q. v.] in fee. ‘Abd al-Raḥmān himself was in 1141 appointed by Sultan Mas‘ūd majordomo (*ḥājib kabīr*) with the surname of Fakhr al-Dīn. When in 1145 Buzābeh and ‘Abbās rebelled against the sultan, he was able to restore peace by allying himself with these men, by having the administration of Ādharbaidjān and Arzān transferred to himself, and by keeping a watch over the sultan almost as if he were a prisoner. In the end the latter found his position insupportable and gave one of his trusted servants respect orders to get the Ḥājib out of the way when occasion offered; in 1146-1147 ‘Abd al-Raḥmān was murdered treacherously near Gandja (Elisabethpol).

Bibliography: *Recueil de textes relat. à l’hist. des Seldjoucides*, ii. 170 et seq.; Ibn al-Athīr (ed. Tornb.), x. 196 et seq.

(M. TH. HOUTSMA.)

‘ABD AL-RAḤMĀN (‘Abdu’r-Raḥmān) KHĀN, emir of Afghānistān (1844-1901), was perhaps the most remarkable ruler of an independent Mussulman state in the present day. His life may be conveniently dealt with under the following four heads: 1. Childhood and youth, up to the death of Emīr Dost Muḥammed (1844—1863). — 2. The period of civil wars (1863—1869). — 3. Exile (1869—1880). — 4. Reign as emir (1880—1901).

1. ‘Abd al-Raḥmān was the son of Afḍal, the eldest son of Dost Muḥammed after Akbar Khān’s death in 1266 (1849). Dost Muḥammed had five sons by a wife of the Bāmezai Popalzai clan, whom he preferred to those by a wife drawn from the Shī‘a Bangash of Kurram. Of these five sons Shēr ‘Alī was the eldest surviving at his father’s death, and the sons of the second wife, Afḍal and A‘zam, though older than Shēr ‘Alī, were set aside. This is an important point, as it ex-

plains the position of the rival brothers at Dost Muḥammed's death. ‘Abd al-Raḥmān himself has consistently maintained that in questions of succession the position of the mother is unimportant, and that primogeniture should be the rule if possible, and that Dost Muḥammed's own mother was a Kizil-bāsh, and not an Afghān. He considered that Shēr ‘Alī injured his own prospects by appointing ‘Abd Allāh Džān as his heir, and he adhered to these views in arranging for the succession of Ḥabīb Allāh to his own throne, although Muḥammed ‘Omar was the son of a mother of higher rank. ‘Abd al-Raḥmān was born about the year 1844, shortly after Dost Muḥammed had recovered his kingdom, and spent his early years in Kābul. After 1850 his father Afḡal was absent in Afghān Turkistān as governor of Balkh. ‘Abd al-Raḥmān joined his father when he was nine years old, and spent the next ten years in Turkistān; his own autobiography is the principal authority for the events of these years. He relates that he did not learn easily to read and write, being devoted to outdoor exercises, and when he was about 18 years old he had apparently forgotten anything he had learnt, for on receiving a private letter from the daughter of his uncle Aʿzam, he was ashamed at being unable to read it. He prayed for enlightenment, and in the night saw in a vision a holy man who told him to rise and write. This he did, and in the morning he found himself able to recall what he had learnt, and very soon he was able to read and write. Pashino (1876), however, says that he could read and write but little, and no doubt it was always a labor to him, only overcome by his strong will. His military education was more thorough and more congenial to him. His first instructor was, as he says, an Englishman named Campbell, who was taken prisoner at Kāndahār in 1250 (1834) in Shāh Shudjā's attempt of that year. This man was in reality a Eurasian, or as Kaye (*Afghān War*, 1874, i. 131) calls him an Indo-Briton, and appears to have been a brave and able man. He had become a Mussulman, was known as Shēr Muḥammed Khān, and was now commanding Afḡal's troops in Turkistān. ‘Abd al-Raḥmān expresses great admiration for him, and was under his tuition for three years. At the end of this period the capricious Afḡal allowed himself to be influenced against his son by ‘Abd al-Raḥīm a distant relation, and threw him into prison for a year. He was then pardoned and restored to favor, and, Shēr Muḥammed Khān having just died, was made general in his place. His uncle Aʿzam came to Turkistān as commander-in-chief about this time, and ‘Abd al-Raḥmān was under his orders, but in spite of his youth he seems to have taken a real part in the operations which extended Dost Muḥammed's power through Kataghān, Badakhshān and Derwāz, and all the territory south of the Oxus up to the Pamir. The first war was against Mīr Atalik of Kataghān, who refused to admit the emīr's authority. He was defeated and took refuge in Badakhshān. He instigated a rising in Andarāb and obtained assistance from the Mīr of Kolāb, who was a feudatory of Bukhārā, and from the Mīr of Badakhshān. ‘Abd al-Raḥmān was besieged in Talikān, but emerged successfully from his difficulties. His father, however, ordered him to retire on Khānābād which he did successfully. Peace

was made, evidently against his will, and he was as he says for a year occupied in the organization of the army at Takhtapul. After this war broke out again and continued in a desultory manner till the death of the emīr Dost Muḥammed after the capture of Herāt in 1863, when ‘Abd al-Raḥmān was nineteen years old. He was then at Khānābād in Kataghān, his father was at Takhtapul and Aʿzam was with the emīr when he died, but quickly fled as Shēr ‘Alī was too powerful at Herāt to be opposed. ‘Abd al-Raḥmān was for a time in a dangerous position as the Kataghān chiefs were roused by the news of the great emīr's death, but he won a decisive victory at Narīn and succeeded in maintaining his authority. These troubled years of fighting and intrigue developed his strong character and prepared him for the part he was to play in the internecine struggle of the next few years.

II. Shēr ‘Alī succeeded Dost Muḥammed as emīr without immediate opposition, but Afḡal and Aʿzam began at once to intrigue against him. Open war soon burst out; Aʿzam was defeated by Rafīk Khān, Shēr ‘Alī's general, and took refuge in British India. Afḡal then made an attempt, and contrary to ‘Abd al-Raḥmān's advice, gave back Kataghān to Mīr Atalik in order to secure his neutrality. He was defeated by Rafīk Khān at Badjgah in the Hindū-Kūsh mountains, and was shortly afterwards imprisoned treacherously by Shēr ‘Alī. ‘Abd al-Raḥmān states that he had himself shortly before proposed to his father to imprison Shēr ‘Alī in a similar manner, but that he refused to avail himself of the opportunity. ‘Abd al-Raḥmān evidently despised his father for what he considered a foolish scruple, and points out that Shēr ‘Alī was not hampered by any such fantastic ideas of honor. ‘Abd al-Raḥmān then fled across the Oxus, and took refuge with the emīr of Bukhārā who received him unwillingly. When the Russians took Tashkend and the emīr left Bukhārā for Samarkand ‘Abd al-Raḥmān opened up communications with his uncle Aʿzam who was at Rāwalpindi, but made his escape and met him at Badjgah. Uncle and nephew collected some forces, and made a bold dash at Kābul, taking advantage of the absence of Shēr ‘Alī at Kāndahār where he had been engaged in war with his own whole brothers. He had been successful, but had lost his eldest son, and had alienated Rafīk Khān his best general, who came over to ‘Abd al-Raḥmān. Kābul was taken without difficulty and ‘Abd al-Raḥmān then marched against Shēr ‘Alī, defeated him at Saidābād, and took Ghaznī, releasing his father who was confined there. Afḡal now became emīr (his coins struck at Kābul are dated 1283), but Shēr ‘Alī retained possession of Kāndahār and Herāt, and Faīd Muḥammed the governor of Balkh, who had at first helped ‘Abd al-Raḥmān, now declared for Shēr ‘Alī. — Aʿzam, who was a man of stronger character than Afḡal, was cruel and tyrannical, while Afḡal had lost all energy and became a confirmed drunkard. The treacherous assassination of Rafīk Khān, to whom so much of their success had been due, led to great unpopularity, and it was only the ability and determination of ‘Abd al-Raḥmān which upheld their throne for a time. The defeat of Shēr ‘Alī at Kilāt-i Ghilzai in Jan. 1867, and the subsequent capture of Kāndahār were mainly due to him, and after this he fol-

lowed Shēr ‘Alī into Turkistān and defeated him and Faiḍ Muḥammed in the Pandjshīr Valley. Faiḍ Muḥammed was killed in this action. ‘Abd al-Raḥmān returned to Kābul, and no doubt hoped to succeed his father who died in Oct. 1867, but found it advisable to support his uncle who succeeded. He was not however trusted, and was compelled to lead an army to Balkh again in the heart of winter. He and his troops suffered greatly from the cold, but for the time he was successful, and suppressed all opposition with the utmost severity. The whole garrison of Nimlak, 2500 men, was massacred. Akča and Maimana in the west of the province were also taken. Shēr ‘Alī still held possession of Herāt and his son Yaḳūb now recovered Kāndahār. Shēr ‘Alī joined him, and their army advanced up the Tarnak valley towards Ghaznī. Aḥam left Kābul to meet them, and his favorite Ismā‘īl Khān, against whom ‘Abd al-Raḥmān had in vain warned him, treacherously seized Kābul in his absence, and made it over to Shēr ‘Alī. Aḥam was joined by ‘Abd al-Raḥmān near Ghaznī but they were overthrown at Zana Khān, and forced to take to flight with a few followers only.

III. Shēr ‘Alī was now (at the end of 1868) established as emīr over the whole of Afghānistān, and retained the position till 1879. After the defeat of Zana Khān ‘Abd al-Raḥmān for some time led a wandering life of great hardship. He describes his adventures in detail with spirit and humor, and it is not too much to say that this part of his memoirs bears comparison with the celebrated autobiography of the emperor Bābar. He met his uncle at a place called Maimana in the translation (i. 104); evidently not the Maimana of Turkistān, but some village near Ghaznī, and thence they found their way to the Wazīrī country on the Indian frontier. Subsequently they went through Zhob and Peshān, and by way of Čaghāi to Palīlak on the Helmand River and so into Sīstān. They then entered Persian territory and went by way of Birdjand to Meshhed. There ‘Abd al-Raḥmān left his uncle as the Shāh’s guest. He was ill at that time and died shortly afterwards at Shahrūd. He left a son named Ishāk, who was yet to be a cause of trouble. ‘Abd al-Raḥmān travelled over the Kara-Kum desert, undergoing great hardships by the way, to Khīwa, which was still independent although ‘Abd al-Raḥmān, with his usual foresight, warned the Khān that he could not maintain his independence for long and advised him to come to terms with Russia, — advice which was not followed. Ultimately he arrived at Samarkand, and after an interview with the Russian governor went on to Tashkend, where he was received by Gen. Kaufmann, the Governor-General. He asked for assistance against Shēr ‘Alī. This was refused him but he was given an allowance for his maintenance and a house at Samarkand, where he continued to live for the next eleven years. He waited quietly for his opportunity, which did not arrive as soon as he had hoped. Shēr ‘Alī had met Lord Mayo the viceroy of India in 1869, and very exaggerated reports were circulated in Central Asia as to the results of the meeting, but his friendship with the English did not last long, and he showed greater friendliness towards Russia. This did not improve ‘Abd al-Raḥmān’s position, and perhaps rendered him more willing

to accept English help when the occasion arrived. So he remained until the year 1880 when the events following the British invasion of Afghānistān and the flight and death of Shēr ‘Alī led to the revival of his hopes.

IV. The history of the war of 1879-80 will be dealt with elsewhere [see AFGHĀNISTĀN]. It is sufficient to note here that the failure of Yaḳūb and his removal to India left the throne vacant, and that an offer was made to ‘Abd al-Raḥmān by Sir Lepel Griffin on behalf of the British Government to recognize him as emīr of the whole country with the exception of the Kāndahār province, which it was proposed to maintain as a separate state. ‘Abd al-Raḥmān accepted the offer with some reservations, and was soon justified in his action from his own point of view. Aiyūb the second surviving son of Shēr ‘Alī invaded Kāndahār from his base at Herāt, and won the battle of Maiwand. This led to Gen. Robert’s march from Kābul to Kāndahār where he defeated Aiyūb on the 1st Sept. 1880. The English Government then gave up the scheme for a separate state of Kāndahār, and ‘Abd al-Raḥmān received possession of it in April 1881. Aiyūb, however, was able to collect another army, and again invaded Kāndahār, but was finally defeated by ‘Abd al-Raḥmān in Sept. 1881, not without the aid of bribery. He fled into Persia, and ‘Abd al-Raḥmān for the next twenty years ruled a united Afghānistān. During this period his external boundary was to some extent modified: (1) by the action of the Anglo-Russian boundary Commissions of 1885 and 1895 regulating the extreme northwestern and northeastern frontiers; (2) by the regulation of the British and Afghān spheres in the debateable land occupied by subdued hill-tribes, under the Durand treaty of 1893; and (3) by the annexation of Kāfiristān in 1896.

The first of these events is generally known as the Pendjeh dispute. The boundary of Afghān Turkistān to the N. W. was imperfectly defined by the Anglo-Russian agreement of 1873, and after the annexation of the Merw Oasis by Russia it became necessary to lay down a more definite line. A joint commission was appointed for this purpose, but before any delimitation could be made some fighting took place between the Russians under Alikhanow and the Afghāns under Shams al-Dīn, in which the latter suffered severely. At the time of the collision ‘Abd al-Raḥmān was at Rāwalpindi in British India, where he was received by the viceroy Lord Dufferin. The action of the Russians was much resented, and at one time it seemed possible that the incident might lead to war between England and Russia, but ‘Abd al-Raḥmān was not willing that it should be regarded as a *casus belli*, and did not insist on the inclusion of the Sārīk Turkomans in Afghānistān. He accepted the line finally laid down by the commission; which left Pendjeh to the Russians, while Dhu’l-Fikār which they had also occupied was returned to Afghānistān. Nevertheless he was much displeased at the methods followed, and always considered that he had not received fair treatment, but he did not allow his feelings to divert him from the main object of his policy which was to maintain the independence of Afghānistān, and he clearly perceived that a war between England and Russia would not contribute to this result.

Secondly, the arrangements as regards the independent tribes were not altogether to his taste. He regarded the inclusion of the province of Zhob in British Beluġistān as an infringement of his rights, although none of his predecessors had held the country, and he also resented the extension of the Bolān railway to Čaman. He agreed to a demarcation being made under the treaty of 1893 (the Durand treaty), but the actual demarcation made in 1895-96 displeased him, and his general Ghulām Ḥaidar effectually prevented the boundary from being carried, as had been agreed, through the lands of the Mohmand tribe. It is generally believed that in his dissatisfaction he gave some encouragement to the Mullās who organized the outbreaks along the frontier in 1897 on the Toġi, among the Mohmands and Afridis, and in Swāt, but he avoided an actual rupture with the British Government.

Thirdly, he took immediate advantage of the recognition of Kāfiristān as within his boundaries, and in the course of 1896 he thoroughly conquered and annexed this hitherto independent and pagan mountain-land, and the conversion of its inhabitants to Islām has been proceeding ever since. The above were the principal events affecting the outer fringe of the country, but 'Abd al-Raḥmān had also to grapple with several internal difficulties, which will now be noticed.

THE GHALZAI REBELLION. This large and important tribe broke into rebellion in 1886 instigated by the chiefs and Mullās who found that the emīr's severe and repressive system interfered with their power and influence. Some of them, such as 'Azmat Allāh Khān, were connected with Shēr Ali's family and intrigued with Aiyūb. — 'Azmat Allāh was arrested in 1882, but the actual outbreak did not take place till the autumn of 1886. One of the principal rebels was the Mullā 'Abd al-Karīm, son of the notorious Mushk-i 'Ālam, whom the emīr nicknamed Mush-i 'Ālam, i. e. „mouse of the world“ instead of „musk of the world“. The Tarakkī, Andar and Hotak clans took part in the rising, and at first won some successes. The Ghalzais who formed part of the Herāt garrison also mutinied, and attempts were made to communicate with Aiyūb. The general Taimūr Shāh a Ghalzai who was deputy commander-in-chief took part in the rebellion. After severe fighting it was put down chiefly through the efforts of Ghulām Ḥaidar Tokhī, afterwards commander-in-chief. Taimūr Shāh was taken prisoner and stoned to death by the emīr's orders. Aiyūb's attempt at invasion was a failure. He went to Gen. Maclean, the British consul general at Meshhed, and surrendered himself, and was taken to India where he has since lived as a state prisoner.

ISHĀK'S REBELLION. Ishāk son of the emīr A'zam was employed as viceroy of Turkistān after 1880, but was never loyal to 'Abd al-Raḥmān, and soon began to intrigue against him, making use especially of the sect of Nakhshbandī Derwishes, of which he was a member. In 1888 when 'Abd al-Raḥmān was seriously ill with gout, and a rumor of his death was circulated, Ishāk thought his time was come, and proclaimed himself emīr, striking rupees in his own name bearing the legend „Struck at Kābul 1302“, although in fact he never had possession of Kābul, and the coins were minted at Balkh. Sultan Muḥammed Khān, in his translation of the emīr's *Memoirs* (i. 267)

states that he had himself seen a rupee of Ishāk, with the legend *Lā ilāh amīr Muḥammed Ishāk Khān*. He rebukes this as blasphemous although it should have been clear to him that he had not read it correctly. No Mussulman coin, has ever borne such a legend. The correct reading is *Muḥammed Ishāk amīr ghāzī khalad allāh mulkahu al-amīr ibn al-amīr*. Gen. Ghulām Ḥaidar was sent with a strong force from Kābul, and 'Abd Allāh Khān coöperated from Balkh. The united forces met Ishāk's army at Ghaznī-Gak near Tāsh-kurghān. For some time the issue was doubtful, and Ishāk obtained a partial success over 'Abd Allāh Khān's force, many of the fugitives from which reached Kābul before the news of the final victory was received, and spread false rumors of a defeat which were believed for a time even by the emīr himself. Ghulām Ḥaidar's troops had stood firm throughout, and defeated Ishāk who fled and took refuge with the Russians at Kerki. They detained him as a kind of state prisoner at Samarkand. After this 'Abd al-Raḥmān himself visited Turkistān leaving Ḥabīb Allāh as regent at Kābul, and punished all concerned with extreme severity, so much so as to lead Lord Lansdowne the viceroy of India to send him a formal remonstrance, which as 'Abd al-Raḥmān records he was unable to comply with. He also suppressed a rising in Badakhshān.

In December of the same year (1888) he had a narrow escape from assassination. A soldier fired at him while he was reviewing his troops, but missed. 'Abd al-Raḥmān attributes his escape to a charm written by a holy man which he had worn on his arm since childhood.

THE HAZĀRA RISING. The Hazāra tribes of the mountains west of Kābul, of Mongolian descent, Persian in language and Shī'ites by creed have never loved the Afghāns, and began to give trouble about the time of Ishāk's rebellion. In 1891 and 1892 serious fighting took place and the victorious Ghulām Ḥaidar was ordered to advance into Hazāristān from Turkistān. The outbreak was put down and the leaders taken prisoners. Since then the country has been quiet, in accordance with the natural disposition of its sturdy, good-tempered and hardworking people. No such excessive severities as had marked the suppression of the Turkistān revolt seem to have been employed on this occasion.

In dealing with unruly tribes, whether Pathān, Hazāra or Uzbek, 'Abd al-Raḥmān acted according to the traditional Oriental rule. Any means of ensuring submission are considered lawful and proper, and in some cases the utmost severity and cruelty was used. He considered that his people could be governed in no other way, and was thoroughly persuaded that he had Divine Sanction for all his acts. His methods, however, excited violent hatred among the more independent tribes, who saw their leaders killed, their villages destroyed, and whole clans driven from their homes and their pastures, or transplanted wholesale to some distant part of the country. In general, however, where there was no actual rebellion, justice was done, and an amount of peace and order, to which it had long been a stranger, was gradually established throughout the country. 'Abd al-Raḥmān was a sincere but not a bigoted Sunnite. He encouraged Mullās and religious enthusiasts up to a certain point, and

would make use of them to gain his own ends, but he never allowed them to take the lead, and was not under their influence, as his successor is believed to be. In his Memoirs he insists again and again on the folly of fighting and war between Sunnites and Shī‘ites, and he seems to have been on the whole just in his dealings with the Shī‘a Hazāras. Nor does the conquest and conversion of the heathens of Kāfiristān seem to have been accompanied by religious persecution. His remark regarding the feuds between the Persians and Turkomans is characteristic. He says: „The Persians and Turkomans are enemies although they are both Muslims, yet their priests being servants of the Devil instruct them to kill and sell each other Though these two races call themselves Muslims, they treat each other as heathens through ignorance. Thus the unbelievers triumph over the faithful, because the latter are disunited. The fault is not in Islām, it is we who are full of faults“. Great efforts were made by the emīr to improve the condition of his country by the promotion of trade and manufactures. His methods were not always those best calculated to succeed, the heavy transit duties being a severe tax on traffic, but on the whole there can be no doubt that Afghānistān made a great advance in prosperity during his reign.

Military organization received much attention and the manufacture of arms and ammunition was organized under the direction of English experts such as S. Pyne, A. Martin, and others. The main spring of ‘Abd al-Raḥmān’s policy was his determination to preserve the independence of Afghānistān from his powerful European neighbors, and his keen intellect made it clear to him that in order to effect this object it was necessary to remain on good terms with both England and Russia; with England to which he was bound by treaties and through which his relations with the rest of the world were conducted, and with his near northern neighbor Russia. This intention he carried out consistently, and though often displeased at the action of both powers he always succeeded in avoiding a rupture; while clinging tenaciously to everything he believed to be his by right. His character can be best studied in the frank self-revelation of his autobiography, one of the most remarkable and attractive works ever produced by an Oriental monarch.

‘Abd al-Raḥmān suffered for many years from gout, and towards the end of his life this was complicated by the appearance of Bright’s disease. On the 1st Oct. 1901 he died from the immediate effect of a paralytic stroke, after declaring Ḥabīb Allāh his eldest surviving son to be his successor. Ḥabīb Allāh and Naṣr Allāh are the sons of Bībī Gulrēz, a girl of Wakḥān whom he married at Samarqand. Bībī Ḥalīma whom he married afterwards is a member of his own tribe, and her son Muḥammad ‘Omar was at one time thought to be the emīr’s favorite. But whatever his preference, he adhered in this matter to his declared principle, and designated the eldest son as heir to the throne.

Bibliography: S. Wheeler, *The Amir Abdur Rahman* (London, 1895); J. A. Gray, *My residence at the court of the Amir* (ib., 1895); L. White King, *The Barakzai Dynasty of Afghanistan* (in the *Numismatic Chronicle*, 1896); Sultan Muḥammad Khān, *Life of Abdur*

Rahman (London, 1900; vol. 1 is a translation of ‘Abd al-Raḥmān’s autobiography); T. Holdich, *The Indian Borderland* (ib., 1901); K. Daly, *Eight years among the Afghans* (1905); A. Hamilton, *Afghanistan* (London, 1906).

(M. LONGWORTH DAMES.)

‘ABD AL-RASHĪD B. ‘ABD AL-GHAFŪR AL-ḤUSAINI AL-MADANĪ AL-TATTAWĪ, a Persian lexicographer, born in Tatta, but a Saiyid by descent; died after 1069 (1658). His principal work is a Persian dictionary, usually called *Farhang-i Rashīdī*, which was compiled in 1064 (1683-1684) and published in 1875 in the *Bibliotheca Indica*. Splieth revised the preface (*Muḥaddama*): *Grammaticae persicae praecepta ac regulae* (Halle, 1846). ‘Abd al-Rashīd dedicated an Arabic-Persian dictionary, *Muntakhab al-lughāt* (1046 = 1636-1637), to the Shāh-djāhān (editions: Calcutta 1808, 1816, 1836; Lucknow 1835, 1869; Bombay, 1279 = 1862-1863).

Bibliography: Blochmann, in the *Journ. of the Roy. As. Soc.*, Bengal, xxxvii. 20 et seq.; Rieu, *Cat. of Pers. MSS.*, pp. 501, 510; Pertsch, *Verz. d. pers. Handschr. Kgl. Bibl. Berl.*, Nos. 198—200. (M. TH. HOUTSMA.)

‘ABD AL-RAZZĀK KAMĀL AL-DĪN B. ABU ‘L-GHANĀ’IM AL-KĀSHĀNĪ (or KĀSHĀNĪ or KĀSHĪ or KĀSĀNĪ), celebrated Sūfī author, died, according to Ḥādjdjī Khalīfa (ed. Flügel, iv. 427), in 730 (1329). Ḥādjdjī Khalīfa, however, confusing him with the historian of the same name, the author of the *Maṭla‘ al-sādain*, says in another place (ii. 175) that he died in 887 (1482) and, besides, gives his name as Kamāl al-Dīn Abu‘l-Ghanā’im ‘Abd al-Razzāk b. Djamāl al-Dīn al-Kāshī al-Samarqandī. Little is known of ‘Abd al-Razzāk’s life; according to Djāmī (*Nafahāt al-uns*, quoted by St. Guyard), he was a pupil of Nūr al-Dīn ‘Abd al-Ṣamad and a contemporary of Rukn al-Dīn ‘Alā’ al-Dawla, with whom he carried on a somewhat acrimonious controversy, and who died in 736 (1336). The immediate cause of this correspondence was a conversation which ‘Abd al-Razzāk had with a certain emīr Iqbāl Sistānī, a pupil of ‘Alā’ al-Dawla’s, on the road to Sulṭāniya on the vexed question of the orthodoxy of Ibn ‘Arabi. Djāmī then gives a long letter which ‘Abd al-Razzāk wrote to ‘Alā’ al-Dawla on this question, in which he says that he has just read ‘Alā’ al-Dawla’s book, the *‘Urwa*. As this work was written in 721 (1321), the date 730 (1329) given as that of his death must be assumed as the correct one. We have then to place ‘Abd al-Razzāk in the Djibāl province (Kāshān) under the Ilkhāns of Persia, and especially in the reign of Abū Sa‘īd (716—736 = 1316—1335).

He was the author of a large number of works, several of which have been published. So far back as 1828, Tholuck used his *Laṭā‘if al-‘ilām* in *Die speculative Trinitätslehre des späteren Orients* (pp. 13—22, 28 et seq.) and translated some passages, but without knowledge of the author. In 1845 Sprenger published at Calcutta the first half of his *Iṣṭilāḥāt al-ṣūfiya*, or *Dictionary of the technical terms of the Sufies*. An analysis of the second part had been given by Hammer-Purgstall, in the *Fahrbücher der Literatur* (lxxxii. 68 et seq.). This book also was used by Tholuck, and cited under the author’s name (*loc. cit.* pp. 7, 11, 18, 26, 73). It is of special interest because in the preface he states that it

was written after he had finished his commentary on the *Manāzil al-sā’irīn* of al-Harawī in order to explain the Šūfī technical terms which occur but are inadequately explained in that work, and also in his commentary on the *Fuṣūṣ al-ḥikam* of Ibn ‘Arabī (Cairo, 1309) and in his *Ta’wīlāt al-Ḳor’ān*. According to Ḥādījī Khalifa (ii, 175) the *Ta’wīlāt* of ‘Abd al-Razzāk extend to Sūra xxxviii only, yet Berlin MS. N^o. 872 covers the entire Ḳor’ān, but apparently in abstract. *Risāla fi’l-ḳaḍā’ wa’l-ḳadar*, treatise on predestination and free will, first translated into French, (*Journ. As.*, 1873; revised edition 1875), then the text published by St. Guyard (1879); it will be dealt with in detail below. The treatise seems to have excited attention, for Ḥādījī Khalifa (iii, 429) gives three answers to it by Ibn Kamāl Pasha Taṣḥkībri Zāde and Bālī Khalifa Šūfiyahwī. A commentary on the *Tā’iyya* poem of Ibn al-Fārīd (Cairo, 1310). His works as yet unpublished are: *Risālat al-Sarmadiyya*, on the idea of an eternal Being; *Risālat al-Kumailiyya*, on the traditional answer by ‘Alī to the question of Kumail b. Ziyād *fi’l-ḥaḳīqa* (comp. the Berlin MS. N^o. 3462; Ḥādījī Khalifa iv, 38; *Journ. As.* 14, 83); a commentary on the *Mawāḳī’ al-nuḳjūm* of Ibn Arabī and *Tadhkirat al-ṣāḥibiyya*. Ḥādījī Khalifa (v, 587) adds *Miṣbāḥ al-hidāya*. For MSS. reference will suffice to Brockelmann, *Gesch. d. arab. Litter.*, ii, 203, 204 *et seq.*, 545), the Gotha cat. N^o. 76, 2, and Palmer’s *Trinity College cat.* p. 116.

It will already be tolerably clear what ‘Abd al-Razzāk’s interests and positions were. He was a Šūfī of the school of Ibn ‘Arabī, the great theosophist of the Western Arabic type, though with touches of independence, and he gave much labor to defence and exposition of his master. In the three great divisions of Muslim theologians, the upholders of tradition (*naḳl*), of reason (*‘aql*), and of the unveiling of the mystic (*kaṣḥf*), he took his place with the third. It may be significant that his name never indicates to what legal school he adhered. Like many mystics, he may have regarded such matters as beneath notice, or he may, like Ibn ‘Arabī, have been a belated Zāhirite in law, as he was evidently a Bāṭinite in theology. The last is plain through the title itself of his exposition of the Ḳor’ān, *ta’wīl*, not *tafsīr*, and is shown in detail in his *Iṣṭilāḥāt* and his treatise on *ḳadar*. In the last we have the normal combination of the Aristotelian universe, the Neo-Platonic metaphysics and theology and the Ḳor’ānic mythology of Muḥammed. These all appear, too, in Ibn ‘Arabī, but perhaps ‘Abd al-Razzāk is more anxious to keep the last element prominent, and to proclaim thus his essential orthodoxy. Certainly, he strives to avoid the absolute merging of the individual, and the consequent fatalism of Ibn ‘Arabī and to lay a possible basis for individual responsibility, for freedom and rewards and punishments hereafter. His method in this is as follows. In order to bring out clearly the forces leading to any event and the close interweaving of all causes and effects to make up the great organism of the universe, he begins with a description of the universe on the Šūfī scheme. It is the Neo-Platonic chain. Above is God, the One, the Alone; from him proceeds, by a dynamic emanation, the Universal Reason (*al-‘aql al-awwal*), called also the Primary or

Universal Spirit (*al-rūḥ al-awwal*) and the Highest Knowledge (*al-‘ilm al-‘alā*). This is a spiritual substance and the first of the properties which the divine essence implies. From it two other substances are produced, one spiritual (*rūḥāniyya*) which is the substance of the world of the Universal Reason, considered as apart from God and inhabited by particular intelligences, somewhat as fractions of the Universal Reason, which are the angels of revealed religion; the other is psychical, being the Universal Soul (*nafs*). Finally come the material elements with their natural forces and laws. In the Universal Reason are the types of all things, as universals, and this Reason, with its types, is known directly by God. God’s omnipotence (*ḳāhiriyya*) is manifested through these angels or Intelligences, and their world is therefore called the World of Power (*‘ālam al-ḳudra*). But they also, in their perfection, repair the imperfections of other beings. Their world again, therefore, is called the World of Repairing (*‘ālam al-djābarūt*). Some, however, take the other sense of the root *djābar* and render it, the World of Constraint, because they constrain other beings towards perfection. This world is also called the Mother of the Book (*umm al-kitāb*; Ḳor’ān, xiii, 39, xliii, 3), from it comes all knowledge of divine mysteries, it is above all fetters of time and change. The world of the Universal Soul, on the other hand, called the World of Ruling (*‘ālam al-malakūt*), is a step nearer the particular, material world. The types which exist in the Universal Reason become in it general conceptions, and these are further specialized, determined, limited, brought near to what we know, by being engraved on the individual reasonable souls, which are the souls of the heavenly bodies, corresponding to the angelic Intelligences, the fractions of the Universal Reason. This world, from its likeness to the human imagination, is called the Imagination of the World (*ḳhayāl al-‘ālam*) and the Nearer Heaven (*al-samā’ al-dunyā*). From it issue all beings in order to appear in the World of Sense (*‘ālam al-ṣḥāḥāda*), it moves and directs everything, measuring out matter and assigning causes. The heavenly bodies, then, have reasonable souls just like our own, these are the imaginative faculties of the particular reasonable souls, into which the Universal Soul divides. On their changes all change in this world below depends (comp. al-Ghazzālī’s scheme, in *Journ. of Amer. Orient. Soc.*, xx, 116 *et seq.*).

Further, this constitution of the universe corresponds to man’s body, macrocosm to microcosm. Just as the brain is the seat of man’s ruling spirit, so the Universal Spirit or Reason is seated in the throne (*‘arṣḥ*) above the sphere of the fixed stars. The fourth heaven, the sphere of the sun, which vivifies all, is the seat of the Universal Soul, in man this is the heart, wherein is his particular, reasonable soul. So the fourth sphere is like the breast, and the sun like the physical heart. The individual soul of the sun corresponds to the animal spirit in the heart, which is the source of human life.

Next, as to the place of predestination in this scheme, for that there are three words, *ḳaḍā’*, *ḳadar* and *‘ināya*. *Ḳaḍā’* means the existence of the universal types of all things in the world of the Universal Reason. *Ḳadar* is the arrival in the world of the Universal Soul of the types of

existing things, after being individualized in order to be adapted to matter, these are joined to their causes, produced by them, and appear at their fixed times. ‘*Ināya* is, broadly, Providence and covers both of the above, just as they contain everything that is actual. It is the divine knowledge, embracing everything as it is, universally and absolutely. It is not in any place, for God’s knowledge, in His essence, is nothing else than the presence of His essence before His essence, which is essentially one and goes with all the qualities which inhere in Him. Further, while the essence (*ḥaḳīqa*) of *ḥaḍā* is part of the ‘*ināya* of God, its entelechy (*kamāl*) is in the world of the Universal Reason. The Universal Soul is sometimes called the Preserved Tablet (*al-lawḥ al-maḥfūz*), for on it are preserved unalterable all the general conceptions which are on their way to the individual heavenly souls.

It is the world, then, of *ḥadar*, of the Soul, which sets everything in motion. This is by the yearning of the reasonable souls of the heavenly bodies towards their spiritual source, the Universal Reason. They try to assimilate themselves to this, to universalize themselves. Step by step, they mount up, and with each advance they receive a new outpouring from that source, drawing them on further. With each movement, there flows from them an influence upon matter according as it is adapted to receive it, and thus there is a series of changes in the material world, corresponding to those in the world of the Soul. These changes may be either absolute, of creation and destruction, or, between those extremes, simply of condition. The duration of existence constitutes the Ḳorānic *adḡal*, and all these are fixed by *ḥadar*.

Finally, this exegesis of Ḳor’ān, liii. 1—6 will show how ‘Abd al-Razzāk applied Scripture. „By the Mount and by a Book Inscribed in a Parchment Outspread, and by the Frequented House, and by the Raised Roof, and by the Flowing Sea!” The Frequented House is the Spirit of the fourth sphere, that of the sun. Therefore Jesus, the Spirit of God, has been placed there, whose miracle is the raising of the dead. The Mount is the ‘*arsh*, the seat of the Universal Reason. The Book Inscribed is *ḥaḍā*, which is in that Reason: and the Parchment Outspread is the Reason itself. The Raised Roof is the nearest heaven, where are the individual celestial souls; it is mentioned immediately after the Frequented House, because from this heaven the forms descend on the earth, and from the Frequented House comes the breath of the Spirit, by the combination of which the creation of animated beings is achieved. The Flowing Sea is the sea of primary matter which spreads everywhere and is filled with forms.

How, then, is such a scheme related to predestination and free will? It is highly complicated, consisting of a remote first cause and an infinity of intermingling and crossing, nearer, secondary causes. It is possible to look at these last only, and so to assign absolute creative and deciding power to our own wills. Or to look only at the first cause and become fatalists. We must preserve the balance and hold by both. The complete cause of anything into which human will can enter must have as an element in it, among so many others, free will. It sets all the others in movement Under this conception, though never

clearly stated, is evidently implied that man has in him an element of the divine deciding power. If there is freedom in the divine nature, there must be also in its emanations. For Ibn ‘Arabī the oneness of the divine nature over against the creation had overcome everything. ‘Abd al-Razzāk lays stress on the multitudinous interweaving causes of the world, its constantly developing processes, to show that in life, purpose and will there must be multiplicity. The divine is spread down through the sub-lunar things, it does not simply rule from above. Again, amongst the many causes working in the world and upon men are the restraints and influences of religion, the promises and threatenings of the prophets. These we should permit to have their effects upon us as parts of the whole scheme, the process of training under which we are. But, again, why should training be necessary? Why are there good and bad? Here, again, is an implication, once pretty clearly expressed. Matter is of very differing nature, grosser and finer. It can receive only a corresponding soul, therefore souls also vary. Character and disposition is a combination of both, and it is for the soul to overcome its material body and itself rise. This evidently is the fundamental thought, but ‘Abd al-Razzāk does not give much space to it. Rather, he uses the old theological catch. This must be the best possible creation, otherwise God would have created a better. Further, if all things were equal, there could be neither order nor organization. This would also be hard on those less perfect things thus ruled out of existence. All things should have a chance; it is for them to use it. God knows their differences and will allow for them. The most and the greatest sins are from ignorance, and God will so treat them. In the life to come the same thing is to go on. Some will attain felicity, others, because they might have done better, must undergo purification by punishment, but that will not be eternal. Here, perhaps, ‘Abd al-Razzāk is most unsatisfactory. He passes over into the normal Muslim conception although it is not at all clear that his system can permit individuality apart from matter. Freed souls, we should expect, would either return into the unity, or else be sent forth again to another material life. Like so many in Muslim theology and philosophy, this tractate was adapted to an audience, and was not perfectly ingenuous. Yet behind its caution of statement the real system is tolerably plain. It is nearer orthodoxy than that of Ibn ‘Arabī, but not as near as this eschatology would suggest.

Bibliography: St. Guyard, in *Journ. As.*, 7th ser., i. 125 *et seq.*, which is the main source; Brockelmann, *Gesch. d. arab. Litter.*, ii. 203—204, who made of him two different persons. (MACDONALD.)

‘ABD AL-RAZZĀK KAMĀL AL-DĪN B. ISHĀK AL-SAMARĀNDĪ, a Persian historian, author of the well-known *Maṭla‘ al-sādain wa-maḍjma‘ al-baḥrain*, born at Herāt in 816 (1413), where he died in 887 (1482). His father was ḳāḍī and Imām at the court of Sultan Shāhruḳh [q. v.]. In 845 (1441) ‘Abd al-Razzāk went to India as an ambassador (returned in 848 = 1444), and in 850 (1446) to Gilān; he died in the reign of the sultan Ḥusain Baīḳarā [q. v.] as governor of the Khānḳāh of Shāhruḳh. His work depicts, with a

brief mention of the birth (704 = 1304-1305) and accession (716 = 1316-1317) of the *Ilkhān* Abū Sa‘īd [q. v.], the events of the years 717-875 (1317-1471), in chronological order, in two volumes (vol. I up to the death of Timur in 807 = 1404-1405); up to the year 830 (1426-1427) use is principally made of the *Zubdat al-tawārīkh* of Ḥāfiẓ-i Abrū [q. v.], which is at times quoted literally. Some portions of this work are known to us only through ‘Abd al-Razzāk; from the same work (the original text appears to be preserved in only one MS., Bodl. Elliot 422, not recognized by Ethé, *Catalogue*, p. 90) the famous account of the embassy to China in 823-825 (1420-1422) is also taken. For the periods from 830 to 875 (1426-1471) ‘Abd al-Razzāk’s work is one of the most important original sources of information. We do not yet possess a complete edition of the *Maṭla‘ al-sā‘dain*; MSS. are to be found in nearly all the larger European collections but they are now rare in the East. E. Quatremère gives extracts in the *Notices et extraits des manuscrits*, xiv. part 1. As also H. M. Elliot in his *History of India*, iv. 89-126, and others.

Bibliography: Elliot, *loc. cit.*, pp. 92 et seq. (W. BARTHOLD.)

‘ABD AL-SALĀM B. MASHISH AL-ḤASANĪ, a celebrated Moroccan Saint; was murdered about the year 625 (1227-1228). He appeared to be a paragon of Sūfism in Northern Africa. He was a disciple of Abū Madyān Shā‘aib [q. v.] and the master of Abū’l-Ḥasan ‘Alī al-Shādhilī, who has given his name to one of the largest Mussulman confraternities. Little is known of his life, which is for the greater part legendary: he seems to have had as a rival Muḥammed b. Abī Ṭuāḍjin, who was the religious head of the Moroccan Katāma, as he himself was of the Banū ‘Arūs. Muḥammed, however, had him assassinated or murdered him himself, and he was buried on Djabal ‘Alam amongst the Banū ‘Arūs. There are numberless pilgrimages to his shrine; the Moroccans maintain that all the trees on the mountain lean towards him. It has, however, been impossible for any European to visit Djabal ‘Alam, because of the extreme fanaticism of the inhabitants: it is one of the least accessible parts of Morocco. The reverence for the memory of ‘Abd al-Salām and the prestige which surrounded his descendants was greater than one could imagine in the whole district. He was one of the most revered Sūfis in the entire Mussulman world, and figures in a number of mystic *chaines*. Legend has naturally embellished his biography with a great number of miraculous events: at his birth swarms of bees from every point of the horizon settled upon him; ‘Abd al-Kādir al-Gilānī, another celebrated Sūfi of the East, who lived more than a hundred years before him, did him homage. His death is also surrounded with miraculous episodes: there were extraordinary signs in the heavens and on earth. His shrine is still a place of many miracles. Every year after the feast of the *Mawlid* (the birth of the Prophet), the inhabitants of Eshshawn (Sheshuan), a small town not far from Tetouan, arrange a great pilgrimage which attracts enormous crowds. The people of the tribe of al-Akhmās (Lekhmās), have the privilege of coming every year as pilgrims to the shrine of the Saint and of driving the ‘Alamiyūn Sherifs away from it: none of the latter can be there at that time without running

the risk of being molested. These ‘Alamiyūn Sherifs are very rich, as the revenues from the sanctuary are considerable. Further, as these Sherifs are descendants of Idrīs, they inherit a part of the revenue from the great Zāwiya of Mulāi Idrīs al-Saghīr at Fez; they send a delegation there every year, which settles there for a month and collects one twelfth of the annual revenue of the Zāwiya.

Bibliography: Aḥmed al-Salāwī, *Kitāb al-istikṣā‘*, i. 240; Rinn, *Marabouts et Khouan*, pp. 218-219; de la Martinière et Lacroix, *Documents sur le N. O. africain*, i. 368; Mouliéras, *Maroc inconnu*, ii. 159-178; Basset, *Nédromah et les Traras*, p. 69. (E. DOUÏTÉ.)

‘ABD AL-WĀD, an ancestor of the kings of Central Maghrib (Tlemcen) [see ‘ABDALWĀDIDES].

The following is the genealogy of ‘Abd al-Wād as given by Yahyā b. Khaldūn: “The origin of this name goes back to ‘Abd al-Wādī, so called from the ascetic life led by the ancestor of the ‘Abdalwādides. — He was a son of Shadjih . . . b. Muḍar b. Nizār b. Ma‘add b. ‘Adnān, according to the opinion given to us by Ibn Abī’l-Faiyād and other authors“. Notwithstanding the slight value of this genealogy, it still shows that ‘Abd al-Wād lived before Islām. This fact is confirmed by (‘Abd al-Rahmān) Ibn Khaldūn, according to whom, part of the Banū ‘Abd al-Wād inhabited Awrās from very ancient times and were there at the moment of the first Mussulman invasion.

In the absence of documentary evidence it is impossible to fix the epoch or the country in which ‘Abd al-Wād lived. As to the name ‘Abd al-Wād, it is apparently a corruption of the regular ‘Abd al-Wādī, and not, as de Slane thought, a change from the Arabic ‘Abd al-Wāhid in consequence of Berber influence (comp. A. Bel, *Hist. des Beni ‘Abd el-Wād, rois de Tlemcen*, Algiers, 1904, introd., p. ix).

‘Abd al-Wād gave his name first to a portion of a tribe, which was, according to all Mussulman authors, a part of the great Berber tribe of the Zanāta (Zenetes). The name of Banū ‘Abd al-Wād was afterwards extended to twelve other parts of the same tribe.

Bibliography: Muḥammed al-Tanasī, *al-Durr wa’l-ikyān fī sharaf Banī Zaiyān* (MS. No. 4, of the Madrasa of Tlemcen), i. 3; Barges, *Hist. des Beni Zeiyān, rois de Tlemcen* (Paris, 1852), introd., p. xxxiii; Ibn Khaldūn, *Ibar* (*Hist. des Berb.*), ii. 85, 100; Abū Zakariyā’ Yahyā b. Khaldūn, *Bughyat al-rūwād* (ed. and trans. into French by A. Bel, under the title, *Hist. des Beni ‘Abd al-Wād, rois de Tlemcen*, i. introd. pp. viii-ix, trans. p. 124, text p. 90). (A. BEL.)

‘ABDALWĀDIDES (BANŪ ‘ABD AL-WĀD). This name was at first given to a part of the great Berber tribe of the Zanāta and was afterwards extended to many other portions of the same tribe.

The dynasty of the kings of Central Maghrib, who took Tlemcen as their capital and whose kingdom lasted from 637 to 962 (1239-1554) was of the Banū ‘Abd al-Wād family.

During this period of 315 years, twenty-seven kings of this family (of whom two reigned together) ascended the throne of Tlemcen. These kings are also often called Banū Zaiyān, because one of their ancestors, the father of the first independent

king of Tlemcen was called Zaiyān. The two names Banū ‘Abd al-Wād (‘Abdalwādides) and Banū Zaiyān (Zaiyānides) may be used indifferently for all the kings of this dynasty, although sometimes it was thought, but wrongly, that only the first five of the kings should come under the name of Banū ‘Abd al-Wād (637—737 = 1239—1336) and all the others under that of Banū Zaiyān.

Almost all the Mussulman historians have ascribed a noble genealogy to the ‘Abdalwādides, without, however, being able to establish the fact decisively. Abū Ḥammū’s historiographer, after having asserted the nobility of the family, adds that he has done so only on the verbal testimony which has been given him; he says that in default of exact and duly established knowledge one must on this point agree with the generally admitted opinion.

The ‘Abdalwādides belonged to the Berbers who were settled in Maghrib long before Islām; they were not of the nobility. Ibn Khaldūn and Yaḡmurāsan, the first king of Tlemcen who spoke Berber, did not hesitate to express doubts about the nobility of the ‘Abdalwādides, or to make reservations on the subject which say more to us than all the assertions of paid chroniclers. Besides these, more recent chronicles, written after the fall of the kingdom of Tlemcen, such as *al-Durra al-saniya* (*Recueil des actes du Congrès des Orientalistes*, 14th session, Algiers, 1905) deny their title to nobility.

The attainment of kingly power by the members of a family of a portion of the Banū ‘Abd al-Wād in 637 (1239) brought this Berber tribe, the name of which without this would hardly have been known, into notice; for nothing certain is known of the history of the ‘Abdalwādides before the founding of the kingdom of Tlemcen. In fact we have only the fantastic accounts of the Mussulman chroniclers who were contemporary with the kings of Tlemcen, and who sought to aggrandize the lustre of the tribe and the part it had played in the general history of the Maghrib after the introduction of Islām. It was at the beginning of the 13th century of the Christian era that the ‘Abdalwādides really took part in the political history of Northern Africa. Their capital, Tlemcen, became an important city full of mosques, schools and magnificent palaces. The monuments and ruins which are still found at Tlemcen have preserved the memory of this ancient splendor for us. The list of works relating to the ‘Abdalwādides is enough to show how much everything that has reference to Tlemcen and its kings has been studied. Apart from certain details which still remain obscure, the political history of Tlemcen and the history of its civilization at the period of the ‘Abdalwādide kings are now well established in the main, thanks to the Arab chronicles, inscriptions and archeology; but numismatics future archeological and epigraphical discoveries will perhaps throw some more light on and bring new knowledge of the history of the kings of Central Maghrib. It may, however, be said that few of the Berber dynasties have been the object of so many researches and scientific works as that of the Banū ‘Abd al-Wād.

Bibliography: In addition to the bibliography of the article ‘ABD AL-WĀD, Brosse-lard, *Mémoire épigraphique et historique sur les tom-*

beaux des émirs Beni Zeiyan (*Journ. As.*, 1876, reprinted); Bargès, *Complément à l’hist. des Beni Zeiyan, rois de Tlemcen* (Paris, 1887); idem, *Tlemcen, ancienne capitale du royaume de ce nom* (Paris, 1859); Dozy, in *Journ. As.*, 4th series, iii; W. et G. Marçais, *Les monuments arabes de Tlemcen* (Paris, 1903); A. Bel, *Hist. des Beni ‘Abd el-Wād, rois de Tlemcen* (Algiers, 1904), i. p. ix. (A. BEL.)

‘ABD AL-WAHHĀB. [See MUḤAMMED ‘ABD AL-WAHHĀB and WAHHĀBITES.]

‘ABD AL-WAHHĀB B. ‘ABD AL-RAḤMĀN B. ROSTEM, second Imām of the Abāḍite dynasty of the Rostemides of Tāhert. He succeeded his father in 168 (784-785) and died in 208 (823-824).

At the time of his accession the town of Tāhert, founded by ‘Abd al-Raḥmān, had already greatly developed. The great merchants of Ifriḳiya, of the Maghrib and even of Egypt and the East, who were sure of finding justice and safety in this town, had brought their wealth there. ‘Abd al-Wahhāb himself, before he attained to power, had devoted himself to commerce and had acquired a considerable private fortune.

This influx of people who were strangers one to the other and the preponderate part that certain personages, who relied upon the powerful chiefs of nomad tribes, longed to take in the town soon caused divisions in Tāhert. A group of ambitious men, led by Yazīd b. Fendin, with whom a certain Shu‘aib b. al-Ma‘rūf associated himself later, contested the right of ‘Abd al-Wahhāb’s Imāmate and claimed that he could not govern without the assistance of an assembly of the leading men of the town.

These dissidents took the name of Nukkar. ‘Abd al-Wahhāb was obliged to subdue them by force of arms; but his victory never completely re-established harmony. He himself only escaped by his vigilance and energy from being assassinated and even then saw his son fall, stabbed by the dissidents. He had also to repress a rising of the Wāsilite Berber tribes, the Howāra and the Lowāṭa. When he had restored peace to his kingdom, he went to Djebel Dammār and to Djebel Nefūsa where he spent many years.

It was whilst he resided there that the Howāra and the Nefūsa took possession of Tripoli. But the town was retaken by Abū l-‘Abbās ‘Abd Allāh b. Ibrāhīm b. al-Aghlab. ‘Abd al-Wahhāb besieged him there in 196 (811). During the siege Ibrāhīm b. al-Aghlab died; his son Abū l-‘Abbās, wishing to leave Tripoli, concluded a treaty with ‘Abd al-Wahhāb. The city and the sea were retained by the ‘Abbāsides and the country by the Abāḍite prince.

Abāḍite chroniclers add that the Imām sent Ḳaṭan b. Salma to lay siege to Gabes. The outlying tribes, the Maṭmāta, Zanzāfa, Zuwāgha and others as well as the island of Djerba were under his authority.

‘Abd al-Wahhāb appointed governors at Sort and in the country of Ḳaṣṭīlia. At the request of his subjects, he chose as commander of the Nefūsa the son of Abū l-Khaṭṭāb, the first Imām of the Abāḍites, called al-Samāh, who was his vizier. He performed his duty with distinction and loyalty; but his son Khalf later caused the Imām and his successor Aṣḻah serious trouble.

Bibliography: Abū Zakariyā’ al-Wargalānī, *al-Sira* (*Chronique d’Abou Zakariyā*, trans. Mas-

queray, Paris-Algiers, 1878), pp. 47 *et seq.*; al-Dardjini, *Kitāb al-ṭabaḳāt*; al-Barrādī, *Kitāb al-djawāhir*; al-Shammākhī, *Kitāb al-siyar*; Ibn Ṣaghir (Bull. de Corresp. Afric., 1885, pp. 30 *et seq.*). (A. DE MOTYLINSKI.)

'ABD AL-WAHHĀB (TĀD) AL-DĪN AL-MALIK AL-MANŠŪR B. AL-MALIK AL-MUḌJĀHID SHAMS AL-DĪN 'ALĪ, of the family of the Ṭāhiri-des [q. v.], ruled in Yemen after the death of his father Zabīd in 883 (1478) till 894 (1488).

Bibliography: Johannsen, *Historia Jemenae*, pp. 214—229.

'ABD AL-WĀHĪD B. 'ALĪ AL-TAMĪMĪ AL-MARRĀKUSHĪ ABŪ MUḤAMMED, surnamed Muḥyi'l-Dīn, was born in Morocco in 581 (1185), and subsequently sojourned in Spain and Egypt. The date and place of his death are unknown. In 621 (1224) he wrote a history of the Almohades entitled: *al-Mu'djīb fī talkhīṣ akhbār al-Maghrib* (edited by Dozy; transl. into French by Fagnan). Comp. Brockelmann, *Gesch. d. arab. Litter.*, i. 322.

'ABD AL-WĀHĪD AL-RASHĪD, ninth Almohade emperor, son of and successor to Abū'l-'Alā Idrīs (al-Ma'mūn). His mother, Ḥabāb, who was a Christian captive, helped by her cleverness in having the young prince, then only fourteen years old, proclaimed emperor.

The death of al-Ma'mūn took place suddenly on the last day of 629 (17th Oct. 1232) according to the author of the *Ḳarṭās*, or at the beginning of 630 according to Ibn Khaldūn, when he had just raised the siege of Ceuta — where his brother Abū Mūsā had stirred up a revolt against him — and was marching on Marrākush, which had fallen into the hands of Yahyā b. al-Nāṣir, one of the pretenders to the throne. 'Abd al-Wāhīd, who was with his father, was immediately proclaimed his successor by the army and partisans who accompanied him, and marched quickly upon Marrākush, taking care to conceal the fact of his father's death. After having beaten the pretender Yahyā b. al-Nāṣir, who had advanced to meet him, he entered the city without meeting with much resistance and was immediately solemnly proclaimed emperor under the name of al-Rashīd.

When he attained the power the Almohade empire was fast going to pieces. After the death of al-Nāṣir, who was the last striking figure in the Almohade empire, or, rather, after the famous defeat of Las Navas de Tolosa, the hour had struck for the decadence of the Almohade dynasty. The sovereigns allowed themselves to be guided by their ministers, often unconsciously; the many members of 'Abd al-Mu'min's family all longed to cut for themselves an independent fief or a kingdom out of the empire. The fights against the Banū Ghāniya had in Ifrikiya enabled the descendant of the famous Shaikh Abū Ḥafṣ 'Omar to become independent and to found the Ḥafside kingdom of Tunis. The Almohade possessions in Spain had passed little by little into the hands of the Christians and, above all, into those of Ibn Hūd.

One of al-Ma'mūn's brothers, as has been said, occupied Ceuta, one of his nephews contended for Marrākush, his capital; the Berber and Arab tribes were everywhere restless, taking the part sometimes of one sometimes of another of the pretenders and adventurers.

Al-Ma'mūn had rejected the greater part of the religious precepts of the Mahdī Ibn Tūmart, which

formed the very foundation of the Almohade empire (comp. Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xli. 30 *et seq.*; A. Bel, *Les Benou Ghāniya*, Paris, 1903; *Le livre d'Ibn Tūmert*, edited by Luciani, with a preface by Goldziher, Algiers, 1903); he had publicly made concessions to the Christians, which scandalized his subjects; he had gone so far as to build them a church at Marrākush with permission to ring bells in it. This policy had alienated a great number of his partisans among the Mussulmans.

Al-Rashīd — or rather his advisers — saw that in order to bring the dissidents over it would be necessary to make a change of policy; he re-established the institutions of the Mahdī, which did some good. Nevertheless the *Khulṭ* Arabs and many Berber parties of the *Ḥaskūra* sent for Yahyā b. al-Nāṣir, the pretender to the throne who was first cousin to al-Rashīd, and besieged Marrākush, of which they took possession. Al-Rashīd, who had gone to make war in the South-East, near Sidjilmāsa, returned and recaptured his capital (633 = 1235-1236). After this initial success he went to take possession of Fez, where the head of his opponent Yahyā was brought to him by some Arabs who had assassinated him.

In 635 (1237) the people of Seville, having repudiated the sovereignty of Ibn Hūd, tendered their submission to al-Rashīd, as also happened at Ceuta.

Being continuously occupied with the defence of his capital and throne and with the pacification of farther Maghrib, al-Rashīd was unable to hinder Yaghmurāsān b. Zaiyān from proclaiming himself independent at Tlemcen and founding the 'Abdalwadīde kingdom of Central Maghrib there. In spite of his efforts al-Rashīd did not succeed in stopping the powerful Banū Marīn, parties of the Zanāta, who invaded his country and established their influence there by a series of victories won by them against the Almohades. It was the Marīnides who were to become from that time the most formidable enemies of the Almohades. After several years of a cleverly conducted struggle, they succeeded in their turn in wresting farther Maghrib and Spain from the last successors of 'Abd al-Mu'min.

Al-Rashīd died after a reign of ten years on the 10th Djumādā II 640 (5th Dec. 1242), being drowned in a cistern at his palace in Marrākush. He was only twenty-four years of age. Although the chroniclers say nothing on this point, it appears that it was his mother who, in reality, governed the kingdom.

Bibliography: Ibn Abī Zar^c, *al-Ḳarṭās* (ed. Fez), pp. 184 *et seq.*; Ibn Khaldūn, *Ibar* (*Hist. des Berb.*), i. 344 *et seq.*; ii. 237 *et seq.*; al-Zarkashī, *Tārīkh al-dawlatāin* (Tunis, 1289), pp. 19 *et seq.*, 184; trans. Fagnan (Constantine, 1895), pp. 40-41, 269; Ahmed al-Salāwī, *Kitāb al-istīḳṣā* (Cairo, 1304), i. 200 *et seq.* (A. BEL.)

'ABD AL-WĀSĪC DJĀBALĪ B. 'ABD AL-DJĀMĪC, a Persian poet, one of the panegyrists of the Seljuk Sultan Sandjar. A native of the province of Ghardjīstān, he lived at first for some time at Herāt, and then went to Ghazna, where he entered the service of Sultan Bahrām Shāh, son of Mas'ūd, of the dynasty of the Ghaznewides; after four years, when Sultan Sandjar came to Ghazna to support Bahrām Shāh, who was his first cousin on his mother's side, he took advan-

tage of the occasion to address an ode to him. It is said that he died in 555 (1160). His *Diwān* was published at Lahore in 1862.

Bibliography: Dawlat *Shāh*, *Tadhkirat al-shu‘arā* (ed. Browne), pp. 73—76; Muḥammed ‘Awfī, *Lubāb al-albāb* (ed. Browne), ii. 104—110; Riḍā Kūlī Khān, *Madjma‘ al-fuṣṣḥā*, i. 185—192; Hammer-Purgstall, *Gesch. d. schön. Redekünste Persiens*, p. 101; Ethé, in *Grundr. d. iran. Philol.*, ii. 261. (CL. HUART.)

ABDĀL (A.; plur. of *badal*, „substitute“), one of the degrees in the Ṣūfī hierarchical order of saints, who, unknown by the masses (*riḍjāl al-ghaib*), participate by means of their powerful influence in the preservation of the arrangement of the universe. The different accounts in the Ṣūfī literature disagree as to the details about this hierarchy. According to the most generally accepted opinion, the *Abdāl*, forty in number, take the fifth place in the saints’ hierarchy issuing from the great *Kuṭb* [q. v.]. They are preceded after the *Kuṭb* by: 2) both assistants of the latter (*al-imāmān*); 3) the five „stakes“ or „pillars“ (*al-awṭād* or *al-umud* [q. v.]); 4) the seven „incomparable“ (*al-afrād*). After the *Abdāl*, who, as was said above, are the fifth degree, come: 6) the seventy „preferable“ (*al-nuḍjabā‘*); 7) the 300 „chiefs“ (*al-nuḳabā‘*); 8) the „troops“ (*al-aṣṣā‘ib*), 500 in number; 9) the „wise“, or the „lonely“ (*al-ḥukamā‘* or *al-mufradūn*), of an unlimited number; 10) *al-Raḍjābiyyūn*. Each of these ten classes is confined to a special region and a particular sphere of action is assigned to each of them. The lacunae which happen in single classes are filled up by the promotion to that class of a member of the class immediately below it. The *Abdāl* (also called *al-Ruḳabā‘*, „the guardians“) have their residence in Syria. Their merit and intercession bring about the necessary rain, the victory over the enemy, and avert general calamities. Every individual of them is *badal* (sing.); still *badil*, which grammatically corresponds to another plural (*budalā‘*), is a more used designation for a single one.

Bibliography: Flügel, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xx. 38-39 (where the older sources are indicated; Vollers, *ibid.*, xliii. 114 *et seq.* (after Munāwī); Ḥasan al-‘Adawī, *al-Nafaḥāt al-shādḥaliyya*, ii. 99 *et seq.* (where is to be found the most frequently accepted division of the classes); A. von Kremer, *Gesch. d. herrsch. Ideen*, pp. 172 *et seq.*; Bargès, *Vie du célèbre marabout Cidi Abou-Médien* (Paris, 1884), Introduction; Blochet, *Études sur l’ésotérisme musulman*, dans le *Journ. As.*, 1902, i. 529 *et seq.* (I. GOLDZIEHER.)

ABDĀLĪ, the former name of the Afghān tribe now known as Durrānī. This tribe belongs to the Sarbanī branch of the Afghān race, and is believed by the Afghāns to derive its name from Abdāl (commonly called Avdal) b. Tarīn b. Sharkhābūn b. Sarban b. Kais, who received this name from Khwādja Abū Ahmed, an Abdāl or saint of the Čishtiyya order, in whose service he was. The Abdālī as the result of wars with the Ghalzai had abandoned their original lands near Kandahār, and had long been settled near Herāt, but were restored by Nādir Shāh to their old home, and when Ahmed Shāh was crowned king at Kandahār after Nādir Shāh’s death, his tribe served as a nucleus for the new empire. Influenced by a faḳīr named Šābar Shāh he took the royal

title of Durr-i Durrān „pearl of pearls“, and the Abdālī tribe was henceforth known by the name of Durrānī. The two principal clans were the Popalzai and Bārakzai, to the first of which belonged the royal section, the Sadozai. The name Abdālī was commonly used for some time after these events, but gradually fell into disuse, and was replaced by Durrānī. It is seldom heard now. [For further history of the tribe see AFGHĀNS.]

Bibliography: Elphinstone, *Cauld* (London, 1842), ii. 95; *Wāḳi‘āt-i durrānī* (an Urdu trans. of ‘Abd al-Karīm’s *Tārīkh-i Ahmed*, Kānpūr, 1292), pp. 3-4; *Afghanistan* (Lahore, 1876, an English trans. of Muḥammed Haiyāt Khān’s *Haiyāt-i Afghānī*), p. 57; Malcolm, *The history of Persia* (1829), i. 403; Hanway, *Travels* (London, 1762), p. 98; — comp. also B. Dorn, *Hist. of Afghans*, ii. 42.

(M. LONGWORTH DAMES.)

‘ABDĀLĪ (‘Abdelī), plur. ‘ABĀDIL, collective name for the inhabitants of the sultanate of Laḥedj (Laḥdī) in South Arabia [see LAḤEDJ].

AL-‘ABDARĪ (i. e. descendant of ‘Abd al-Dār b. Kuṣaiy b. Kilāb b. Murra, of the great family of the Qoraishites), his real name ABŪ MUḤAMMED MUḤAMMED B. MUḤAMMED B. ‘ALĪ B. AHMED B. SU‘UD (or SA‘UD or MAS‘UD), known chiefly for the description of a journey called *al-Riḥla al-maghribiyya*.

We have no information about this learned traveller; it is only known that he was a native of Valencia and that he was living not far from Mogador, in the Hāḥa tribe, where his family was, when he started for Mecca on the 25th Dhū’l-Ḳa‘da 688 (11 Dec. 1289).

Of his masters are known only those, under whom he studied during his journey, taking advantage of the forced stops of the caravan, and who are therefore mentioned in his *Riḥla*: Sharaf al-Dīn al-Dimyātī (al-Dhahabī, *Tadhkira*, iv. 278; Brockelmann, *Gesch. d. arab. Litt.*, ii. 73), the celebrated traditionist and jurist Ibn Daḳīḳ al-‘Id (Suyūtī, *Ḥusn al-muḥāḍara*, i. 143, Cairo, 1321; Ibn al-Sobki, *Ṭabaḳāt al-shāfi‘iyya*, vi. 2—22, Cairo, 1324), Zain al-Dīn b. al-Munaiyir (Ibn Farḥūn, *al-Dibādī*, p. 205, Fez, 1317; Ahmed Bābā, *Nail al-ibtihādī*, p. 191, Fez, 1317), ‘Abd Allāh b. Ḥārūn and Tāī al-Kurṭubī at Tunis, Abū Zaid ‘Abd al-Rahmān b. al-Asadī at Ḳairawān, Abū’-Ḥasan ‘Alī b. Ahmed al-Ḳarāfi and others. Among his pupils only his son Muḥammed and Abū’-Ḳasim b. Riḍwān are mentioned.

His *Riḥla*, the writing of which was only begun at Tlemcen, is an instructive and useful book not only because of its exactness in topographical information, but more especially for its archeological details and its studies of the customs and full show of the Mussulman scholars of the 7th century of the Hegira.

Looking at things from a lofty standpoint and rarely stopping for geographical details, al-‘Abdarī, who was a master in Arabic, was specially solicitous about the state of Mussulman science, searched out men of letters, whose companionship would interest him, and in consequence lost no opportunity of devoting himself to literary exercise, which was full of lexical eccentricities, alliterations, puns, metaphors, etc. His style, however, changed on leaving Cairo, it became temperate and clear, and to a certain extent it ceased to be declamatory.

The work contains a great many pieces of poetry, of which the principal are: 1) *al-Qaṣida al-Shakrāfiyya* by Abū Muḥammad 'Abd Allāh b. Abī Zakariyā' Yahyā b. 'Alī al-Korashī (d. 8th Rabī' I 466 = 13th Nov. 1073), a poem in honor of the Prophet, which without doubt *Shaiḫ* al-Buṣṭirī imitated in his *Burda*; 2) a *takḥmīs* of the *Munfāridja* or *Umm al-faradī*; 3) an epistle rhyming in *yā*, which al-'Abdarī sent from Kairawān to his son Muḥammad, and in which he gave him good moral precepts; 4) a piece rhyming in *rā*, which al-'Abdarī sent to Sultan Salāh al-Dīn Yūsuf b. Aiyūb, and in which he begged him to free the country of Islām from the yoke of the Christians; 5) a piece of 105 verses, rhyming in *yā*, which resumes with emphasis the *Rihla* etc.

Bibliography: al-'Abdarī, *Rihla*, MS. in the University Library of Algiers, N^o. 2017; Ibn al-Kāḍī, *Djadhwat al-iktibās* (Fez, 1309), p. 179; *Tādī al-'Arūs*, s. v. 'Abdarī; Brockelmann, *Gesch. d. arab. Litter.*, i. 482; Cheronneau, in the *Journal As.*, 5th series, iv. 144 et seq.; Motylinski, *Itinéraires entre Tripoli et l'Égypte*; *El Aiachi, Moulay Ahmed et El-Ourtillani* (Extr. du Bull. de la Soc. de Géogr. d'Alger), Algiers, 1900, p. 4.

MOHAMMED BEN CHENER.

AL-'ABDARĪ MUḤAMMED B. MUḤAMMED B. MUḤAMMED B. AL-HĀDJĪ AL-FĀSĪ AL-KAIRAWĀNĪ AL-TILIMSĀNĪ AL-MAGHRIBĪ AL-MĀLIKĪ ABŪ 'ABD ALLĀH, a theologian, studied in Fez, went to Cairo whilst on a pilgrimage, settled there as a professor and died in Djumādā I 737 (December 1336). He was probably the son of the author of the *Rihla* [comp. preceding article], to which his appellation of Ibn al-Hādjī perhaps refers. That he is not identical with this latter, as Goldziher (in the *Zeitschr. d. Deutsch. Palästinavereins*, xvii. 116 and *Götting. Gelehrt. Anzeig.*, 1899, p. 466) assumes, is shown by the difference of the Kunya, apart from the difference of age. His principal work is the *Kitāb al-madkhal ilā tanmiyat al-a'māl bi-tahsin al-niyāt wa'l-tanbih 'alā ba'd al-bida' wa'l-'awā'id allati ntuḥilat wa-bayān shanā'athā wa-kubḥhā* or more briefly *Madkhal al-shar' al-sharīf 'alā'l-madḥāhib*, in which he attacks the innovations (*bida'*) which had spread amongst the Mussulmans of the East. It is printed in 3 volumes in Alexandria, 1293, and in Cairo, 1320. He further wrote a mystical book on the secrets of the letters of the alphabet, *Shumūs al-anwār wa-kunūs al-asrār*.

Bibliography: Goldziher, *Das Patriarchengrab in Hebron nach al-'Abdarī*, in the *Zeitschr. d. Deutsch. Palästinavereins*, xvii. 115—122; *Fihrist*..... *al-Kutubkhāne al-Khidīwiya*, v. N^o. 346; Brockelmann, *Gesch. d. arab. Litter.*, ii. 83. (BROCKELMANN.)

ĀBDAST (P.), ablution. [See WUDŪ'.]

'ABDĪ (abbreviation of 'Abd al-Rahmān), an Ottoman historian, was brought up as a page (*iḥ oghlān*) at Galata-Serai; he was entrusted by the sultan Muḥammed IV to write the annals of his reign and the sovereign condescended to collaborate with him, drawing some insignificant facts to his notice. He was appointed private secretary (1079 = 1668); in the following year he took the place of 'Abdi Pasha as Nishāndjī (scribe appointed to make out the *tughra* and was promoted to the rank of vizier. He was chosen as Ka'im makām during the campaign of Cehryn (8th Rabī' II 1089 = 30th May 1678). In 1093 (1682) he was

appointed governor of Baṣra and from that moment he stopped writing his annals. He died governor of Candia (1102 = 1690), adored by his subordinates on account of his love for justice. His history (*Tārīkh-i Nishāndjī 'Abd al-Rahmān Pasha*) extends from 1054 (1648) to 1093 (1682).

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index. (CL. HUART.)

ABDJAD (or ABUDJAD), the first of the 8 *voces memorabiles*, with which the Arabs used to designate the letters of their alphabet. These eight words are usually pronounced as follows: 'abdjad hawwaz ḥuṭṭiy kalaman sa'faṣ qarashat thakḥadh ḏaḡagh. The Maghrib Mussulmans arrange the last four words as follows: sa'faḏ qarashat thakḥadh ḡaghagh.

The order of the letters — only the consonants are to be counted — in this series is the same as in Hebrew and Aramaic, and thus, together with the paleographic proofs, confirms the theory that the Arabs have received their alphabet through the Nabateans. The six letters peculiar to Arabic alone have been placed at the end of the series. The above order has, besides these 8 mnemonic words which in themselves are meaningless, been preserved to the present day in the use of the letters as numerals, again analogously to the Hebrew and Aramaic; from 1 to 9 they are used for 1—100 and the remaining nine as hundreds up to 1000.

Side by side with this old order, which takes us back to the origin of the Arabic alphabet, the order as used at the present day was early evolved. It grew out of the idea of putting letters of the same graphic form behind the first letter which occurs under this form, so that, for instance, ت and ث come behind ب etc., only و, ه and ی are placed at the end. The Maghribine alphabet has preserved the order thus obtained to the present day.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص
ض ع غ ف ق س ش ه و ی

In the East Islāmic order adopted by European scholars the original form already so completely unrecognizable is further altered; it is impossible to recognize in it any underlying principle exactly carried out, but it is seen that phonetic considerations have had some influence. Together with these two popular forms of the alphabet, a few scholars have arranged the letters entirely on a phonetic-physiological basis in such a manner that the sounds produced lowest down in the throat, the gutturals, are at the beginning and those produced in the front of the mouth, the labials, at the end. Thus the order given by al-Khalīl in his *Kitāb al-'ain* is as follows:

ع ح ه خ غ ق ك ج ش ص ص س ز ط د ت
ظ ذ ث ر ل ن ف ب م و ا ی

Lekewise are those given by al-Azhārī in the *Tahdhīb* and Ibn Sida in the *Muḥkam*.

The Hebrew-Aramaic origin of the Arabic alphabet is beyond doubt, yet the Arabs, entirely ignorant of the other Semitic languages, and being besides prejudiced in consequence of their profound self-consciousness and pride of descent, have sought for other explanations of the origin of the mnemonics

³*abdjad* etc., handed down to them by tradition. All that they have said about it is, however interesting it may be, to be put down as fabulous. According to some, six kings of Madyan had based the order of the Arabic alphabet on their own names; according to another tradition, the first six words are the names of demons, and finally according to a third, they were the names of the days of the week. Silvestre de Sacy has pointed out that in these traditions only the first six words are used and that, for instance, Friday is not *ṭhakhadh* but *'urūba*; but to assume that Arabic originally had but 22 letters is not, on the grounds of this vague tradition, scientifically admissible (comp. de Sacy, *Grammaire arabe*, 2^d ed., i. § 9). For the rest there have been also amongst the Arabs judicious grammarians, as al-Mubarrad and Sīrāfi, who were not satisfied with the traditional explanation of the ³*abdjad*, but frankly declared that the words must be of foreign origin.

Relying on the properties of the letters as representing numerical values, the mystics early made use of the words ³*abdjad* etc. as incantations and magic charms. To each of the letters ʾ to ʿ there corresponds according to this system

a name of God and certain other powers of nature, and on the basis of this mutual relationship of numeral and letter on the one side, and the symbols corresponding to them on the other, a whole system of practical mysticism has been erected. Thus for instance the introductory formulae of the incantations are added together as numbers letter by letter and the resulting total again brought into relation with the world of the *Ljinn*. An analogy to this use of letters is found in the Jewish practical Cabala of the Middle Ages.

Bibliography: Hughes, *Dict. of Islām*, s. v. *Da'wah*; Lane, *Arab. Engl. Lex.*, s. v. *Abdjad*; *Tādī al-'Arūs*, s. v. *bājd*; *Fihrist* (ed. Flügel), i. 4-5; Cantor, *Vorl. über Gesch. d. Math.* (3^d ed.), i. 709. (WEIL.)

ABEL. [See **HÄBIL.**]

ABEN, ABN, AVEN, pronunciation of the Spanish Arabs for *ibn*, "son". Hence: Avicen(n)a = Ibn Sīnā; Averroes = Ibn Rushd; Avempace = Ibn Bādīdja; Aben Pascualis = Ibn Bashkuwāl; often also by the Spanish-Arabic Jews, as Avencebrol, Avicebron = Ibn Gabirol; Abendana; Abenatar; [see also **ABENCERAGES**]. — The classical form *ibn* also occurs though rarely; comp. Pedro de Alcalá, s. v. *hijo* = *ibn* and *Anales Tolédanos*, ii: Ibnabīámer, a surname of Almanzor [comp. **KUNYA**]. (C. F. SEYBOLD.)

ABEN RAGEL = **IBN ABI RIDJĀL**. [See **ALBOHAZEN**.]

ABENCÉRAGES (also **ABENCERRAGES**), an Arabian noble family, whose name occurs only in the mythical history of the last days of Granada, and who are said to have been treacherously murdered by Boabdil in the Alhambra. The myth no doubt refers to executions under Abū'l-Ḥasan 'Alī (1461—1482); comp. Müller, *Der Islam im Morgen- und Abendland*, ii. 672, 676, who, however, also endeavors (as does Schack, *Poesie und Kunst der Araber in Spanien und Sicilien*, 2^d ed., ii. 135: Ibn al-Sarrādj) to derive the name from Ibn Sarrādj, "the son of the saddler" (as the name of a former vizier), whilst in my opinion only the family of the Banū Sirādj, whose native town was Cordova, and who probably emigrated

to Granada, can be taken into consideration. The pronunciation of the word in Spanish also supports this: Abencer(r)aje (French: Abencérage); comp. in al-Maḳḳārī and in the *Bibliotheca Hispano-Arabica* names such as Sirādj b. Sirādj; Gayangos, *History*, i. 315; ii. 26, 370, 403, 541.

(C. F. SEYBOLD.)

ABESHR, **ABESHE**, capital of Wadai in Central Sudan, 14° north lat. and 21° east long, to the south of the old capital Wara. It was founded in 1850, has from 20000 to 30000 inhabitants. [Comp. **WADAI**, where also will be found a bibliography.]

ABHAR, an ancient town in Persia, between Ḳazwīn and Zandjān fortified by a citadel as early as under the Sāsānides. In the year 24 (645) it was conquered by the Muḥammedans under al-Barā' b. 'Āzīb, the governor of Rai. Though in the Middle Ages it was a fairly important town, it has now sunk to the position of an insignificant place.

Bibliography: Barbier de Meynard, *Diction. géogr., hist. et littér. de la Perse* (Paris, 1861), p. 11; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 221 et seq.

AL-ABHARĪ **ATHĪR AL-DĪN MUFAḌḌAL B. 'OMAR**, a philosophical writer, concerning whose life nothing is known; died in the year 663 (1264; according to Barhebraeus as early as 1262). He was the author of two greatly used and often commented works on scholastic philosophy: 1) *Hidayat al-ḥikma*, in three parts, a. Logic (*al-Manṭiq*); b. Physics (*al-Ṭabī'iyāt*); c. Theology (*al-Ilāhiyāt*). Amongst the commentaries the best known is that of the Indian Mīr Ḥusain al-Maibudī, written in 880 (1475), printed at Calcutta, lithographed at Lucknow (n. d.). — 2) *Kitāb al-isāghūdjī*, an adaptation from the *εἰσαγωγή* of Porphyrius. Of the commentaries that of Shams al-Dīn Aḥmed al-Fanārī (died in 834 = 1430) was printed in 1820 at Constantinople and further glosses to the commentaries of Zakariyā' al-Anṣārī (died in 926 = 1520) by al-Ḥifnāwī (died in 1178 = 1764) were published in Cairo in 1305, 1306, 1310. Besides the above, al-Abharī wrote three small astronomical treatises; comp. Brockelmann, *Gesch. d. arab. Litter.*, i. 464. (BROCKELMANN.)

ABHUR, plur. of *baḥr* [q. v.].

ABĪB is the designation used by the Arabs for the month of *Ḓiphi* which occurs in the calendar of the Egyptians or Copts (*Ta'riḫ al-Ḳibṭ*); comp. also the *Ḥōdesh hā-Abib* of the ancient Hebrews (Exodus, xiii. 4).

(E. MAHLER.)

'ĀBĪD (A.), plur. *'abada* or *'ubbād*, worshiper of God.

'ABĪD B. AL-ABRAṢ, a pre-Islamic poet of the tribe of Asad b. *Khuzaima* (Muḍar). More exact data concerning his life are not known; he was a contemporary of al-Nābigha al-Dhubyānī, and lived, highly esteemed as a poet, a great deal at the court of al-Ḥira. His poems which have been handed down to us are distinguished by their flexibility of language and lively descriptions. Several anecdotes about him are to be found in the *Kitāb al-Aḡḥānī*, which also tells of his violent death at the hands of King al-Mundhir b. Mā' al-Samā'.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, i. 26; Ibn Ḳotaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 143 et seq. (A. HAFNER.)

ABIḲ (A.), a runaway grown up slave.

ABISH, a Salghuride princess, a daughter of Atābeg Sa'd b. Abī Bekr. After the death of Seldjuḡshāh (1264) she was appointed to rule over Fārs by Hūlāgū and married his son Mengū Timūr. She, however, ruled in name only, for the Mongols were the actual masters of the country, and died in Tibrīz in 1287. The dynasty of the Salghurides [q. v.] became extinct with her.

Bibliography: D'Ohsson, *Hist. des Mongols*, iii. 402.

ABIWARD, a town east of Nisā' (Nasā), probably the present Muḥammedābād, and lying to the west of Merw, once belonging to the Persian province of *Khōrāsān*, now to Russian Turkistān. Abiward is mentioned as the see of a Syrian bishopric in the 6th century. For the name (also abbreviated Bāward) comp. Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxiii. 147, and Marquart, *ib.*, xlix. 628.

Bibliography: Barbier de Meynard, *Diction. géogr. hist. et littér. de la Perse* (Paris, 1861), p. 13; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 394; Quatremère, *Hist. des Mongols de la Perse* (Paris, 1836), i. 182 and especially in note 48. — *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xliii. 403, 407. (STRECK.)

AL-ABIWARDĪ MUHAMMED B. AHMED ABU'L-MUẒAFFAR, an Arabian poet and genealogist, of Umayyad descent from the branch of the younger Mu'āwiyā, a descendant of 'Anbasā b. Abī Sufyān, born in Abiward in *Khōrāsān*, or according to al-Sam'ānī in the village of Kūkan in the neighborhood of the latter town, for which reason he is also called al-Kūkanī, died from poison at Iṣpahan in the year 507 (1113; not in 557 = 1161-1162, as in the Bulāk edition of Ibn *Khallikān*). His linguistic and historical-genealogical works, amongst which a history of Abiward and a work on the difference and identity of Arabian tribal names are especially mentioned, have been lost; the latter work, however, was extensively made use of by Muḥammed b. Ṭāhir al-Maḳḍisī b. al-Ḳaisarānī. Of his *Dīwān* only the three most important divisions have each been preserved separately in several manuscripts: *al-Nadjdīyāt*, *al-'Irāqīyāt* (mostly about the caliphs al-Muḳtadī, 467—487 = 1075—1094, al-Mustazhir, 487—512 = 1094—1118, and their viziers) and *al-Wadjdīyāt*. A selection of smaller poems, *Muḳaṭṭa'āt al-Abiwardī al-Umawī*, appeared in Cairo in 1277 (1860-1861).

Bibliography: Ibn *Khallikān* (ed. Wüstenf.), No. 646; Abu 'l-Fidā', *Muḳhtaṣar*, vii. 380; Yāqūt, *Mu'djam*, i. 111; Wüstenfeld, *Die Geschichtsschreiber der Araber*, p. 223; Brockelmann, *Gesch. d. arab. Litter.*, i. 253.

(BROCKELMANN.)

ABKĀRIŪS ISKENDER AḤĀ B. YA'ḲŪB, a born Armenian, who lived in Beyrout and had devoted himself enthusiastically to the study of Arabic poetry. His work *Nihāyat al-arab fī aḥbār al-'Arab* (Marseilles, 1852; a revised edition as *Tazyin nihāyat al-arab*, Beyrout, 1858) was formerly much used also in Europe, but must now be considered obsolete since his authorities, viz. the *Kitāb al-Aghānī*, as well as the *Khizānat al-adab* of 'Abd al-Ḳādir al-Baḡhdādī, are accessible to us. A third edition of his *English-Arabic Dictionary* appeared in Beyrout as late as 1892. A history of

Lebanon is to be found in manuscript in the Cairo Library (*Fihrist... al-kutubkhāne al-khidwiya*, v. 171). — Abkāriūs died in 1303 (1885). (BROCKELMANN.)

ABKHĀZ, a tribe of West Caucasia, on the Black Sea. The country of Abkhāzia comprises the region extending from the main ridge of the Caucasus to the sea-coast, between Gagry in the north and the mouth of the Ingur in the south. Before the union with Russia it was divided politically into three parts: 1) Abkhāzia proper, on the coast from Gagry to the Galidzga under the princely family of *Sherwashidze*; 2) the Highlands of Tzebelda (without any centralized government); 3) the country of Samurzakan on the coast extending from the Galidzga to the Ingur (ruled by a branch of the house of *Sherwashidze*, subsequently united with Mingrelia). Since the 17th century a portion of the tribe has crossed the main ridge and settled on the southern tributaries of the Kuban. In the thirties of the 19th century the population of Abkhāzia was estimated at about 90000 and the number of all the Abkhāz at 128800 souls. Philologically the Abkhāz language is considered as representing a special family of the Caucasian languages.

The Abkhāz are mentioned in the ancient times as Abaskoi (by Arrian) or Abasgi (by Pliny); according to Procopius (5th century A. D.) they were under the sovereignty of the Lazēs (Lazoi); in those days slaves (eunuchs) were brought to Constantinople from Abkhāzia. Subjugated by Justinian and converted to Christianity, about the year 800 A. D. the Abkhāz won their independence with the help of the *Khazars*; the prince (eristaw) Leo II, married to a *Khazar* princess, assumed the title of king. Under the governor of Tiflis, Iṣhāk b. Ibrāhīm (ca 830—853), the Abkhāz are said to have paid tribute to the Arabs; geographical reasons alone sufficed to put any idea of really subjugating the country out of the question. The most prosperous period to the Abkhāz kingdom was between 850 and 950; the kings ruled over Abkhāzia, Mingrelia, Imeretia and Kartalinia and also interfered in Armenian affairs. Since that period Georgian has remained the literary language and the language of the educated classes in Abkhāzia. After the extinction of the dynasty (at the end of the 10th century) the throne went to the Georgian Bagratides (Bagratunians), but Abkhāzia still did not lose its importance for the whole kingdom. In Arabian and Persian sources up to the Mongolian epoch, the Bagratides are always called. „Kings of the Abkhāz“; the Byzantine Cedrenus designates the king of Georgia as ἄρχων (or ἐξουσιαστής) Ἀβασγίας; even in the form of the title as used by the kings themselves the title of „King of the Abkhāz“ takes the first place. The origin of the dominion of the Bagratides is also to be looked for in the West (on the *Čorokh* and Rion). About the year 1325 the house of *Sherwashidze* (alleged to be descended from the dynasty of *Shirwān-shāh*) was enfeoffed with Abkhāzia; in 1462 (under King Bagrat II) the confirmation of the *Sherwashidze* as princes (eristaw) of the country took place. In the Turkish epic *Kitāb-i ḳorkud* (probably originated about the year 1400 in the Armenian plateau; only MS. extant in Dresden; comp. Barthold, in the *Zapiski vost. otd. russk. arkheol. obšč.*, viii. 203-204) the Abkhāz together with the

Greeks of Trebizond are called the enemies of the Muslims; a hero, offended by his people, will „go to the tribe of the Abkhāz, take a golden cross in his hand and kiss the hand of a man clothed in the chasuble (pilun). According to a letter from the emperor of Trebizond in the year 1459, the princes of the Abkhāz are said to have disposed of an army of 30000 men.

After the settlement of the Ottomans on the east coast of the Black Sea, the Abkhāz could not escape the Turkish dominion and the influence of Islām, although Christianity was but slowly supplanted. The Dominican John of Lucca asserts that still in his time (1637) the Abkhāz passed as Christians although the Christian usages were no longer observed. Since the separation from Georgia the country had been under its own Catholicos (for the rest mentioned as early as the 13th century) in Pitzand. Up to the present day the ruins of eight large and about 100 small churches, including chapels, are said to exist in Abkhāzia. The house of Sherwashidze did not embrace Islām until the second half of the 18th century (Prince Leon), at the same time recognizing the Turkish sovereignty. On this account he was given the fort of Sukhum, which had already been besieged by the Abkhāz about 1725—1728. After the union of Georgia with Russia in 1801, the Abkhāz had also to put themselves in relation with this powerful neighbor. The first attempt was made in 1803 by Prince Kelesh-Beg, but was abandoned soon afterwards. Only after the assassination of this prince in 1808 did his son Sefer-Beg get into closer touch with Russia, and claimed its help against his brother, the paricide Arslan-Beg. In 1810 Sukhum was taken by the Russians; Sefer-Beg, who had become converted to Christianity and assumed the name of George, was installed as prince, but nevertheless Sukhum has since that time always been occupied by a Russian garrison. The two sons of Sefer-Beg, Demetrius (1821) and Michael (1822, after the poisoning of his elder brother) had to be put in power by the Russians with armed force. Their power, moreover, was limited to the neighborhood of Sukhum, whose garrison could only remain in communication with the other corps by the sea route. By the incorporation of the whole coast-line from Anapa to Poti, based on the Peace of Adrianople in 1829, Russia's position was naturally strengthened, but even in 1835 only the north-western part of the country, the district on the Bzyb, is said to have been in the possession of Prince Michael. The other parts had remained under the dominion of his Muḥammedan uncles. Later on the prince succeeded, with the help of Russia, in establishing firmly his power, and, contrary to all his predecessors, in acting towards his subjects almost like an absolute ruler, but he too, in spite of his Christian faith, had surrounded himself with Turks.

After the final subjugation of West Caucasia by the Russians (1864) the dominion of the House of Sherwashidze, like that of the other native princes, came to an end; as early as November 1864 Prince Michael had to renounce his rights and leave the country. Abkhāzia was incorporated into the Russian empire as a special province (*otdyel*) of Sukhum and divided into three districts (*okrug*) — Pitzand, Očemtiri and Tzebelda. An attempt made by the new government to get for

the purpose of taxation more exact information concerning the economic conditions of the Abkhāz, led to a revolt in 1866, and, after this had been repressed, to the emigration of a great part of the Abkhāz to Turkey, causing the population to decrease from 79000 to 65000, it is said. The almost depopulated district of Tzebelda ceased to be a district and was placed under a special „Settlement Curator“ (*popčitel naseleniya*). At present the whole of Abkhāzia under the name of district (*okrug*) of Sukhum-Kale (Sukhum-Kal'a) forms a part of the government of Kutais. The population has been greatly diminished by fresh emigration and especially after the participation of the Abkhāz in the rebellion of the Highlanders (1877) caused by the landing of Turkish troops; in 1881 the number of Abkhāz was estimated at about only 20000.

Under the superintendence of General Bartholomew, the owner of the well-known collection of coins described by Dorn, a book on Biblical history has been published by the „Society for the Restoration of Orthodox Christianity in the Caucasus“, the work being done by three native Abkhāz: the priest Gečia and the officers Margani and Kurtzikidze. An attempt to introduce the Abkhāz language as a school subject in the gymnasium of Novočerkask failed completely.

Bibliography: Brosset, *Hist. de la Georgie*; J. Marquart, *Osteuropäische und ostasiatische Streifzüge* (Leipsc, 1903). — Russian standard work (up to 1826): N. Dubrovin, *History of the war and of the Russian rule in Caucasia* (St. Petersburg, 1871); review of same (anonymous but evidently from a well-informed quarter) in the *Sbornik swed. o kawkazskikh gor-tsokh*, 6th part (Tiflis, 1872); P. Zubow, *Kartina kawkazskago kraya* (St. Petersburg, 1834-1835); R. v. Erkert, *Der Kaukasus und seine Völker* (Leipsc, 1887). (W. BARTHOLD.)

‘ABLA, Arabic woman's name, for example, that of the sweetheart of ‘Antara [q. v.].

AL-ABLAḲ, the name of a strong castle which belonged to the Jew Samaw'al (Samuel) b. ‘Adiya' [q. v.], so called on account of the variety of its colors (*Bibliotheca Geograph.*, ed. de Goeje, vi. 128 *et seq.*; vii, 179; viii, 258). This castle became proverbial for its resistance to every assault, for which reason it is sometimes described under the name of *al-AblaḲ al-fard* (al-AblaḲ the incomparable). According to two verses of Samuel (*Aghāni*, ii. 45; Ḥariri, *Maḳamāt*, 2^d ed., p. 278), al-AblaḲ had been built by ‘Adiya', the father (or grandfather) of Samuel. But al-A'shā, singing the praises of the castle and of its owner, through whom he had recovered his freedom, says that al-AblaḲ was built by King Solomon. If we must give credence to legend, the building was at any rate older than it is said to be in the verses of Samuel mentioned above. For the story goes that the famous queen al-Zabbā', who lived in the third century, tried unsuccessfully to seize Mārid — another strong castle — and al-AblaḲ, that which gave rise to the proverb: „Mārid proved rebellious and al-AblaḲ inaccessible“ (Freytag, *Arab. Proverb.*, i. 218). Al-AblaḲ is mentioned again in the case of the cuirasses of Imru'u 'l-Qais, which the latter had entrusted to Samuel b. ‘Adiya', when he went to implore the emperor Justinian II to aid him against his father's murderers (comp. de Slane, in the preface to his edition of the *Diwān*

of Imru'ū'l-Ḳais). Al-Ablaḥ was, in the time of Yākūt, in ruins. This author adds that the ruins are near Taimā² [q. v.] and that the sun-baked bricks of which the castle was built do not in anyway show its ancient strength, which had been so much extolled. It is a remarkable fact that whilst the name of Mārid has remained until our own days, and that travellers like Palgrave and Euting (*Tagebuch* i. 125) have visited its ruins, the name of al-Ablaḥ is not mentioned by any traveller, not even by Benjamin of Tudela, the Jewish traveller of the twelfth century, who generally fails not to mention any remarkable fact of Jewish history.

Bibliography: Yākūt, *Muḍjam*, i. 94 *et seq.*; al-Bakrī (ed. Wüstenf.), i. 62; *Kānūs*, s. v. *balāḥ*; *Revue des Études Juives*, vii. 176 *et seq.* (M. SELIGSOHN.)

AL-ABNĀ³, literally „the sons“:

1. The descendants of Sa'd b. Zaid Manāt b. Tamīm, with the exception of his two sons Ka'b and 'Amr. This tribe dwelt in the sandy plain of al-Dahnā⁴.

2. The descendants of the Persian immigrants born in Yemen. Even in early times the Ethiopians, who had since long cast covetous glances towards the Arabian coast lying opposite them, had sent military expeditions against Yemen, and as their attacks were in the course of time repeated with increasing success, they at last became dangerous not only to the population of Yemen, but also to the Persian vassals in al-Ḥira. For this reason the inhabitants of Yemen were obliged to seek assistance from the Persian king Khosrew I Anūshirwān (531—579). According to the usual account, Saif b. Dhī Yazan, a descendant of the old Himyarite royal family, turned up in Ctesiphon where he succeeded in inducing the king of the Persians to undertake a campaign against South Arabia. Through the united forces of the South Arabians and the Persians under the command of Wahriz, the Ethiopians were certainly driven back for some time and Saif made king. After the withdrawal of the foreign auxiliary forces Saif was, however, murdered and his country again subjugated, causing Wahriz to return with a stronger army. The resistance of the Abyssinians was now completely broken up and Yemen transformed into a Persian vassal state. Later on the Persian governor Bādham (Bādhan) and his family were converted to Islām and by doing so recognized Muḥammed's sovereignty. Subsequently, however, troubles broke out in Yemen and soon brought about a state of anarchy, nor was order restored before Abū Bekr's reign.

3. Under the 'Abbāsides [q. v.] the descendants of the first followers of this dynasty were called al-Abnā⁵ (abbreviated from Abnā⁶ al-Da'wa).

Bibliography: Wüstenfeld, *Register zu den geneal. Tabellen der arab. Stämme*; Nöldeke, *Gesch. d. Perser und Araber zur Zeit der Sassaniden* (Leyden, 1879), pp. 220 *et seq.*; de Goeje, in the *glossar zu Tabarī*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 27 *et seq.* (K. V. ZETTERSTÉEN.)

ABNIYA. [See BINĀ⁷.]

ABRAHA. (Ethiopic form for Abraham) with the surname AL-AṢHRAM, an Ethiopian governor of Yemen about the middle of the 6th century c. E. According to Procopius, who makes him out to have originally been the slave of a Roman in

Adulis, he put himself at the head of an uprising against the Ethiopian king (Ela Aṣbeḥa) and took prisoner the then governor of Yemen, Esimiphæus, the Sumaifa⁸ of the inscription of Ḥiṣn al-Ḡhurāb. He repeatedly defeated the army sent out against him; but after the death of the king he submitted to the payment of tribute to the latter's successor, and was recognized by him as viceroy. The year 531 serves as *terminus a quo* of his rule, when Esimiphæus was still governor. With this account of Procopius the Arabian legends agree in so far as they relate in various forms that he fought against a general named Aryāt sent against him by the Ethiopian king, and was finally reconciled with the latter. It is therefore certainly wrong to make the Ethiopian king appoint the pious Christian Abramios as viceroy as early as the year 525 (directly after the conquest of Yemen) as is stated in the Acts of St. Arethas. This same Abraha has lately been unexpectedly brought nearer home to us by the Dam Inscription, found and published by E. Glaser. In this Abraha calls himself „Vassal Prince of the Abyssinian King, King of Saba, Raidan, Ḥaḍramawt, Yamanat and of the Arabs of the Highlands and of the Coast.“ As the most important event of his reign the inscription mentions that in the year 657 (i. e. according to the usual estimate 542 A. D., according to Glaser, however, perhaps 539) a number of embassies came to Ma'rib, amongst them those of the two rival powers of Byzantium and Persia. When the great war between these two states broke out in the year 540, Abraha in spite of all the efforts of the Byzantine emperor did not take part in it at first. It was only later that he allowed himself to be persuaded to make an attack on the Persians, which, however, according to Procopius, he soon abandoned. This campaign, which certainly could not have taken place before the year 570, can be placed side by side with what the Arabian legends, based on Korān, cv. relate of his unsuccessful attack on Mecca and the Ka'ba. Side by side with the legendary embellishments, which are indeed in the Korān, there is found in the stories the prosaic statement that at that time an epidemic of small-pox broke out, and it may well be assumed that it was this calamity which brought about Abraha's retreat, or at any rate gave him an excuse to abandon this difficult campaign. The year of this event, the so-called „Elephant Year“ — from the elephants which Abraha is said to have had with him, — is calculated by later authorities to be 570 A. D., and is generally taken to be the year of Muḥammed's birth. Nöldeke has, however, rightly pointed out the fact that between the attack on Mecca and the conquest of South Arabia in 570 there is no time left for Abraha's further reign and that of his sons. Further Wellhausen has conjectured that what is related of the attack of a Tubba⁹ on Medina really refers to a former episode in this same campaign of Abraha's. The statement of Greek writers and of the Arabian legends that Abraha was a Christian has been confirmed by the above-mentioned inscription which begins with an invocation to the Trinity. The church in Ma'rib, the consecration of which is mentioned therein forms a pendant to the church built by Abraha in Ṣan'a¹⁰, which according to the Arabs is said to have been an incomparable piece of architecture.

Bibliography: Tabarī, i. 930—945; Ibn Hishām (ed. Wüstenf.), i. 28—41; Wüstenfeld, *Die Chroniken der Stadt Mekka*, i. 88 et seq.; *Aghānī*, xvi. 72; Procopius, *De bello Pers.*, i. 20; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sassaniden* (Leyden, 1879), pp. 200—205; Wellhausen, *Skizzen und Vorarbeiten*, iv. 7 et seq.; Mordtmann, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxv. 698; Glaser, in the *Mitteilungen der Vorderasiat. Gesellsch.*, 1897, pp. 360—488; Winkler, in the *Orient. Literaturzeitung*, i. 21 et seq.; Praetorius, in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, liii. 1 et seq.; Muir, *The life of Mahomet* (1st ed.), i. pp. cclxii et seq.; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'Islamisme*, i. 138—145; Caetani, *Annali dell' Islām*, i. 143—148. (F. BUHL.)

ABRAHAM. [See IBRĀHĪM AL-KHALĪL.]

ABRASHAHR, the more ancient name of Nisābūr or Nishāpūr [q. v.].

ABS, the name of several Arabian tribes, also that of persons and the name of a mountain as well as of a river in the territory of the Banū Asad. To the root *ʿbs* belong besides the names *ʿAbas*, *ʿAbasa*, *ʿĀbis*, (al-)ʿAbbās, *ʿUbais*; Safaitic עבס, עבסן; Palmyrenian עבסי, עבסן (Αβισσος, Αβισος), Nabataean עבשיט (Οβασισσων, Οβασιστος, Οβασιστος); all probably from *ʿabasa* „to frown“. It is to be observed, however, that an appellative adjective *ʿabs* does not occur; perhaps therefore as *radjūlun ʿadlun*, or collective of *ʿābis*, as *ṣaḥḥun* of *ṣāḥibun* (the plural tribal names of *Kilāb* and *Anmār* also occur as names of persons).

Besides the best known *ʿAbs*, with which we have alone to deal here, and which together with the *Dhubyān* and *Anmār* form the group of *Baghīd* amongst the *Ghatafān*, there were also tribes of the same name amongst the *Asad*, *Ḥanīfa*, *Hawāzin* b. *Aslam* (a *Khuẓāʿa* tribe), *ʿAmr* b. *Kais* *ʿĀilān* and *ʿAkk*. See the sub-tribes of *ʿAbs* in Wüstenfeld, *Geneal. Tabellen*, H.

The dwelling-places of the *ʿAbsites* were situated in the central part of the *Wādīʾl-Rumma*, the largest valley of the *Nedjd*, here running from west to east. Their neighbors were in the East the *Asadites*, who dwelt in the Lower *Wādīʾl-Rumma*, in the West the *Kilābites* occupying the Upper *Wādīʾl-Rumma*. The *ʿAbsites* possessed the lower and the *Asadites* the upper portions of the *Wādī Thādīk* and the *Wādī Djuraiyir*. They shared the water *Khubaib* with the *Ashdjaʿites*.

Mountains mentioned as belonging to the *ʿAbsites* are: *Abān* (the white one, the black *Abān* belonging to the *Fazāra*—both of them striking mountains between which the *Wādīʾl-Rumma* flows), *al-Aim* (a landmark), *al-Anʿamān*, *Kalḥā*, *al-Kalīb*, *Qaṭan*, *al-Khaima*, *Rummān* or *Rummatān* (two hills), *Sabādj* (a solitary, massive mountain), *Tisān* (a landmark), *Uṭhal* (on the great road from Medina to *Baṣra*). Further the *Harrat al-Nār* and the *Harrat Rādīl* belonged to the *ʿAbsites*.

ʿAbsite waters: *al-ʿĀkira*, *Bakʿā* (brackish), *Dailam*, *Dhāt al-Isād*, *al-Djadd*, *Djafr* *al-Shaḥm*, *Djuraiyir*, *al-Ghamriya*, *al-Ghubāra*, *Ḥabdjara*, *Husā*, *Karwarā*, *Khubaib*, *al-Laʿa*, *Māwan*, *Miltaha*, *al-Mimhā*, *Mudarradij*, *al-Mukannaʿa*, *Nāzira*, *Shardj*, *al-Sulai*, *Thādīk*, *al-Thaiyila*, *Wabal*, *Zunkub*.

Settlements of the *ʿAbsites:* *Dhāt al-Hawṣal*, *Dhāt al-Ushaira* or *Dhāt al-Ushar* (far in the East, west of *Māwīya*, on the pilgrims' road from

Baṣra to *Mecca*; perhaps not settled by *ʿAbsites* before the *Muḥammedan epoch*), *Djilb*, *Kalḥa*, *al-Khaima*, *Māwan*, *Rabada*, *al-Zuwayya*. — At the time of the Muslim wars of conquest many *ʿAbsites* came to *al-Madaʿin*. A great number remained there when the majority of them went to the newly-founded *Kufa*, where they had their own mosque in the quarter named after them. The *ʿAbsites* were also among the tribes which under *ʿAmr* conquered *Egypt*. Like other Arabs they had their special place in *Fustāt*; *ʿAbsites* also mentioned as being in *Bilbīs* near *Fustāt*. *ʿAbsites* in *Maghrib* are said to have given a mountain there the name of *Qaṭan*, after a mountain in their native country (see above).

Historical. The tribe of *ʿAbs* is said to have belonged to the three *Djamarāt* (who never made alliances). Although not precisely large it is said to have been respected. Many feuds are mentioned: with the *Asad*, *Badr*, *Dabba*, *Djusham*, *Fakʿas*, *Ghanī*, *Hanzala*, *Kalb*, *Saʿd* b. *Zaid* *Manāt*, *Sulaim*, *Taiy* (it was a *Taiyite* who killed *ʿAntara*), *Tamīm*, *Yarbuʿ*. Part of these feuds belong to the *Dāḥis War* (with the sister-tribe of *Dhubyān*) in the second half of the sixth century A. D. This war, many episodes of which are related, is the best known event of the pagan period. It broke out in consequence of the disloyal conduct of the *Dhubyānites* at a horse race, was prolonged for decades into Islamic time and caused great losses on both sides. These unfortunate battles of the *ʿAbsites* against the numerically superior coalition of their enemies forced the tribe to make several migrations. The *ʿAbsites* also claim to have had their monotheist in the heathen period, namely *Khalīd* b. *al-Sinān*. Some are said to have accepted *Islām* at an early date, but the whole tribe followed suit much later. After *Muḥammed's* death they joined, after much hesitation, the *Asadite Anti-Prophet* and rebel *Tulaiha*, but were repeatedly beaten by the *Muḥammedans* and lost a great part of their pasture lands. In *Muʿāwiya's* time they unsuccessfully resisted the *Nedjdites*. Under *ʿAbd al-Malik*, whose wife *Wallāda* was an *ʿAbsite*, they were happy and prosperous, as also under his sons *al-Walīd* and *Sulaimān*. Later on, too, we still meet with *ʿAbsites*. In the first half of last century, three or four days' journey to the north of *Yanbuʿ* on the *Djebel Hassanī* on the island of *al-Harra* laying opposite, there were a few *ʿAbsite* families of fishers, who so late as the beginning of the 18th century had still formed a numerous tribe. They were shepherds and sailors and but little respected.

Allān al-Shuʿūbī wrote *Maṭhalīb* of the *ʿAbsites*, which, however, has not been preserved.

(RECKENDORF.)

AL-ABSHĪHĪ, wrong spelling of *Ibshaiḥī* [q. v.]. **ABŪ**, that form of the word *ab* (father) which is used with a following genitive in order to designate a person, animal or any thing whatever as the possessor of a thing, a state or a property. This combination is most natural when anybody is called after his son (more rarely after his daughter) and for this reason many Arabian masculine names are compounded with *Abū* (sometimes abbreviated to *Bū*). Such a name is, it is true, not the real name of the person but his surname (*Kunya*), which, however, is generally so frequently used in every day life when addressing the person, that the real name often gets forgotten. Such com-

pound names are greatly adapted to nicknames, and popular etymology has to be taken into account when explaining them. Examples follow below. [Comp. KUNYA.]

ABŪ 'L-'ABBĀS AL-SAFFĀH, the first 'Abbāsīde caliph. His real name was 'Abd Allāh; but to distinguish him from his brother, the subsequent caliph Abū Dja'far 'Abd Allāh al-Manṣūr, he was usually called Abu'l-'Abbās. His father Muḥammed b. 'Alī was a great-grandson of the Prophet's uncle; his mother's name was Raiṭa bint 'Ubaid Allāh b. 'Abd Allāh. On account of their relationship to the Prophet, the 'Abbāsīdes thought they had stronger claims to the caliphate than the Umayyads, and on this account early began to intrigue against the ruling dynasty. This was especially the case with Muḥammed, the father of Abu'l-'Abbās, and his work was continued by his sons, first by Ibrāhīm, then by Abu'l-'Abbās and Abū Dja'far. According to the usual account, the latter was the elder, but he renounced his rights in favor of his brother. In Ramaḍān 129 (June 747), the black flag, the ensign of the 'Abbāsīdes, was unfurled in Khorāsān. The Umayyad troops were defeated, Kūfa surrendered and in the year 132 (749) Abu'l-'Abbās had himself proclaimed caliph in that place. The town became the temporary residence of the new dynasty. The last Umayyad caliph Marwān II, in Djumādā II 132 (Jan. 750) suffered a decisive defeat on the Upper Zāb and was soon afterwards killed. Now the great point was to secure the throne against any danger from the Umayyads, and the new caliph saw to this in the most dreadful manner. By force and by cunning the descendants of the previous reigning family were got rid of by the caliph and his uncles 'Abd Allāh and Dāwūd. In his speech from the throne in the Great Mosque of Kūfa, Abu'l-'Abbās called himself the "pitiless blood-shedder" (*al-Saffāh*) and he honestly did his best to make himself worthy of this terrible name. The Umayyads were, however, not the only victims of his bloodthirstiness. The new caliph had many difficulties to face, but in every case the opposition was broken down with the greatest severity. For the rest Abu'l-'Abbās found but little time to care for the development of his empire. This task was reserved for his successor al-Manṣūr, who indeed appears to have played during his brother's reign an important rôle as governor and counsellor. In Dhū'l-Hiǧǧja 136 (June 754) Abu'l-'Abbās died at Anbār on the Euphrates, at the age of about thirty, after having had homage paid to his brother as his successor to the throne — according to the usual tradition.

Bibliography: Ṭabarī, see index; Ibn al-Athīr (ed. Tornb.), v. 86 *et seq.*; Ya'qūbī (ed. Houtsma), ii. 417 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 1 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 454 *et seq.*; Nöldeke, *Orientalische Skizzen*, pp. 113 *et seq.*; Muir, *The caliphate, its rise, decline, and fall* (3d ed. pp. 426 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 338 *et seq.*

(K. V. ZETTERSTÉEN.)

ABŪ 'ABD ALLĀH AL-MUḤTASIB OR AL-SHĪ'Ī, as he is also called, the establisher of the Fāṭimide rule in Africa. His real name was al-Ḥusain b. Aḥmed b. Muḥammed, and was a native of Ṣan'ā' in Yemen; his surname al-Muḥtasib is said to be due to the fact that he was a market

overseer (*Muḥtasib*) in al-Baṣra or somewhere else in the 'Irāq. Later on he was chosen by the Ismā'īliya propaganda to work amongst the Berbers as an emissary. He therefore made the acquaintance of some Berber pilgrims in Mecca and was taken by them to their native country. In 280 (893), or according to others in 288 (901), Abū 'Abd Allāh began his work amongst the tribe of Kotāma and with such success that almost the whole tribe rose up under his leadership and soon became dangerous to the Aghlabides [q. v.]. Thereupon the Mahdī, 'Ubaid Allāh [q. v.], whose speedy coming had been announced by Abū 'Abd Allāh, started on his journey to the West, but was nevertheless attacked and kept a prisoner in Sijǧilmāsa. Meanwhile Abū 'Abd Allāh after several battles succeeded in breaking the power of the Aghlabides and in occupying their residence, Rakkāda [q. v.] in the year 296 (909). Thereupon he took Tāhert, the seat of the Banū Rostem, and Sijǧilmāsa, where the Banū Midrār held the power. Here he set free the Mahdī, who made his entry into Rakkāda on the 29th Rabī' II 297 (15th January 910), and who conferred great honors on his rescuer as well as on the latter's brother, Abu'l-'Abbās Muḥammed. But suspicion arose between the ruler and his servitors, and the former did not hesitate to have them both murdered in the year 298 (911).

Bibliography: Ibn 'Adhārī, *al-Bayān al-muḥrib*, i. 118 *et seq.*, 294; Ibn al-Athīr (ed. Tornb.), viii. 23 *et seq.*; Ibn Khaldūn, *Ibar* (*Hist. des Berb.*), ii.; Maḳrīzī, *Khīṭaṭ*, ii. 10 *et seq.*; de Sacy, *Exposé de la religion des Druzes*, preface, p. 258; Wüstenfeld, *Gesch. d. Fatimiden-Chalifen*; Fournel, *Les Berbers*, ii.

(M. TH. HOUTSMA.)

ABŪ 'ABD ALLĀH YA'QŪB B. DĀWŪD, a vizier. Ya'qūb, who is eulogized by Arabian writers not only on account of his learning but also for his noble and amiable character, had joined the two 'Alide rebels Muḥammed and Ibrāhīm b. 'Abd Allāh. He was on account of this, together with his brother 'Alī, thrown into prison by Caliph al-Manṣūr after the suppression of the uprising, and only received his liberty from the latter's son and successor Muḥammed al-Mahdī. By means of giving skilful advice he managed to win the confidence of this ruler and after being appointed vizier in 163 (779-780) he gradually succeeded in making himself almost omnipotent in the 'Abbāsīde Court. Nevertheless the doughty vizier at last fell a victim to the envy of his ambitious adversaries. The reason of his fall is stated in different ways. According to some accounts the caliph is said to have ordered him to get rid of an 'Alide secretly; Ya'qūb, who showed a certain preference for the 'Alides, let him however escape, and the incident was at once reported to the caliph by a female slave. According to others, Ya'qūb is said to have reproached al-Mahdī for drinking wine and to have fallen into disgrace on this account. In any case he was imprisoned several years later by caliph Hārūn at the request of the vizier Yaḥyā b. Khālid al-Barmakī. On Hārūn giving him permission to settle down where he liked, he went to Mecca. It was there that the once so powerful vizier, who had become blind during his long confinement, died some time afterwards. The year of his death is not exactly known.

Bibliography: Ibn Khallikān (ed. Wüstenf.), No. 840; Tabarī, see index; Ibn al-Athīr (ed. Tornb.), vi. 24 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 108 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 477; Muir, *The caliphate, its rise, decline, and fall* (3d ed.), pp. 470 *et seq.* (K. V. ZETTERSTÉEN.)

ABU 'L-'AINĀ' MUHAMMAD B. AL-ĶĀSIM B. KHALLĀD B. YĀSIR B. SULAIMĀN AL-HĀSHIMĪ, an Arabian littérateur and poet. He was born about the year 190 (805) in al-Ahwāz (his family came from al-Yamāma) and grew up in Baṣra, where he received instruction from the most famous philologists, Abū 'Ubaida, al-Aṣma'ī, Abū Zaid al-Anṣārī and others. He was renowned amongst his contemporaries not only for his linguistic attainments, but also for his quickness at repartee. Ibn Abī Tāhir collected anecdotes concerning him in a special work entitled *Akhbār Abi 'l-'Ainā'*, many of which are to be found in the *Kitāb al-Aghānī*. The book itself as well as the collection of his poems have not been preserved. He became blind at the age of 40, later on he emigrated to Bagdad, but returned to Baṣra again and died there in the year 282 or 283 (896).

Bibliography: *Fihrist*, p. 125; Ibn Khallikān (ed. Wüstenf.), No. 615.

(BROCKELMANN.)

ABU AIYŪB KHĀLID B. ZAID AL-ANṢĀRĪ, standard bearer of the Prophet, died of dysentery under the walls of Constantinople during the siege of that city by the Arabs in 52 (672); he was buried there and his tomb was, it is pretended, recognized by Shaikh Āk Shams al-Dīn, when Sultan Muḥammad II came to invest the city. A mosque was built on this spot (863 = 1458), it was enlarged in 1000 (1591) by Etmekdjī Zāde Ahmed Paṣha; two new minarets with galleries were built in 1136 = 1723. Sultan Maḥmūd deposited there the relics of the Prophet, which had been found in the treasure of the Serai (foot-print). The grand vizier Sinān Paṣha (d. 1133 = 1729), the sultana Māh Firūz Khādīdja, mother of Othmān III, the grand viziers Semiz 'Alī Paṣha and Gurdjī Muḥammad Paṣha, Lala Muṣṭafā Paṣha, the conqueror of Cyprus and many other well-known great personages are buried in the *turba* or in the immediate approaches of the parvis. The mosque, situated outside the Byzantine enceinte and round which an important suburb has grown up, is venerated by Mussulmans, and an unbeliever is not allowed to enter it. It is here that at the commencement of each new reign of the 'Othmān dynasty the ceremony of enthroning the sovereign takes place; he is solemnly girded with the sword of his ancestor by the hands of the ṣelebī, the General-superior of the religious order of the Mawlawīya (Mewlewī) or dancing derwīshes, who is a direct descendant of Djalāl al-Dīn Rūmī, and who comes expressly for this purpose from Ḳonya his usual residence.

Bibliography: Ibn Sa'd, iii^b. 49-50; Tabarī, iii. 2324; Ibn al-Athīr, *Usd al-ghāba*, v. 143; Ḥafiz Ḥusain b. Ḥādijī Ismā'īl, *Hadikat al-djāwāmī'* (Constantinople, 1281), i. 243; Abridgment of the same in Hammer-Purgstall, *Hist. de l'empire ottoman*, xviii. 57; Cl. Huart, *Konia, la ville des derviches tourneurs*, p. 206.

(CL. HUART.)

ABU 'L-'ALĀ' AHMED B. 'ABD ALLĀH B. SULAIMĀN AL-MA'ARRĪ, the celebrated Muḥammadan

poet; born in 363 (973) at Ma'arrat al-Nu'mān, a small town in Northern Syria, between Aleppo and Emessa. He belonged to a respectable Arab family claiming descent from the tribe of Tanūkh, which had long been settled in this region. His grandfather had filled the office of kādī, and his father seems to have been a man of some cultivation. Abu 'l-'Alā' was scarcely four years old when an attack of small-pox left him almost totally blind; and we may well be astonished by the extraordinary powers of memory which enabled him, in spite of this deprivation, to display in his works variety and range of learning that have seldom been surpassed. His youth fell in troubled times. The Ḥamdānides still maintained a precarious hold on Northern Syria, but they were hard pressed between the Fāṭimides advancing from the south and the Byzantines on the north. Circumstances, however, were not wholly unfavorable to literature. Although the brilliant epoch of Saif al-Dawla had passed away, the revival which he inaugurated had not yet spent its force, and the literary renown of Syria stood very high at this time, as it may be learned from al-Tha'libī, Abu 'l-'Alā's contemporary (see Margoliouth, *The letters of Abu 'l-'Alā'*, introduction, p. xvi). Abu 'l-'Alā' received his education in Aleppo, Tripoli, and Antioch under the pupils of the grammarian Ibn Khālūya and other Syrian scholars. The career to which his studies were directed seems to have been that of a professional encomiast, like Mutanabbī, and several of his panegyrics on the Ḥamdānide Sa'īd al-Dawla have come down to us. In any case he soon abandoned a calling which, however successful it might be, would have exposed his proud and sensitive nature to intolerable humiliation. „Never“, he says in the preface to the *Sakṭ al-zand*, „did I tickle the ears of princes with chants or eulogize any one in the hope of gaining a reward“. On his return to Ma'arra he supported himself by a small annual pension of 30 dinars, paid from a trust-fund, and possibly by the fees of pupils whom his already great reputation must have attracted. That he was not without honor in his native town appears from the fact that he was chosen by his fellow-citizens to answer an official communication addressed to them by the well-known politician and author, Abu 'l-Ķāsim b. 'Alī al-Maghribī. Abu 'l-'Alā' remained at Ma'arra until 401 (1010), when, for somewhat obscure reasons, he resolved to settle in Bagdad. It is not strange that in the prime of life he should have felt the chafing limitations of provincial society and pined for a larger field in which his talents might obtain their merited recognition. To the capital accordingly he went, but after a year and seven months he was once more on the way home. He himself says that his mother's illness, and his own lack of resources were the causes of his return; but the latter cause seems improbable as he had many influential friends who could have come to his aid, if necessary. At the same time his reception, cordial and even flattering as it was, was marred by some instances of incivility; and moreover, the poet's refusal to write verse professionally stood in the way of his ambition. An indignity which he suffered at the hands of al-Murtaḍā, brother of the famous poet, al-Sharīf al-Raḍī, may have finally decided him to leave the city (Margoliouth, *loc. cit.*, pp. xxvii *et seq.*). His visit to Bagdad

marks the turning-point in his life. Hitherto he had won distinction as an erudite savant and as an accomplished poet in the style of Mutanabbī, for whom he cherished an enthusiastic admiration. His peculiar genius is revealed only in his later works written after his return to Ma'arra — the *Luzūmiyāt* and the *Risālat al-ghufrān*; and it can hardly be doubted that in Bagdad he was first imbued with many of the unorthodox ideas and speculations by which these works are characterized. The assertion that he attended the lectures of the leading scholars of the day is contradicted by his own testimony: in a letter informing his uncle that he had arrived in Ma'arra from Bagdad he observes that since passing his twentieth year it never occurred to him to seek knowledge from any inhabitant of 'Irāk or Syria. He reached home only to be greeted by the tidings of his mother's death, an event which affected him deeply and confirmed him in his intention of renouncing the world. It is said that henceforth he lived in a cave and adopted strictly ascetic habits, eating no animal food and abstaining even from eggs and milk. The name *rahn al-maḥbasain*, („the double prisoner“), which is sometimes given to him, refers to his seclusion and his blindness. He was not allowed, however, to be a hermit. The fame and fortune which he had missed at Bagdad he found awaiting him at Ma'arra. Pupils came from far countries to read with him, and his letters which have been edited by Margoliouth show that he was frequently in correspondence with scholars anxious to profit by his learning. The Persian traveller and poet, Nāṣir-i Khosrew, who visited Ma'arra in 439 (1047) eleven years before Abu 'L-^cAlā's death, speaks of him as exercising absolute authority in the town and possessing great wealth which he distributed amongst the poor, while he himself practised austerities and lived like a saint. Abu 'L-^cAlā' passed nearly forty years in retirement, but not in idleness, as may be judged from the long list of his works which were composed, for the most part, during this period. He died in 449 (1058).

He owes his popularity in the East to the collection of his early poems entitled *Saḥḥ al-zand*, of which there are numerous MSS. in European libraries. It was first published at Būlāk (1869), then at Beyrout (1884), and forms the subject of a dissertation by C. Rieu (*De Abul-Alae vita et carminibus*, Bonn, 1843). The best known commentaries are those by the author himself (*Ḍaw' al-saḥḥ*) and his pupil al-Tibrizī. Most of the poems in the *Saḥḥ al-zand* were written before Abu 'L-^cAlā's journey to Bagdad, but it includes some of later date. They consist of encomia, elegies, occasional pieces, etc., a special section being devoted to the *carmina loricaria* (*al-dir'iyāt*). The influence of Mutanabbī is apparent not only in the artificial and allusive style but also in the freedom with which conventional rules are ignored or defied. Though the poet sometimes betrays irreverence in touching on religious matters, there is no trace of the quite unorthodox views which are commonly associated with him. These form a striking feature in the second collection of his poems entitled *Luzūm mā lam yalzam*, generally known as the *Luzūmiyāt*, a name which refers to the technical difficulty of the rhyme. Their contents have been fully discussed by von Kremer (in the *Sitzungsber. d. phil. hist. Classe d. Kais.*

Akad. d. Wissensch., cxvii. 6th part, Vienna, 1889), who has also published the text and translation of selected passages in the *Zeitschr. d. Deutsch. Morgenl. Gesellschaft.*, (xxix—xxxii and xxxviii). Von Kremer's estimate of the work is perhaps too favorable, but it must be admitted that here Abu 'L-^cAlā' proves himself to be a singularly bold and original thinker as well as a lofty moralist. Not satisfied with fearlessly denouncing political and social abuses, he takes the whole of human life for his theme and meditates on its deepest problems. To compare him with Abu 'L-^cAtāhiya, whom he obviously resembles in some respects, is to do him less than justice. In the *Luzūmiyāt* Abu 'L-^cAlā' shakes off the fetters of dogma which bound his predecessor and rises to a higher plane. Another remarkable work, the *Risālat al-ghufrān*, of which there are manuscripts at Constantinople and Cambridge, has been described and in part translated by the present writer (*Journ. of the Roy. As. Soc.*, 1900, pp. 637—720; 1902, pp. 75—101, 337—362, 813—847). It is an epistle in ornate prose addressed to a certain 'Alī b. Maṣṣūr of Aleppo. The heathen poets who have been forgiven — hence the title — and raised to Paradise, where the scene is laid, are introduced as the principal characters in what may be called a burlesque *Divina Commedia* or, as it really is, an audacious parody of Muhammedan ideas concerning the Afterworld. Besides this, it contains a great deal of miscellaneous learning and in particular an account of the *zindīqs* (freethinkers) with specimens of their poetry and reflections on the nature of their belief. The extant correspondence (*mukātabāt*) of Abu 'L-^cAlā' has been edited with a translation, valuable notes, and an exhaustive biography by D. S. Margoliouth (Oxford, 1898). Of his other works, about sixty in number, very few have been preserved.

The question of Abu 'L-^cAlā's orthodoxy was warmly debated during his lifetime, and though he did not lack defenders, many of his contemporaries looked upon him as a heretic, a view which has generally prevailed ever since. The evidence afforded by his writings is ambiguous and contradictory. It is said that he composed a work entitled *al-Fuṣūl wa'l-ghāyāt* in imitation of the *Korān* (see Goldziher, *Muhamm. Studien*, ii. 403), but in his *Risālat al-ghufrān* he severely censures Ibn al-Rāwandī for having done the same thing, and accepts the orthodox view as to the incomparable style of the Sacred Volume. If in some passages of the *Luzūmiyāt* he seems to speak as a pious Muslim, yet there is scarcely any dogma of Islām that he has not ridiculed. Different explanations have been given of this fact, but none so curious as the suggestion that the course of his thoughts was determined by the difficult metre in which he chose to write. One cannot help feeling that he was a thorough sceptic at heart and that his most characteristic utterances are in this vein. The orthodox passages were probably meant to throw dust in the eyes of his critics, or it is conceivable that he sometimes doubted his own doubts and saw no harm in having two strings to his bow. In reading him one is often reminded of Lucian, and often again of Lucretius. He is a monotheist, but the God in whom he believes is little more than an impersonal Fate. He does not accept the theory of

divine revelation. Religion in his view is a product of the human mind, the result of education and habit, and he repeatedly inveighs against those who take advantage of the superstitious credulity of mankind in order to gain power and riches for themselves. He admits no prospect of a future life and looks forward to annihilation as a happy release from the burden of mortality. His despairing pessimism leads him to the doctrine that it is sinful to beget children and expose them to all the miseries that flesh is heir to. But his philosophy is not merely negative. He favors active piety, active righteousness, which he sets far above fasting and prayer. "The man of true religion is he that fights against evil and has girded himself with the girdle and loin-cloth of asceticism". Every one should follow the promptings of reason and conscience, which are the only sure guides to Truth. Indian influence is probably discernible in his creed that no living creature should be slain for food or injured, and in other opinions of a peculiar kind. He himself says that he adopted vegetarianism in his thirtieth year, *i. e.* before his journey to Bagdad, partly from motives of economy (*Journ. of the Roy. As. Soc.* 1902, pp. 319—320), but he obstinately evades giving an answer to the plain question, "On what religious ground do you abstain from meat?" It would be unfair to tax him with hypocrisy, though several passages might be quoted which indicate that he considered himself free to practise dissimulation, whenever it suited him to do so, in any matter connected with his religion.

Bibliography: In addition to the sources quoted in this article, Brockelmann, *Gesch. d. arab. Litter.*, i. 255. (NICHOLSON.)

ABU 'ALĪ KALANDAR SHARAF AL-DĪN PANĪPĀT, an Indian saint, came from the 'Irāk to Pānīpāt, where he died in 724 (1324). It is related that he met there the famous saint Kṛṣṇa al-Dīn Bakhtiyār Kākī [q. v.], although this latter died as early as 630 (1232). Quite as fabulous is the account which tells how, after a long stay in Pānīpāt, suddenly moved by the divine spirit, he went to Asia Minor to receive instruction from the famous mystics Shams al-Dīn Tibrīzī and Djalāl al-Dīn Rūmī. It is, however, certain that he is highly honored in India under the name of *Shaiikh* (or *Shāh*) Sharaf Bū 'Alī Kalandar, that many miracles are ascribed to him and that his grave is a much visited place of pilgrimage.

Bibliography: Garcin de Tassy, *L'islamisme d'après le Coran* (3^d ed.), pp. 391 *et seq.*; *Proceedings of the As. Soc. Bengal*, 1870, p. 125; 1873, p. 97.

ABU 'ALĪ AL-KĀLĪ. [See AL-KĀLĪ.]

ABU 'ALĪ MUHAMMED B. ILYĀS, lord of Kirmān, a native of Sogdiana. A brigand at first, then a general in the service of the Būyides, he made himself independent afterwards as the master of the province of Kirmān, which he governed for thirty-seven years; whilst in this position he received a flag of honor from the 'Abbāsīde caliph Mutī' li-'llāh in 348 (959). Having been struck with paralysis and fearing for his life, he invested his eldest son Alyasā' with the government of Kirmān; then, becoming suspicious, he had him confined in a fortress, from which the young man escaped, whilst his father was in one of his long swoons, and at the head of an army returned to besiege him. The latter abdicated and

retired to Bukhārā, where he was well received by the Sāmānīde Maṣṣūr I b. Nūh; he stayed with him until his death, which took place the same year (356 = 967). He advised him to attack the Būyides' country. Kirmān was subdued the following year by the Būyide 'Aḍud al-Dawla.

Bibliography: Ibn al-Aṭhīr (ed. Tornb.), viii. 393, 426 *et seq.*, 432 *et seq.*; Mirkhond and Ḥamd Allāh Mustawfī (Defrémery, *Hist. des Samanides*, pp. 154, 261). (CL. HUART.)

ABU 'ALĪ B. MUḤTĀDĪ. [See AHMED B. ABĪ BEKR MUHAMMED.]

ABU 'ALĪ B. SĪMDJŪR (MUHAMMED B. MUHAMMED), successor to his father Abu'l-Ḥasan [q. v.] as governor of Khorāsān and hereditary vassal prince of Kūhīstān. During his father's lifetime he had been governor of Herāt; after the former's death (Dhu'l-Hijja 378 = March-April 989) he successfully stood his ground against the Sāmānīdes and the Pretorian Fā'ik, at that time governor of Balkh. Without openly rebelling he in reality assumed the status of an independent ruler, gave himself high-sounding titles — as is proved by his coins, — and took possession of all the government revenues of his province on the pretext of having to provide for the maintenance of his army. He is said to have had a secret agreement with the Karākhānīde Boghrā Khān Harūn, the conqueror of Transoxania, and to have arranged with him to divide the Sāmānīde territory on the understanding that he should have the land up to the Oxus frontier. However, after the occupation of Bukhārā (Rabi' I 382 = May 992) the khān, entirely neglecting the agreement, wished to treat Abu 'Alī as his governor. The latter, therefore, joined the Sāmānīde Nūh b. Maṣṣūr and received ample assurances from him, which were, however, likewise not kept, as the Sāmānīde succeeded, owing to favorable circumstances, in returning to Bukhārā without any outside help (on Wednesday 14th Djumādā II = 17th August of the same year). Abu 'Alī now endeavored with the assistance of his former enemy Fā'ik to maintain his supremacy, but the allies were defeated on Tuesday the 15th Ramaḍān 384 (23^d Oct. 993) by the Sāmānīde and his allies the Ghaznawīdes. Abu 'Alī went to Āmul (the present Čardjui) and thence to Khwārizm. Being treacherously made prisoner at Hazārasp by Khwārizmshāh, Abu 'Alī was liberated by his friend Ma'mūn, the prince of Gurgāndj, and through his mediation returned to Bukhārā. At first Nūh received him with great pomp, but shortly afterwards he was cast into prison and handed over to his enemy Sebuktegin of Ghazna (Shabān 386 = August-September 996). He is said to have perished miserably in the fortress of Gardīz where he was imprisoned. His coffin was transported to Kāyin in Kūhīstān (Radjab 388 = July 998); according to the statement of the priests, whom Abu 'Alī always favored, on the opening of the coffin his corpse clothed only in a shirt of white wool (*šūf*) was found in a state of perfect preservation. — His brother Abu'l-Kāsim 'Alī b. Muḥammed followed him in Kūhīstān.

Bibliography: 'Oṭbī, *Ta'rikh Yamīnī* (ed. with commentary by Manīnī, Cairo, 1286), i. 171-172; Gardīzī, *Zain al-akhbār*, MS. Cambridge (King's Coll., No. 213), fos. 107-108 and Oxford (Bodleiana, Ouseley, No. 240), fos. 133-134; Baihaḳī (ed. Morley), pp. 234 *et seq.*; quotation

from al-Baiyī, *Ta'rikh Nisābūr*, in Sam'ānī, *Kitāb al-ansāb*, s. v. *al-Simjūrī* (quoted by Barthold, *Turkestan at the time of the fall of the Mongols*, Russian, i. 60).

(W. BARTHOLD.)

ABŪ 'ALĪ B. SĪNĀ. [See IBN SĪNĀ.]

ABŪ 'AMR (Zabbān) B. AL-'ALĀ' B.

'AMMĀR B. AL-URYĀN AL-MĀZINĪ, one of the founders of Arabian philology and one of the seven canonical readers of the *Qur'ān*. He was born about the year 70 (689) in Mecca, and lived in Baṣra where he had intercourse with 'Isā b. 'Omar al-Thakafī, the teacher of al-Khalīl and of Sibawaih, and where al-Aṣma'ī was his pupil for ten years. He died about the year 154 (770) in Kūfa on his return journey from Damascus where he had been visiting the governor 'Abd al-Wahhāb. His main work consisted of compiling the ancient poetry of the heathen period and he went about it in a more conscientious manner than Khalaf al-Aḥmar and other compilers, though on his own confession he is said to have forged at least one verse of al-A-'shā (comp. *Muḥḥir*, ii. 211, l. 10). He later on burnt his very extensive compilation, it is said from pious motives, to devote himself entirely to the study of the *Qur'ān*. His recension of the sacred Book was much studied later whilst nothing has been preserved of his profane philological works. A verse in praise of him is in Farazdaq, *Diwān*, N^o. 696.

Bibliography: al-Djāḥiẓ, *Bayān*, i. 21 et seq. 123; Ibn Duraid, *Kitāb al-ishtikāḥ*, p. 126; Ibn al-Anbārī, pp. 29—34; *Fihrist*, p. 28; Ibn Khallikān (ed. Wüstenf.), N^o. 478; Flügel, *Die grammatischen Schulen*, pp. 32—34; Nöldeke, *Gesch. d. Qur'āns*, p. 290; Goldziher, *Abh. zur arab. Philologie*, i. 138; Brockelmann, *Gesch. d. arab. Litter.*, i. 99; 'Omar b. Qāsim al-Nashshār al-Miṣrī (about 900 = 1495), *al-Qaṭar al-miṣrī fī kīrāt Abī 'Amr b. 'Alā' al-Baṣrī*, founded on the authority of Ḥafṣ b. 'Omar (d. 246 = 860), and Ṣāliḥ b. Ziyād (died 261 = 874), Berl. MS. N^o. 639. (BROCKELMANN.)

ABŪ 'ARĪSH, chief place of a district (*Qaḍā'*) of the same name in the Sandjak of Ḥodaida, six hours journey from the sea. In 1834 the town contained 7000 to 8000 inhabitants, amongst them being a number of trading Banians and Ḥadramawtans. The port of the country, *Djizān* (the ancient *Djaishān*), has been of no importance for a long time past in comparison with Ḥodaida.

Historical: Abū 'Arīsh was formerly subject to the rulers of Yemen, but in the 18th century a certain Sherif Aḥmed founded there an independent sovereignty. Through the Turkish campaign of 1871 the town became nominally Turkish territory.

Bibliography: Niebuhr, *Beschreibung von Arabien*, pp. 266 et seq.; Tamisier, *Voyage en Arabie*, i. 374 et seq.; Ritter, *Erdkunde*, xii. 1016 et seq.

ABU 'L-ASWAD ZĀLIM B. SUFYĀN AL-DU'ALĪ (this according to the pronunciation of the Baṣrians; Kūfic pronunciation al-Dī'li), a poet of the Dīl tribe, which he, however, left in order to settle amongst the *Hudhailites*; he also dwelt some time with the Banū Kushair the tribe of his wife. He was a partisan of 'Alī and was sent by 'Alī's Baṣrian representative as a negotiator to 'Ā'isha, Ṭalha and al-Zubair, and he also fought for 'Alī at *Shiffin*. When Ibn al-'Abbās was 'Alī's governor in Baṣra (from the year 36 = 656-657),

Abu'l-Aswad held a high office there. He gave vent to the ill temper, which occasionally arose from his duties, in his poems. In the *Khāridjite* wars he acted as leader of Ibn al-'Abbās' troops. It was he that brought to Alī's notice the latter's embezzlements, and after the latter's dismissal he is said to have himself been governor in Baṣra for a short time. This, however, is improbable, for a man, who in his own poems calls himself the „down-trodden one“ and for every kick was ready to kiss the giver's hand, was by no means the man for the delicate state of affairs in Baṣra. The assassination of 'Alī furnished him with a fresh theme for his lamentations. In a poem, for the rest quite insignificant, written under the fresh impression of the event, he already accuses the Umayyads of being the moral instigators of the crime. The agreement between 'Abd Allāh b. 'Āmir, Mu'āwiya's governor in Baṣra, and Ibn al-'Abbās is therefore painful to him, for in consequence of Abu'l-Aswad's feelings for the 'Alides, Ibn 'Āmir let their friendship cool down considerably. He had also to complain of the behavior of Ziyād b. Sumaiya, who in 'Alī's time was his subordinate but subsequently, after Ibn 'Āmir, was himself governor of Baṣra; still Ziyād is said to have stirred up ill blood against him even in 'Alī's time. His wife, too, like her tribe, was to his great sorrow a friend of the Umayyads. — Abu'l-Aswad was not always favored by fortune and like all Arabs was envious of clients who were better off than he. In the year 69 (688-689) at the age of 85, he is said to have died of the plague; the last dated event mentioned in his poems took place in the year 61 (680-681). It is mere invention to say that he laid the foundation of Arabic grammar. The anecdotes about him are not favorable, but according to the evidence of his poems they are partly at least well-contrived.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, i. 42; Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xviii. 232.

(RECKENDORF.)

ABŪ 'AṬĀ' AFLAḤ (or MARZŪK) B. YASĀR AL-SINDĪ, an Arabian poet. He owes his surname al-Sindī to the fact that his father came from Sind; he himself was born in Kūfa and lived there as a client of the Banū Asad. He fought for the decaying Umayyad dynasty with pen and sword, praising them and casting scorn on their adversaries. It is true, however, that when the 'Abbasides obtained the power, he lowered himself so far as to endeavor by singing the praise of the new rulers to wheedle himself into their favor. But the iron character of the „Blood-shedder“ was but little sensible to such fawning, and during his successor al-Manṣūr's reign the poet was even obliged to keep himself hidden. Only after al-Manṣūr's death in 158 (774) did he again make his appearance and no doubt died shortly afterwards; the exact date is not known. Abū 'Aṭā' was considered a good poet — his elegy on Ibn Hubaira [q. v.] being especially famous, — although he pronounced Arabic badly and even stammered, so that he was obliged to have his poetry recited by others.

Bibliography: Ibn Qotaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 482—484; *Aghānī*, xvi. 81—87; *Ḥamāsa*, i. 372 et seq.; *Khizānat al-adab*, iv. 170; Brockelmann, *Gesch. d. arab. Litter.*, i. 63.

(A. SCHAADÉ.)

ABU 'L-ATĀHIYA, one of the most important Arabian poets of the 'Abbāsīde epoch. Abū Ishāk Ismā'il b. al-Kāsim b. Suwaid b. Kaysan, surnamed Abu'l-'Atāhiya, was born in 130 (748) in 'Ain al-Tamr, a small village not far from al-Anbār (according to other accounts in the neighborhood of Medina). His forefathers belonged to the Bedouin tribe of 'Anaza; his father al-Kāsim was a cupper. He himself and his brother Zaid had a small pottery in Kūfa, and it is related that people who visited him wrote down on potsherds the poems he recited. When he had begun to make a name for himself as a poet, he went to Bagdad with the musician Ibrāhīm al-Mawṣilī who became famous afterwards. At first, however, he was not able to make himself heard, and for a while he was obliged to retire to the modest Hīra. From that place, however, his fame as a poet succeeded in reaching the ears of Caliph al-Mahdī, who summoned him back to Bagdad. But Abu'l-'Atāhiya was not to enjoy the princely favor for long. He was imprudent enough to mention and to describe in his poems a female slave of al-Mahdī's, named 'Orba, and the caliph, highly incensed at this, cast him into prison. But he was soon set free and thereafter was on a friendly if not an intimate footing with al-Mahdī as well as with the latter's successors. His early developed, earnest and ascetic notion of life made him detest the frivolous court life, and after Hārūn al-Rashīd's accession he even wanted to abandon entirely the vanity of poetry, a decision which the despot endeavored to shake by again putting him in prison. There are several accounts as to the year of his death; according to a tradition ascribed to his son Muḥammed, he died in 210 (825), according to another in 211 (826) or 213 (828).

Abu'l-'Atāhiya's contemporaries have represented him as a free-thinker, because he had denied the resurrection of the dead. He endeavored to solve the eternal riddle of dualism by assuming that God had created two mutually opposing substances (*djawhar*), from which everything had been evolved and into which everything would resolve itself.

Abu'l-'Atāhiya's poems have only been incompletely preserved. They are distinguished by a clear range of ideas and simplicity of expression; he thoroughly despised the pomposity of the old desert-poetry, which, under changed conditions, had sunk to mere conventional elegance. He desired to write poetry comprehensible for the people, and the contemplative meaning of his *Kaṣīdas* was the main point in his eyes; most of them consist of loosely connected sayings and admonitions. The greater part of his works which have been preserved belong to the *Zuhdiyyāt* kind (i. e. religious poems). The main feature of them is the poet's frank pessimism; asceticism is warranted by the nullity of the things of this world. "The world," he says, "is a lasting rotation of pain; everywhere purity is mingled with the colors of matter, and only he can hope to be satisfied, who carries contentment in his own heart." In spite of this melancholy view of life there is no question of effeminate whimpering in his philosophy; robust and determined, even if not glad and joyous, he bears the burden of life simply because it must be so.

The second and smaller part of what has been handed down of his writings falls into six divisions: 1) Eulogies (only very fragmentary) mostly

in praise of the caliphs al-Mahdī, al-Hādī, Hārūn and al-Ma'mūn; 2) occasional poems, amongst which are many pretty and witty trifles; 3) satires; 4) tragic poems; 5) extempore poems; 6) epigrammatic maxims.

Abu'l-'Atāhiya is the first philosophical poet in Arabian literature; he stands alone — unfortunately — in the independence of the form he chose. The Society of Jesus of Beyrout has furnished a good edition of his poems (*al-Anwār al-ṣūhiyā fi diwān Abi'l-'Atāhiya*, Beyrout, 1887).

Bibliography: Ibn Khallikān (ed. Wüstenf.), N^o. 91; *Aghānī*, iii. 126—182; A. v. Kremer, *Culturgesch. des Orients unter d. Chalifen*, ii. 372; Brockelmann, *Gesch. d. arab. Litter.*, i. 78. (J. OESTRUP.)

ABU 'L-'AWAR 'AMR B. SUFYĀN AL-SULAMĪ, of the powerful Sulaim tribe, whence the "relative" Sulamī. His mother was a Christian and his father fought at Oḥod for the *Qorāishites*. The son, who does not seem to have frequented the Prophet, went to Syria, probably with the column commanded by Yazīd b. Abī Sufyān. He played a conspicuous part at al-Yarmūk as divisional commander, remained from that time bound to the lot of the Umayyads, and in consequence drew upon himself the maledictions of 'Alī, particularly after the part he took in the battle of Ṣiffin. He helped 'Amr b. al-'Āṣī to conquer Egypt for Mu'āwiya, and was in command of several naval expeditions. He proved himself as good a diplomatist as an administrator. At Ṣiffin he entered into negotiations with 'Alī and drew up the preliminary protocol to the conference of Adhroḥ; he was commanded to take a census of the fellahs in Palestine with a view to a new assessment of tribute. Mu'āwiya also intended that he should replace, in Egypt, 'Amr b. al-'Āṣī, who showed too much independence, an undertaking in which he miscarried. He was governor of the Province of the Jordan. His manifold services caused him to be ranked by the Arab annalists amongst the principal lieutenants of Mu'āwiya, forming his *shī'a* or *biṭāna*. He disappeared from the political scene before the end of the reign of this caliph.

Bibliography: Ibn Sa'd, iib. 106; Ibn Ḥadjar, *Iṣāba*, iv. 14; Ibn Rosteh, p. 213; Ṭabarī, see index; Mas'ūdī, *Murūdj* (Paris), iv. 351; Michael Syrus, ii. 442, 445, 450; Baiḥaqī, *Maḥāsīn*, p. 149; Ibn. al-Athīr, *Uṣd al-ghāba*, v. 138; Lammens, *Études sur le règne de Mo'āwia I^{er}*, pp. 42 et seq. (H. LAMMENS.)

ABŪ 'AWN 'ABD AL-MALIK B. YAZĪD AL-KHORĀSĀNĪ, a general in the service of the 'Abbāsides. After the outbreak of the rebellion in Khorāsān on the 25th Ramaḍān 129 (9th June 747) Abū 'Awn several times took part in the war against the Umayyads. At first he accompanied the 'Abbāsīde general Kaṭṭāba b. Shabīb; then he was sent by the latter to Shahrazūr, where on the 20th Dhū'l-Hidjja 131 (10th August 749), in conjunction with Malik b. Ṭarīf, he defeated 'Othmān b. Sufyān. Whilst Abū 'Awn remained in the vicinity of Mosul, the Umayyad caliph Marwān II marched on against him. Under the supreme command of 'Abd Allāh b. 'Alī, Abū 'Awn took part in the battle by the Greater Zāb (11th Dju-mādā II 132 = 25th January 750), and in the pursuit of Marwān and in the capture of Damascus by 'Abd Allāh b. 'Alī. When the latter remained

behind in Palestine, he sent Šālih b. 'Alī together with Abū 'Awn and a few others to continue the pursuit to Egypt, and it was there that the caliph, after a fresh defeat, was tracked down and killed in the same year. Abū 'Awn remained in Egypt till further orders as governor. In 159 (775-776) he was appointed governor of Khorāsān by al-Mahdī, but deposed in the following year.

Bibliography: Tabarī, see index; Ibn al-Athīr (ed. Tornb.), v. 276 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 699 *et seq.*; Muir, *The caliphate, its rise, decline, and fall* (3d ed.), pp. 430 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 341 *et seq.*

(K. V. ZETTERSTÉEN.)

ABŪ BAIHAS AL-HAIŠAM B. DĪĀBIR, a Khāridjite of the Banū Sa'd b. Dūbā'ī. In order to escape from the persecutions of the well-known al-Ḥaǧǧīdī, he fled to Medina, but was taken prisoner by the governor, 'Othmān b. Ḥaiyān, and executed in a most cruel manner (94 = 713). He appears to have held a prominent position as a teacher, for a section of the Khāridjites is named Baihasiyya after him, this section taking up an intermediate position between the harsh Azrakites and the more gentle Šofrites and Ibādites (Abādites). It is true that the Baihasites admitted that the Muslims who did not share their views were unbelievers, but they considered it was permissible to live with them, to marry into them and to accept legacies from them. For the rest their views were in disagreement so that they fell into several subdivisions.

Bibliography: Shahrastānī (ed. Cureton), p. 93 (Haarbrücker, i. 139; ii. 405); Mubarrad, *Kāmil*, pp. 604, 615; *Anonyme arab. Chronik* (ed. Ahlwardt), p. 83; Mas'ūdī, *Murūǧ* (Paris), v. 230.

(M. TH. HOUTSMA.)

ABŪ BAKRA called himself a freedman of the Prophet's after he had been converted to Islām. He lived at first as a slave in Tā'if. When Muḥammed besieged this town in the year 8 (630) and invited all the slaves of the Thakīfites to desert to him, he obeyed this summons and thus obtained his freedom. As he had let himself down the walls by means of a trough-gutter (*bakra*) he thenceforth as a Mussulman bore the surname of Abū Bakra. His real name was Nufai' b. al-Ḥārith (Masrūh); but better known than his supposed father is his mother Sumaiya, a Persian slave, who was brought by chance to Tā'if, and bore three sons, of whom Ziyād b. Abihī [q. v.] is the best known. Abū Bakra subsequently lived in Bašra and was scourged by 'Omar when his accusation against al-Mughīra b. Šu'ba [q. v.] was not confirmed by his brother Ziyād. During the fight between 'Alī and 'Ā'isha he kept in the background. He died in 51 or 52 (671-672) and is said to have left forty children. Amongst his descendants the kaǧī Bakkār b. Kōtaiba (comp. about him Ibn Khallikān, ed. Wüstenf., N^o 115), who also happened to bear the Kunya of Abū Bakra, and who was born in 182 (798) and died in 270 (884), is the best known.

Bibliography: Ibn Kōtaiba (ed. Wüstenf.), p. 147; Ibn al-Athīr, *Uṣd al-ghāba*, v. 151; Tabarī, i. 2529 *et seq.*; iii. 477 *et seq.*; Belādhorī (ed. de Goeje), pp. 343 *et seq.*

(M. TH. HOUTSMA.)

ABŪ BARĀKISH, a fabulous bird, similar to a sparrow, or, according to Kaẓwīnī, similar to a stork, and living in the 'iǧāl bushes. It is

generally credited with the peculiarity of altering the color of its feathers continuously. The predominating color is said to be dark grey („between white and black“, according to Ibn Khālawaih cited in the *Lisān al-'Arab*), the ends of the feathers being ash-grey, the middle red and the bottom part black, so that the feathers assume different colors according as the bird ruffles them. Like the chameleon (*abū ḵalamūn*) the *abū barākish* also became proverbial for inconstant, changeable people.

Bibliography: Damirī, i. 202; Kaẓwīnī (ed. Wüstenf.), i. 406; Freytag, *Arab. Proverb.*, i. 409.

(HELL.)

ABU 'L-BASHAR (A.), a surname of Adam.

[See ĀDAM.]

ABŪ BEKR 'ABD ALLĀH, with the surname of 'ATĪḶ, variously interpreted by tradition, the first caliph. It is not related why he was given the surname of Abū Bekr (i. e. „father of the camel's foal“), which his enemies mockingly twisted into Abū Faṣīl („father of the weaned young of a camel“). His father 'Othmān, also called Abū Kuḥāfa, and his mother Umm al-Khair Salmā bint Šakhr both belonged to the Meccan family of Ka'b b. Sa'd b. Taim b. Murra. According to the current account, Abū Bekr was three years younger than Muḥammed. He lived as a well-to-do merchant in Mecca and is said, according to a but little trustworthy account (Ibn Ḥaǧǧar, *Iṣāba*, II, 828), to have been on friendly terms with Muḥammed before the latter was called to be a prophet. He belongs to Muḥammed's oldest supporters, even though it remains doubtful whether he was the first male believer, as many maintain. He soon took an important position in the newly formed community, not only on account of his close friendship with the Prophet, but also by virtue of his own personal qualities, which make him one of the most attractive figures of ancient Islām. Especially characteristic of him was the unshakable, blind faith with which he considered Muḥammed as the chosen instrument of divine revelation, and which made him accept his every word as absolute truth. On occasions when others doubted, e. g. after the Prophets's account of his journey at night, or when they did not know what to make of his conduct, as on the occasion of the Ḥudaibiya covenant, he remained unshaken. His was a gentle character. During the reading of the Ḳorān he shed tears, a thing that made a great impression on many, but especially on the women; and, as his daughter related, he wept with joy at the news that he might accompany Muḥammed in his emigration. At the same time he was of an open, right-thinking nature and was several times able to restrain Muḥammed from rash actions by his sensible advice. He was very susceptible of the purely moral thoughts in the Prophet's preaching, proving this by purchasing the freedom of several slaves and by similar other actions. If, after the impressive conduct of the Jew al-Zabīr, he really uttered the bigoted words, which sound so harsh to our ears, and which tradition puts in his mouth („He will meet his beloved ones again in Hell!“), it must be explained by his complete absorption in the religious ideas with which his friend inspired him. No sacrifice was too great in his eyes for the sake of the new faith. Thus it came about that of his considerable fortune, estimated at 40000 dirhem, he brought to Medina the small

sum of 5000 dirhem. Amidst the greatest dangers he faithfully stood by his friend and master, and was among the few who during the worst period did not flee to Abyssinia. But once, during the exclusion of the Hāshimides from the Meccan community, he is said to have lost his courage. He therefore quitted Mecca, but soon returned under the protection of an influential Meccan, and from that time forward remained in the city although his protector left him in the lurch. His life attained its apogee when Muḥammed chose him to accompany him on the flight from Mecca, and his self-sacrificing friendship was rewarded by his name being immortalized in the Korān as „the second of the two“. His family also went to Mecca with the exception of his son ‘Abd al-Raḥmān, who, strangely enough, had remained a heathen and fought at Bedr against the faithful, till he too finally was converted and migrated to Medina. In this new home Abū Bekr, who went on supporting the „cause“ with the rest of his fortune, set up a modest household in the suburb of al-Sunḥ. Through his daughter ‘Ā’isha, whom Muḥammed had married shortly after the emigration and greatly loved, the tie between the two men was strengthened still more, and would probably not have been broken by the scandal which the frivolous young woman brought about, even if it had not taken such a fortunate turn through revelation. Abū Bekr was nearly always with the Prophet and accompanied him on all his campaigns, during which he, though little warlike himself, never stirred from his side even in the most perilous moments. On the other hand he was very seldom and in exceptional cases employed as a leader of military enterprises, e. g. in the Tabūk campaign he was entrusted with a standard. But the Prophet sent him in the year 9 (631) to Mecca to conduct the pilgrimage, and it is quite possible that it was he and not ‘Alī, as traditions maintain, who on this occasion read out the act of separation to the heathens. When Muḥammed fell ill, Abū Bekr had to read the prayers in the mosque to the Muslims in his stead. This distinction made it possible for ‘Omar and his friends, after Muḥammed’s death on the 8th June 632, to propose Abū Bekr as the head of the community, thus preventing the threatened split. But also from other points of view this choice was the happiest that could have been made. In no way did Abū Bekr represent new ideas or principles, but clung to Muḥammed’s way of thinking and held fast to everything his friend had ordered or hinted at. In this manner he was able, in spite of all mutual antipathy, to hold together the talented men who had gathered round Muḥammed, and make use of them for the good of the community. Through his absolute lack of originality and his simple but sturdy character he became a reincarnation of Muḥammed, conducted the young religious Community through the most difficult and dangerous times, and left it at his death in such a firm position that it could support the rule of the powerful and talented ‘Omar. He gave a proof of his scrupulous obedience to Muḥammed’s orders first after the latter’s death, by sending, in spite of the threatening state of affairs in Arabia, the young Usāma with an army on a quite unimportant expedition to the country east of the Jordan. Meanwhile the tribes in the country round about began to rise up against the political centralization

in Medina. Abū Bekr indignantly rejected the demand for the remission of the taxes, considering it as a betrayal of the Prophet’s instructions. When Usāma’s army had returned home, he marched out against Dhu ‘l-Kaṣṣa and was lucky enough to choose the talented general Khālīd b. al-Walīd as commander of his forces. This latter defeated the Asad and Fazāra at al-Buzākha, subjugated the Tamīm and finally, after the bloody battle at Akrabā’ in the Garden of Death, brought the Banū Ḥanīfa under the power of Islām, a thing that even Muḥammed had not succeeded in doing. His fortune in war made it possible for other generals to suppress the revolts in Bahrain and ‘Omān, and finally also Yemen and Ḥadramawt were again brought under the dominion of Medina by ‘Ikrima and al-Muḥādjir. Following his master’s example, Abū Bekr treated the vanquished mercifully and probably thus helped to re-establish peace in the country; cruelties, as for instance on some women who had sung parodies on Muḥammed’s death, or the burning of al-Fudjā’a, but seldom occurred. After the subjugation of Arabia, which was complete in less than a year, it was the lot of the conservative and unwarlike Abū Bekr to set afoot an enterprise which was in a short time to alter completely the political situation of the whole world; he sent Khālīd and other tried generals on a campaign of conquest against Persia und Byzantium. It can safely be assumed that the energetic men who were behind him originated this idea in order, by means of a campaign made in common and promising rich booty, to put an end to home troubles and to teach the Arabs in a practical manner the unity of Islām. Abū Bekr was able to consent to this campaign with a calm conscience, since the repeated expeditions which Muḥammed sent against the Byzantine districts in the latter part of his life could be interpreted as an indication of the great universal task of the new religion. He had the satisfaction of seeing during his short rule the first great victories of the Arabian army on both theatres of war: in Persia the conquest of Hīra in May or June 633, and in Palestine the battle of Adjnādāin in July 634. Shortly after this latter success he died on the 22^d Djumādā II 13 (23^d August 634), and was buried beside Muḥammed. In order to mark him out as a martyr, a tradition makes him die of poisoned food, of which he is said to have partaken a year previously; but a more prosaic tradition, according to which he fell ill through bathing on a cold day, does not sound very credible either, as it does not suit the season in which he died. His short reign, which was mostly taken up in wars, did not bring about any epoch-making changes in ordinary life. It is important to note that he had the first compilation of the Korān made, although he hesitated to carry out such an undertaking without the Prophet’s express authorization. Moreover his share in it was probably inconsiderable, as according to another account ‘Omar had the first copy drawn up. As to the division of the spoils of war, he kept to the dictum of the Korān, that all true believers had equal rights, a principle which ‘Omar later abandoned. As caliph he lived as simply as before, at first in his house in al-Sunḥ and subsequently, when the distance became inconvenient, in the town itself. Tradition relates many anecdotes of his modesty and his

aversion to enrich himself at the expense of the State. It also gives a good description of his appearance: a lean, somewhat bent form, with ungraceful, loosely hanging clothes; a narrow face with a high forehead and sunken eyes; hair prematurely grey and beard dyed red with *hinnā*; thin hands with knotted, swollen veins. The impression which his character made can be seen from several of the speeches attributed to him, which he delivered on different occasions (see Ibn Hishām, ed. Wüstenf., p. 1017; Tabarī, i. 1845 *et seq.*; Mubarrad, *Kāmil*, pp. 5 *et seq.*).

Bibliography: Korān, ix. 1, 40; Ibn Hishām (ed. Wüstenf.), pp. 245 *et seq.*, 692, 919 *et seq.*; Ibn Sa'd, iii. 119—152, 202, 208; Tabarī, see index; Ibn Ḥadjar, *Iṣāba*, ii. 828—835; Nawawī (ed. Wüstenf.), pp. 656—669; Belādhori (ed. de Goeje), pp. 96, 98, 102, 450; Mas'ūdi, *Murūdj* (Paris), iv. 173—190; Nöldeke, *Gesch. des Qorāns*, pp. 190—203; idem, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 19 *et seq.*; Sachau, in the *Sitzungsber. der preuss. Akad. d. Wissensch.*, 1903, i. 16—37. (F. BUHL.)

ABŪ BEKR B. 'ABD ALLĀH. [See IBN ABI 'L-DUNYĀ.]

ABŪ BEKR B. AḤMED. [See IBN QĀDĪ SHUHBA.]

ABŪ BEKR AḤMED B. 'ALĪ B. THĀBIT. [See AL-KHAṬĪB AL-BAGHDĀDĪ.]

ABŪ BEKR B. 'ALĪ. [See IBN ḤIDJĪJA.]

ABŪ BEKR AL-BAITĀR. [See IBN AL-MUNDHIR.]

ABŪ BEKR AL-KH̲WĀRIZMĪ. [See AL-KH̲WĀRIZMĪ.]

ABŪ BEKR B. SA'D B. ZENGĪ, atābeg of Fārs of the Salghuride dynasty. He did not wish to accept the conditions of the peace concluded by his father with Sultan Muḥammed Kh̲wārizm Shāh in 623 (1226), laid an ambush for the former on his return to Shirāz and even struck him with his sword without wounding him; his father countered with a mace which stretched him at his feet and threw him into prison in the citadel of Iṣṭakhr. He regained his freedom the same year on the death of the atābeg Sa'd (21st Djumādā I 623 = 20th May 1226), restored prosperity to the province of Fārs and added to it some possessions in the islands of the Persian Gulf and on the coast of Arabia, such as Kaṭif and Bahrain; he was even recognized as suzerain in certain Indian towns. He caused the public buildings of Shirāz, which were tottering, to be repaired and added thereto a hospital. On the approach of the Mongol conquerors, he sent his brother Tehemten on an embassy to Ogotai, confirmed him in the possession of his hereditary estates with the title of Kutluḡh Khān (Prince Fortunate), in consideration of an annual tribute of 30000 pieces of gold. He died on the 5th Djumādā II 658 (18th May 1260). He liked to surround himself with derwishes and Sufis; he was amongst others the protector of the poet Sa'di, who dedicated to him some beautiful verses in the preface to the *Gulistān*.

Bibliography: Mirkhond, *Rawḡat al-safā*, in W. H. Morley, *The history of the Atābecks*, pp. 32—38; Ibn al-Aṭhīr (ed. Tornb.), xii. 206—208; Defrémery, *Gulistan ou le Parterre de roses*, p. 6, note. (CL. HUART.)

ABŪ BILĀL. [See MIRDĀS B. UDAIYA.]

ABŪ BURDA. [See AL-ASH'ARĪ.]

ABŪ ḌAMPAM, the hero of a collection of anecdotes, which is quoted as early as in the tenth century. He is made to say all sorts of foolish maxims, and especially to give ridiculous decisions on legal questions, similarly to Karā-kūsh later. This Abū Ḍampam is perhaps identical with the pious man, who, in or before Muḥammed's time, in lieu of paying the poor-rate offered his good name to the servants of God; for this express renunciation of the respect of mankind could easily be understood as a permission and a challenge to set him up as a model of stupidity. Extraordinary knowledge of ancient poetry is ascribed to a man who bore the same name, but it has been impossible to decide whether it was the same person as the above.

Bibliography: Ibn Qotaiba, *Kitāb adab al-kātib* (ed. Grünert), p. 32; idem, *Kitāb al-shī'r* (ed. de Goeje), pp. 3 *et seq.*; *Fihrist*, p. 313; Ibn 'Abd Rabbihi, *Iḥd* (Cairo, 1302), iii. 445; Ibn al-Aṭhīr, *Uṣd al-ghāba*, v. 232; Ibn Ḥadjar, *Iṣāba*, iv. 204; M. Hartmann, in the *Zeitschr. d. Vereins für Volkskunde*, v.; Horovitz, *Spuren griechischer Mimen*, p. 31, note. (J. HOROVITZ.)

ABU 'L-DARDĀ' AL-KHAZRĀDĪ AL-AN-ṢĀRĪ, one of the younger contemporaries of Muḥammed; his real name was according to some 'Uwaimir, according to others 'Āmir. His father's name, too, is diversely given. He was late converted to Islām, so that it is doubtful whether he took part in the battle of Uhud, but afterwards became one of the greatest Korān scholars. Under 'Othmān he was the public prayer-reader and qāḍī in Damascus, where he died in 31 (652) or a few years later.

Bibliography: Ibn al-Aṭhīr, *Uṣd al-ghāba*, iv. 159; v. 185. (M. TH. HOUTSMA.)

ABŪ DĀWŪD SULAIMĀN B. AL-ASH'ATH AL-AZDĪ AL-SĪDĪSTĀNĪ, traditionist, born in 202 (817). In his youth he undertook long journeys in search of the *ḥadīth*. He studied at Bagdad under the Imām Aḥmed b. Ḥanbal; eventually he settled definitely at Baṣra, where he died in 275 (888).

Abū Dāwūd's principal work is a collection of traditions, known under the generic title of *Kitāb al-sunan*. Like all other books of this name, Abū Dāwūd's work is distinguished from the collections of traditions known as *Djāmi'* in that it does not concern itself with historical, ethical or dogmatical enquiries. As a principle it contains nothing but traditions relating to the *aḥkām*, things ordained, or allowed, or forbidden by law; its contents are almost exclusively juridical. Other peculiarities distinguish Abū Dāwūd's *Kitāb al-sunan* from earlier collections of traditions, the two *Ṣaḥīḥs* for example: it has, to begin with, less severity in its criticism of testimony; every *rāwī* is thought by Abū Dāwūd to be worthy of belief in his information, whenever no formal proof has been given of his reproachableness. Besides very often Abū Dāwūd makes the text of the *ḥadīth* transmitted by him to be followed by his personal appreciations as to the value which he considers should be allowed to them. These short notices may be considered as the first examples of that criticism of the *ḥadīth* which in later times was bound to develop into autocephalous discipline. Abū Dāwūd himself recommended his *Sunan* to the scholars of the two holy cities in a *Risāla*,

in which he set forth his views, pointed out the usefulness of his work and showed the system of his criticism. The work at once met with great success, and still in the fourth century enthusiastic admirers styled it "The wonder of the world" and "The prop of Islām"; but subsequently, although it was definitely considered as one of the "six bases" which composed the canonical "corpus traditionum" of Islām, the *Kitāb al-sunan* did not possess nearly as much authority and veneration as was acquired by the *Ṣaḥīḥ* of Bukhārī and the *Ṣaḥīḥ* of Muslim. The work was published at different times in the East (Cairo, 1280; 1310 on the margin of Zarḳānī's commentary to the *Muwattaʿ* of Mālik; Lucknow, 1888; Delhi, 1890 with glosses). A small collection of *mursal* traditions is also due to Abū Dāwūd; the *Kitāb al-marāsil* was also published (Cairo, 1310).

Bibliography: Ibn Khallikān (ed. Wüstenf.), N^o. 271; al-Dhahabī, *Tabaḳāt al-huffāz* (ed. Wüstenf.), ix. N^o. 66; idem, *Tahdhīb al-asmāʾ*, pp. 708-712; Brockelmann, *Gesch. d. arab. Litter.*, i. 161; Goldziher, *Muhamm. Stud.*, ii. 250-251, 255-256; Marçais, *Taqrib d'en-Nawawī*, pp. 24-26.

ABŪ DHARR AL-GHIFĀRĪ, a companion of Muḥammed highly honored on account of his piety. His real name was Djundub b. Djunāda al-Rabadhī, but there are several different accounts of this as well as of his descent. He was considered, with ʿAbd Allāh b. Masʿūd, as one of the best traditionalists of Islām, and was distinguished for his beautiful pronunciation of Arabic. It is, however, principally on account of his ascetic tendencies that he became in the later traditions of the Ṣūfis and Shīʿites, who relate many stories about him, a model of a pious Mussulman. He died in al-Rabadha in the neighborhood of Medina, whither he had retired, in the year 32 or 33 (653).

Bibliography: Ibn Saʿd, iv. 161 *et seq.*; Ibn ʿQatāiba (ed. Wüstenf.), p. 130; Yaʿqūbī (ed. Houtsma), ii.; Masʿūdī, *Murūdj* (Paris), iv.; Ibn Ḥadjar, *Iṣāba*, iv. 116; Ibn al-Athīr, *Uṣd al-ghāba*, v. 186; Sprenger, *Das Leben und die Lehre des Mohammad*, i. 454 *et seq.*

(M. TH. HOUTSMA.)

ABŪ DHUʿAIB AL-HUDHALĪ, his real name KHUWAILID B. KHĀLID B. MUḤRIZ, an Arabian poet of the tribe of Hudhail, belonged to the so-called Mukhaḍramūn and therefore lived to see Islām. He takes a high place among the poets of his tribe and of his time. His name is not to be found in the portion of the Hudhailite poems which have been preserved, but the Dīwān of his poems has been handed down in manuscripts, which have unfortunately not yet been published, namely, in the Landberg MS. mentioned by Brockelmann, *Gesch. d. arab. Litter.*, i. 42, and in the Constantinople MS. (Public Library), N^o. 5598, of which the Imperial Library in Vienna possesses a copy made by N. Rhodokanakis, under Supplement, N^o. 4164. — The year of Abū Dhuʿaib's birth is not known, but it is certain that he went over to Islām late in life. In the year 26 (647) he went to Africa under the command of ʿAbd Allāh b. Saʿd b. Abī Sarḥ, and took part in the conquest of the country. Being sent by his general to accompany the youthful ʿAbd Allāh b. al-Zubair to Caliph ʿOthmān, he died during the journey, probably in the year 28 (649) whilst still in Egypt.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, i. 41 *et seq.*; Ibn ʿQatāiba, *Kitāb al-shiʿr* (ed. de Goeje), pp. 413-416).

(A. HAFNER.)

ABŪ DJAʿFAR USTĀDH HORMŪZ, i. e. "Lord of Hormūz" [q. v.], was the representative (*Nāib*) of the Būyide Sharaf al-Dawla in ʿOmān, but later on recognized the supremacy of Ṣamsām al-Dawla. The former therefore sent troops against him and took him prisoner in 374 (984). After the death of Sharaf al-Dawla in 379 (989) he was placed over the province of Kermān by Ṣamsām al-Dawla. After the latter had been killed in 388 (998), Abū Djaʿfar retained the command over the Dailamitic troops there. Afterwards he entered the service of the Būyide Bahāʾ al-Dawla, but his great age forced him to retire shortly after. He died in 406 (1015), at the age of 105. His son Ḥasan was also a general of the Būyides. [Comp. ḤASAN B. USTĀDH HORMŪZ.]

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 28 *et seq.* (M. TH. HOUTSMA.)

ABŪ DJAHL, properly Abu ʿl-Ḥakam ʿAmr b. Hishām b. al-Mughīra, also named Ibn al-Hanzaliya after his mother, an influential Meccan of the illustrious ʿQorāishite family of Makḥzūm. According to one anecdote he was of about the same age as the Prophet. The traditions concerning him possess but little historical value; in any case it is evident from them that he was one of Muḥammed's most embittered opponents amongst the aristocrats of Mecca. He eagerly took part in all conferences against the Prophet. He is said to have maltreated the weaker of the Muslims and even to have killed a woman; he persecuted the Prophet himself with his abuse and was only prevented by miraculous visions from doing him bodily harm. Some commentators connect this, though wrongly, with ʿQorʾān, xcvi. 6 *et seq.*, whereas ʿQorʾān, xvii. 62 and xlv. 43 are said to have been called forth by his mockery at Muḥammed's description of Hell. It was very much against his wish that the proscription against the Hāshimides was again abrogated. In the conference of the ʿQorāishites shortly before Muḥammed's emigration he advised them to have him killed by men from every family in Mecca. When hostilities broke out between Muḥammed and the Meccans he met a host sent out under Ḥamza's command, but it did not come to a battle. It is nevertheless put down to his pugnacity that a fight did take place at Bedr. On this occasion ʿOṭba b. Rabʿa gave him the nickname of "the man with the perfumed buttock". Through his prayer before the battle: "Let him perish who mostly cuts the tie of blood-relation", he, according to tradition, called down his own destruction. In the battle he was wounded and killed by Muʿadh b. ʿAmr b. al-Djamūh and Muʾawwidh b. ʿAfrāʾ. When Muḥammed saw his corpse, he is said to have called him "the Pharaoh of his people". His picture, naturally drawn very one-sidedly by tradition, is completed by the mourning songs of the Meccans on him, in which he is called "the Meccan chief, the noble-minded man, never vulgar nor greedy".

Bibliography: Ibn Hishām (ed. Wüstenf.), see index; Ibn Saʿd, iii^b. 55; viii. 193; Ṭabarī, see index; Yaʿqūbī (ed. Houtsma), ii. 27; Nawawī (ed. Wüstenf.), p. 686; Sprenger, *Das Leben und die Lehre des Mohammad*, ii. 115.

(F. BUHL.)

ABŪ DULAF. [See AL-KĀSIM B. 'ĪSĀ'L-
'IDJILĪ and MIS'AR B. MUHALHIL.]

ABŪ DULĀMA ZAND B. AL-DJAWN, a black slave, client of the Banū Asad in Kūfa. He is already mentioned in the history of the last Umayyad caliph, but appears as a „poet“ only under the 'Abbāsides and plays the part of a court jester in the palace of al-Saffāh and especially in those of al-Manṣūr and al-Mahdī. His poem on the death of Abū Muslim (137 = 754-755) is said to have been the first of his works which made his name. Examples of his poetry show him to us as a clever, witty versificator, who readily seizes upon low expressions and displays all sorts of filth with cynical joy; but he does not despise the most insipidly fulsome praise when this form of mendicancy promises some reward. He laughs at the praise of the crowd and his spiteful tongue is feared by all. It is true he does not spare himself and still less his near relatives; he would even occasionally revenge himself for the coarse jokes which the magnates played on him when one of his patrons was pleased to ridicule an other through him. He also enjoyed the jester's liberty of being above the Islāmic laws and could also make them the butt of his insolent mockery. He has given proverbial fame to his mule that possessed all possible defects and to which he dedicated a witty *Ḳaṣīda*. Statements as to the date of his death vary: according to some he died in 160 (776-777), according to others in 170 (786-787).

Bibliography: Ibn Ḳotaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 487 *et seq.*; *Aghānī*, ix. 120—140; xv. 85; *Fihrist*, p. 143; Ibn Khallikān (ed. Wüstenf.), No. 230; Ḥariri, *Maḳāmāt* (2d ed.), p. 518 (*Maḳāma* 40); Shariṣhī, *Sharḥ maḳāmāt al-Ḥariri*, ii. 236 *et seq.*; Baihaḳī, *Maḥāsin* (ed. Schwally), p. 645; Basset, in *Revue des traditions populaires*, xvi. 87; Brockelmann, *Gesch. d. arab. Litter.*, i. 74.

(J. HOROVITZ.)

ABŪ EIYŪB AL-ANṢĀRĪ. [See ABŪ EIYŪB
KHĀLID B. ZAID].

ABU 'L-FAḌL. [See AL-'AMĪD and others.]

ABU 'L-FAḌL (FAZL) 'ALLĀMĪ (Shaiḳh), the secretary and prime-minister of the emperor Akbar, was born at Āgra on the 16th Muḥarram 958 (14th January 1551). He was the second son of Shaiḳh Mubarak Nāgōrī (d. 1593), the author of the commentary on the *Ḳor'ān*, and the younger brother of Shaiḳh Faiḍī [q. v.], the poet. On his father's side, he was of an Arabian family which had emigrated to Hindūstān and had settled first in Sind and later at Nāgōr, in Dīodhpūr (Rāḍipūtāna). Hence his father is generally spoken of as Nāgōrī though he had settled and married in Āgra some years before Abu'l-Faḍl's birth. On his mother's side, Abu'l-Faḍl was connected with Mīr Raḥī' al-Dīn Ṣafawī of Iḍj near Shīrāz, who was regarded as a saint and consulted both by the emperor Humāyūn and his adversary and conqueror, Shēr Shāh. Abu'l-Faḍl was a student from childhood and early interested himself in religious questions. In his account of his mental development, given in the third volume of his *Inshā'* (Newal Kishore lithographed edition, p. 266), he says he began his studies at the age of five and that when he was fifteen, he was versed in all current science. For ten years later, he taught pupils and discussed religious matters with himself and others. But he found

no inner peace and often was tempted to renounce the world and become an anchorite. In the *Akbar nāme* he thus writes of himself: „Though during the day, my cell was made bright by teaching science, yet at night I would take the path of the fields and approach the enthusiasts of the 'Way of Search' and implore inspiration from those treasure-possessing paupers. . . . But no helpful remedy touched the troubled spot of my soul. Whiles my heart was drawn to the Sages of Cathay; whiles it inclined to the ascetics of Lebanon (the Druses); whiles a desire for discursing with the Lamas of Tibet broke my peace and whiles a sympathy with the priests of Portugal tugged my skirt. Sometimes a conference with the *mābids* of Persia, sometimes a knowledge of the secrets of the *Zand-awastā* robbed me of my repose, for my soul was alienated both from the rationalists and the enthusiasts of mine own land.“

From the struggle between jarring thoughts and from the antagonism between the contemplative and the active life, he was relieved, according to his own account, by the introduction to Akbar, which he regarded as his second birth. Before this, however, he had to undergo, in common with his father and brother, considerable persecution at the hands of the 'ulamā' and had to flee to Āgra and remain in hiding for a time.

Abu'l-Faḍl was presented to Akbar in the nineteenth year of the reign (1574), just before the latter set out on an expedition to Bihār. Faiḍī, who had been restored to favor, was instrumental in introducing his brother to the emperor. At this time, Akbar held orthodox opinions and was zealous for the Muḥammedan Faith; Abu'l-Faḍl also was a believer at least in appearance. He therefore presented, as a scholar's gift, a commentary on the famous Throne-verse of the *Ḳor'ān*. Next year, when Akbar returned victorious to Āgra, he received, as appropriate to the occasion, one on the opening of the Chapter of Victory.

Faiḍī and Abu'l-Faḍl soon gained high favor with the emperor and rendered him the service of helping him in his discussions with the 'ulamā'. Indeed it was they and in particular the latter, who are accused of destroying Akbar's faith in Muḥammedanism. In the words of Badā'ūnī (Badāyūnī) Abu'l-Faḍl was the man who set the world in flames. The brothers, however, did not rise rapidly in rank. Faiḍī never held a higher command than that of Four Hundred and it was not until 1585 and after eleven years of service, that Abu'l-Faḍl became a Commander of One Thousand. In the following year, he was associated with the veteran Shāh 'Alī Maḥram in the joint-government of Dihli; in 1592 his command was doubled; in 1600 he was promoted to the *manṣab* of Four Thousand. A year earlier he had been sent on service to the Dekkan, at the instigation of Prince Sālīm and others, who were jealous of his influence over the emperor. If they hoped he would fail in this, his first independent military command, they were mistaken; he distinguished himself greatly and amongst other exploits, captured the strong fort of Azimgarh. He was much assisted in his campaign by his son, Shaiḳh 'Abd al-Rahmān Afḍal Khān who, in the language of the author of the *Ma'āshir al-umayyā'*, was the arrow of the front of his quiver (*tīr-i rū-yi tarkash-i ū*). His success still more embittered Prince Sālīm who, when he had heard that Abu'l-Faḍl was returning

to rejoin the emperor with whom he himself was at feud, procured his assassination. A Bundela chief way-laid Abu'l-Faḍl near Narwār, killed him and sent his head to Salīm in Allāhābād. The murder was committed on the 4th Rabi' I 1011 (22^d August 1602); the headless body was conveyed to Antrī in Gwālīor and there buried. The grave still exists but in a neglected state.

Abu'l-Faḍl was a man of great industry and the *Akbar nāme* is a monument to his toil. The most valuable part of the book is the third volume; this contains the *Ā'in* or Institutes which are the best authority for Akbar's administration. As the work of a contemporary, the *Akbar nāme* can never be superseded, but it must be admitted that the historical narrative is neither interesting nor philosophical. Beside this voluminous book, Abu'l-Faḍl wrote several others, the *Iyār-i dānīsh* which is an abridgment of the *Anwār-i suhaili*, and many letters which were published after his death by members of his family in two collections: *Mukātabāt-i 'Allāmi* and *Ruḳ'āt-i Shaiḫh* Abu'l-Faḍl (or *Inshā-i Abu'l-Faḍl*). His name is also associated with the Persian version of the *Mahā-bhārata* and with the *Tārīkh-i Alfī*.

Bibliography: Shāh Nawāz Khān, *Ma'āsir al-umārā'*; *Darbār-i Akbari*; Blochmann, in the preface to his translation of the *Ā'in-i Akbari*; Elliot and Dowson, *The history of India*, vi. 1 *et seq.* (A. S. BEVERIDGE.)

ABU 'L-FARADJ, a very frequent *Kunya*. [See BĀBAGHĀ, BARHEBRAEUS, IBN AL-DJAWZĪ, AL-NADĪM *etc.*].

ABU 'L-FARADJ 'ALĪ B. AL-ḤUSAIN B. MUḤAMMAD B. AḤMED AL-KORASHĪ AL-IṢBAHĀNĪ (or AL-IṢFAHĀNĪ), an Arabian historian. Abu 'L-Faradj, a descendant of the Umayyads, was born at Iṣbahān in 284 (897) and studied in Bagdad. He then led the life of a wandering littérateur and enjoyed the patronage of Saif al-Dawla and of the Būyide viziers Ismā'īl b. 'Abbād and al-Muḥallabī and also of the Spanish Umayyads, whom he, however, did not seek for personally. He died on the 14th Dhu 'l-Hijja 356 (21st November 967). His chief work, which alone has been preserved, is the great *Kitāb al-Aghāni*; in this he collected the songs which were popular in his time, adding the accounts of their authors and their origin which appeared of interest to him. He had previously made a more extensive collection of songs with the indication of their airs but without any additional notices. The book begins with the collection of 100 songs which, at the orders of the caliph Hārūn al-Rashīd, the most famous musicians of his time, Ibrāhīm al-Mawṣillī (comp. Frank Dyer Chester, in the *Journ. of the American Oriental Society*, xvi. 221—274), Ismā'īl b. Djamīc and Fulaih b. al-'Awra' had written and which were revised under al-Wāthiq by Ishāk b. Ibrāhīm. Then follow other selected songs, especially those of the caliphs and their descendants. With every song there is indicated, besides the text, the air according to the musical terminology of Ishāk b. Ibrāhīm al-Mawṣillī, to these are added very detailed accounts concerning the poet, often also concerning composers and singers of both sexes. In spite of its unsystematic order this book is our most important authority not only for literary history till into the third century of the Hijra, but also for the history of civilization. It was printed in 20 volumes in Būlāk, 1285; a new

edition in 21 volumes appeared in Cairo, 1905-1906. Wellhausen filled in a gap in the 14th volume from the Munich MS. No. 470 (*Zeitschr. d. Deutsch. Morgent. Gesellschaft*, l. 145—151). Brünnow gives gleanings from MSS. in *The twenty-first volume of the Kitāb al-aghāni* (Leyden, 1888). I. Guidi published an index under the title of *Tables alphabétiques du Kitāb al-Aghāni* (Leyden, 1895—1900). The supplement of Brünnow and Guidi's index are also reproduced in the Cairo edition. Kosegarten's edition did not get further than the first volume, under the title of *Alii Ispahanensis liber cantilenarum magnus* (Greifswald, 1840). Of the more recently revised editions of the work that of the author of the *Lisān al-'Arab*, Muḥammad b. al-Mukarram al-Anṣārī (died in 711 = 1311) has independent value, because it completes historical and literary statements from other sources (*Die arab. Handschr. ... zu Gotha*, No. 2126; Rieu, *Supplement*, No. 1280).

Bibliography: Wüstenfeld, *Die Geschichtsschreiber der Araber*, No. 132; Brockelmann, *Gesch. d. arab. Litter.*, i. 146.

(BROCKELMANN.)

ABU 'L-FATH. [See IBN AL-'AMĪD, IBN AL-FURĀT, AL-MUZAFFAR and others.]

ABU 'L-FATH AL-IṢKANDARĀNĪ, name of the hero in Hamadhānī's *Maḳāmāt*.

ABU 'L-FIDĀ' ISMĀ'IL B. 'ALĪ B. MAḤMUD B. 'OMAR B. SHĀHANSHĀH B. AIYUB 'IMĀD AL-DĪN AL-AIYUBĪ, an Arabian prince, historian and geographer. He was born in Djamāda I 672 (November 1273) in Damascus, whither his father al-Malik al-Afdal, a brother of the then prince of Ḥamāt, al-Malik al-Manṣūr (a branch of the Egyptian Aiyūbides), had fled with his family from the Mongols. In the service of his uncle he early began his military career in the latter's feuds against the crusaders; when, however, after the death of his childless cousin Maḥmūd II on the 21st Dhu 'l-Ka'da 698 (20th August 1299) the vacant principality of Ḥamāt was conferred not on him but on the emīr Sonkor, he entered the service of Sultan al-Malik al-Nāṣir. Only when he had served faithfully for 12 years was he installed as governor of Ḥamāt on the 18th Djamāda I 710 (14th October 1310). Two years later, when on a visit in Cairo, he received the rank of prince and the title of al-Malik al-Ṣāliḥ. A further recognition of his faithfulness as a vassal was accorded him on the 17th Muḥarram 720 (1st March 1320) when he was given the title of al-Malik al-Mu'ayyad and the hereditary rank of Sultan. He died on the 23^d Muḥarram 732 (27th October 1331) at Ḥamāt. As prince he was deserving in that he erected useful buildings round his residence. His fame is, however, mostly based on his literary work, the most important of which are his *History of the world* and his *Geography*. The former under the title of *Mukhtaṣar tā'rīkh al-bashar* treats of pre-Islāmic history and that of Islām till the year 729 (1329) and was printed in full in 2 volumes at Constantinople in 1286 (1869-1870). Single parts are: *Abulfedae historia anteislamica arab. ed. vers. lat. auxit H. O. Fleischer* (Leipzig, 1831). *Ismā'īl Abulfedae de vita et rebus gestis Mohamedis, textum arab. primus ed. lat. vert. J. Gagnier* (Oxford, 1722). *Vie de Mohammed, texte arabe d'Abulfeda, accompagné d'une trad. franç. et de notes par Noël des Vergers* (Paris, 1837). *Life of Mohammed*

transl. from the Arabic of Abulfeda by W. Murray (London, n. d.). *Abulfedae Annales Muslemici arab. et lat. op. et stud. J. J. Reiskii* ed. J. G. Chr. Adler (Copenhagen, 1789—1794). *Abulfedae annales moslemici lat. ex arab. fecit J. J. Reiske* (up to the year 406 = 1015-1016; Leipsic, 1754, 1778). *Historia emirorum al omrah ex Abulfeda* ed. F. W. C. Umbreit (Göttingen, 1816). — The Leyden Library possesses under No. 727 the MS., corrected by his own hand, of the Geography, *Takwīm al-buldān*, which he completed in the year 721 (1321). Single parts were printed in Europe as early as 1650. *Géographie d'Aboul-féda, texte arabe* par Reinaud et Mac Guckin de Slane (Paris, 1840; autographed by Ch. Schier, Dresden, 1846). *Trad. de l'arab. en franç.* par Reinaud; i. (*Introduction générale à la géographie des Orientaux*), iia, Paris, 1848, iib, 2 by St. Guyard, *ib.*, 1883.

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(BROCKELMANN.)

ABŪ FIRĀS AL-ḤAMDĀNĪ, an Arabian poet, born in 320 (932). He was a cousin of the famous patron of arts and prince of Hims, Saif al-Dawla, whom he represented as governor in Manbij. His life was, as also the prince's, taken up with the frontier feuds with the Eastern Romans in Asia Minor. In 348 (959) he fell into their hands as a prisoner and was taken to al-Kharshana on the Euphrates. He succeeded in escaping thence, probably by means of a bold leap, but was again seized in 351 (962) and brought to Constantinople, where he was kept a prisoner for many years. From this time date a number of touching elegies addressed to his family, amongst them being the well-known poem to his mother, which Ahlwardt has translated (*Über Poesie und Poetik der Araber*, p. 44). A year after his liberation from captivity Saif al-Dawla died, and thereupon he tried to make himself master of Hims, but was defeated by the troops which Saif al-Dawla's son sent against him, and fell in battle in the year 357 (968). His poems are distinguished from those of other poets by their strongly personal tone, they are to a certain extent a diary of his adventures. His style, however, is not different from that of his contemporaries, even though he is not quite so bombastic as Mutanabbī. His *Diwān*, revised by Ibn Khālawaih (d. 370 = 980), was printed in Beyrout in 1873, and with explanatory notes by Nakhla Ḳāṣfāt in 1900 in the same town; a few poems in German by Rückert, in Lagarde's *Symmikta*, pp. 206—208; comp. R. Dvořák, *Der arab. Dichter Abū Firās und seine Poesie*, in the *Actes du Xe congrès des orient.*, sect. iii. pp. 69—83; idem, *Abū Firās, ein arab. Dichter und Held, mit Ta'ālībī's Auswahl seiner Poesie, in Text und Übersetzung mitgeteilt* (Leyden, 1895); comp. Wellhausen, in the *Götting. Gelehrt. Anzeig.*, 1896, pp. 173—176.

Bibliography: al-Tha'libī, Yatimat al-dahr, i. 22—62; A. von Kremer, *Culturgeesch.*

des Orients unter d. Chalifen, ii. 381—386 Brockelmann, *Gesch. d. arab. Litter.*, i. 89.

(BROCKELMANN.)

ABŪ FUDAİK. [See 'ABD ALLĀH B. THAWR.]

ABŪ FUṬRUS, the Arabic name for the ancient Antipatris, which is to be sought for in the Wādī 'l-'Awdjā', perhaps in Ḳal'at Ra's al-'Ain. The shorter form "Fuṭrus" is also met with for the town. Usually, however, Nahr Abī Fuṭrus (also Nahr Fuṭrus, by Abū Nuwās) is meant, which properly designates the Wādī (Nahr al-'Awdjā') that flows by the town. Here Marwān II rested on his flight to Egypt from Damascus in the year 132 (750), and shortly afterwards the town was the scene of the butchering of 72 or 80 Umayyads (comp. Theophanes, *Chronographia*, ed. de Boor, i. 427, who certainly has the same event in mind and places it at Antipatris). Subsequently diverse battles took place in the vicinity of this town.

Bibliography: Tabarī, iii. 47, 51, 54; Ya'qūbī (ed. Houtsma), ii. 425 *et seq.*; *Bibl. geogr. arab.*, vii. 116; Yāqūt, *Mu'djam*, iii. 903; iv. 831 *et seq.*; *Encyclopaedia Biblica*, pp. 188 *et seq.* (F. BUHL.)

ABŪ 'L-FUTŪḤ ḤASAN (384—430 = 994—1039), Sherif of Mecca of the family of the Mūsawī (called after Ḥasan's great-grandson Mūsā 'l-Djūn). Abū 'l-Futūḥ is especially known amongst the lords of Mecca, who reigned before the house of the Banū Ḳatāda (this latter being in power from 1200 till the present day), because in 1011-1012 he let himself be persuaded to lay claims to the dignity of caliph. A son of a grand-vizier, who, after his father had been killed at the orders of the Fātimide caliph Ḥākim, had fled to Arabia, seems to have induced him to take this step. When he had journeyed to Syria with supposed relics of Muḥammed and 'Alī, he received news of a revolt in Mecca. As he had besides but little confidence in his followers, he hurried back and reconciled himself with Ḥākim.

For the rest his rule, as that of his son Muḥammed Shukr, was distinguished from that of most of the predecessors of Ḳatāda by its great duration.

Bibliography: C. Snouck Hurgronje, Mekka, i. 59 *et seq.* (C. SNOUCK HURGRONJE.)

ABU 'L-GHĀZĪ BEHĀDUR KHĀN, Turkish historian and sovereign of Khwārizm, was the 2d son of 'Arab Muḥammed Khān, whose capital was Urgandj, and who was descended from Činggiz Khān. He was born near Urgandj in 1603 (the year of the hare; the date given by himself of the Hegira — 1014 = 1605 — cannot be correct). Being on bad terms with his brothers, his father invested him with the government of the town of Kāt; he commanded the right wing when his father was defeated by his rebellious sons, and took refuge at Samarkand with Imām Ḳulī Khān. On the accession of his brother Isfendiyār he received Urgandj as his appanage (1033 = 1623), which had become almost a desert since the Amū-daryā had changed its bed to flow into the Aral Sea (about 1575). He was afterwards exiled to Persia and remained ten years at Ispahān. After the death of Isfendiyār at the beginning of the year of the sheep (1643), he was proclaimed khān of Khwārizm. He declared war against the Turkomans and killed a great number of

them, retook *Khiwa*, fought the Kalmucks and twice laid waste the environs of *Bukhārā* (1065 = 1655 and 1072 = 1662). He died in 1074 (year of the hare, 1663), after a reign of 23 years. His work called *Shadjare-i Turk*, written in Turki (Caghatai), contains the history of the ancestors of Činggis together with that of this conqueror and his descendants, especially of the branch of *Shaiḇān b. Dūdji*; he began to write it in 1074 (1663) at the end of his life; feeling that he could not complete it, he commanded his son *Abu 'l-Muẓaffar Anūsha Muḥammed Behādur* to finish it; the latter wrote the part from 1054 (1644) to the end; the work was finished in 1076 (1665). The first known manuscript of it was found in Siberia by *Tabbert von Strahlenberg*, a Swedish officer, who was made prisoner at the battle of *Poltawa*, and who made the German translation published by *Messerschmidt* (Göttingen, 1780).

Bibliography: *Fraehn, Historia Mongolorum et Tartarorum* (text; Kazan, 1825); *Bentinck, Hist. générale des Tatars* (Leyden, 1726); *Desmaisons, Hist. des Mogols et des Tatars* (text and French translation), ii. 312 et seq.; *A. Strindberg, Notice sur le Ms. de la première traduction de la chronique d'Abulghāsi-Behāder* (Stockholm, 1889); *Journ. des Savants*, Sept. 1757, p. 85. (CL. HUART.)

ABŪ ḤABBA („father of grain“; so called on account of the fertility of that region), the name of an extensive group of ruins, south-west of *Bagdad* and north-east of *Musaiyib*, a short distance from the east bank of the *Euphrates*. The excavations conducted there by *H. Rassam* in the years 1881 and 1882 proved that *Abū Ḥabba* is the site of the old Babylonian town of *Sippar*, which had formerly been sought for in the ruins of *Sifeira* (or *Sifera*; *Peters* writes *Sfeira*), situated much more to the north, on account of the similarity of the names. The excavations undertaken by *Father Scheil* in 1894 in *Abū Ḥabba* were also crowned with great success. The cuneiform inscriptions obtained by *Rassam*, *Scheil* and certain Arabs consist mostly of texts of the so-called contract literature, i. e. of juristic or business documents. These for the most part come from the archives of the famous temple of the sun god (*Shamash*). *Sippar* was one of the most ancient towns of *Babylonia*; its existence can be traced back in documentary records at least as far as the beginning of the third millenium before Christ. The *Euphrates* probably flowed close by the town; at the present day its bed is some 12 km. (7½ miles) distant from the ruins. *Sippar* formed with *Agade* (also called *Sippar sha Anunitu*, i. e. *Sippar* [the town] of the goddess *Anunit*), which was probably only separated from it by the *Euphrates*, a double town, and to distinguish it from *Agade* is also sometimes called *Sippar sha Shamash*, i. e. *Sippar*, the town of *Shamash*. It is still a moot point whether these towns together correspond to the Biblical *Sepharwaim* (II Kings, xviii. 34; xix. 13; *Isaiah*, xxxvi. 19; xxxvii. 13).

Bibliography: *Peters*, in the *Zeitschr. für Assyriologie*, vi. 333; *Hilprecht, Explorations in Bible lands during the 19th century* (Philadelphia, 1903), pp. 268—275, 573 et seq.; *V. Scheil, Une saison de fouilles à Sippar* (in the *Mém. de l'inst. franç. d'archéol. orient. du Caire*, i.; *Cairo*, 1902); *Delitzsch, Wo lag das Paradies?* (Leipsic, 1881), pp. 209—212; *Fr. Hommel*,

Gesch. Babylon. u. Assyrl. (Berlin, 1885—1889), pp. 203—205, 227—229; *idem, Grundriss der Geogr. u. Gesch. des alt-Orients* (2nd edit., Munich, 1904), pp. 341—344, 402—410; *Muss-Arnolt, Concise diction. of the Assyrian language*, p. 780. (STRECK.)

ABŪ ḤAFṢ 'OMAR AL-BALLŪṬĪ AL-BETRŌDĪ AL-İKRĪTISHĪ, of *Betrōdj* (= *Pedroche*) in the *Fahṣ al-Ballūṭ* (i. e. *Los Pedroches* north of *Cordova* in the *Sierra Morena*), leader of the *Rabaḍiyyūn*, who in the year 199 (814) were driven out of the south-west suburb (*Rabaḍ*) of *Cordova* by *al-Ḥakam I al-Rabaḍī*, and who for a long time held their ground in *Egypt*, especially in *Alexandria*. Being driven out of that town by the 'Abbāsides, they subjugated the isle of *Crete* in 210 (825). There *Abū Ḥafṣ 'Omar* founded a dynasty which held out against the *Byzantines* till 350 (961).

Bibliography: *Yāqūt, Mu'jam*, i. 336 et seq.; *Dozy, Hist. des Musulmans d'Espagne*, ii. 76; *Amari, Storia dei Musulmani di Sicilia*, i. 162—165, 287; ii. 376; *A. Müller, Der Islam im Morgen- und Abendland*, i. 506 et seq.; ii. 470. (C. F. SEYBOLD.)

ABŪ ḤAFṢ 'OMAR B. DJAMĪC, of the *Djebel Nefusa*, an *Abāḍite* scholar mentioned in the *Kitāb al-siar* of *Shammākhi*, pp. 561, 562, in a short notice, without any indication as to date.

He translated into Arabic the old 'Aḳida of the *Abāḍites* of the *Maghrib*, written originally in the *Berber* tongue. It is still the catechism used by the *Abāḍites* of the *Mzāb* and of *Djerba*. The 'Aḳida of *Abū Ḥafṣ* has given rise to numerous commentaries, amongst which must be mentioned in the first place that of *Shammākhi*, the author of the *Kitāb al-siar*, which is extant in manuscript with the *Abāḍite* communities of the *Mzāb*, of *Djerba* and of *Djebel Nefusa*. Next in rank come certain commentaries of *Shaiḫh 'Omar b. Ramaḍān al-Thūlatī* (18th cent.), and the older one of *Abū Sulaimān Dāwūd b. Ibrāhīm al-Thūlatī*, which have been autographed or printed as an appendix to the 'Aḳida in several collections edited in *Algeria* or at *Cairo*.

The 'Aḳida of *Abū Ḥafṣ* has been published and translated with notes taken from the *Abāḍite* commentators by *A. de Motylinski* (*L'aqida populaire des Abadkhites algériens. — Recueil de mémoires et de textes publié par l'Ecole des Lettres et les Médersas, en l'honneur du XIVe Congrès des Orientalistes d'Alger. — Algiers*, 1905).

Following the order in which *Shammākhi* gives his biographical articles, we may suppose that 'Omar b. *Djamīc* lived at the end of the eighth or at the beginning of the ninth century of the *Hegira*. (A. DE MOTYLSKI.)

ABU 'L-HAIDJĀ, a *Ḥamdānide*. [See 'ABD ALLĀH B. ḤAMDĀN.]

ABU' L-HAIDJĀ B. MUSAḲ, a *Kurd* chief, lord of *Irbil* [q. v.], who took part in the campaign against the crusaders in 504-505 (1111), and who, besides, played an important part in the wars of the later *Seldjūkides*, *Maḥmūd* and *Mas'ūd*.

Bibliography: *Ibn al-Athīr* (ed. Tornb.), x. 292 et seq.; *Recueil des historiens des croisades, Hist. or.*, ii. 56; *Ibn Khallikān* (transl. de Slane), i. 162.

ABŪ ḤAIYĀN 'ALĪ B. MUḤAMMED B. AL-'ABBĀS AL-TAWḤĪDĪ (so called either after an ancestor who sold a sort of date called *tawḥīd*,

or in the sense 'upholder of pure monotheism'), jurist, philosopher, Šūfī, and compiler of miscellanies, lived in the fourth (10th) century. Little was preserved of his biography, but from documents quoted by Yāqūt it appears that he was alive in Rādjab 400 (Feb. 1010), and that he died at the age of more than eighty. His home was placed by different authorities at Nishāpūr, Šīrāz, or Wāsiṭ. Much of his life was spent in Bagdad, where he studied grammar under Abū Sa'īd al-Sīrāfī, and 'Alī b. 'Isā al-Rumānī, Šāf'ite law under Abū Ḥamid al-Marwarūdhī and Abū Bekr al-Šāf'ī. At a late period of his life he attended the philosophical courses of Yahyā b. 'Adī, Abū Sulaimān Muḥammad b. Ṭāhir, 'the Logician', and others, at various times between 361 and 391 (971—1001).

Owing to heretical opinions expressed by him in works now lost, he was banished from Bagdad (where he had apparently supported himself by acting as scribe) by Muḥallabī (d. 352 = 963), and at first applied for help to Ibn al-'Amīd in Khorāsān, whom he approached with an elaborate epistle, afterwards published by him as a model of eloquence. From 367 to 370 (977—980) he lived at the court of Ibn 'Abbād at Rai, where, having refused to act as amanuensis, he failed to receive any gratuities; he afterwards avenged himself on both these viziers by attacking them in a treatise on their faults, as well as by satire in his work entitled *al-Imtā'*. He appears to have had more success with the viziers of Šamsām al-Dawla, Ibn Sa'dān (d. 375 = 985-986) and 'Abd Allāh b. al-'Arīd al-Šīrāzī. The last part of his life was again spent in Bagdad, where he lived in poverty. Towards the end of it he burned his library, for which he alleged in excuse the neglect of the people of Bagdad, among whom he had lived twenty years. In the preface to his Treatise on Friendship he makes a similar complaint of being tabooed by general consent at the capital. The following list of his works is given by Yāqūt (*Mu'djam al-udabā'*, Constantinople MS.):—

1. On Friends and Friendship (Constantinople, 1301), with an appendix on the sciences.
2. Refutation of Ibn Dīnnī's commentary on Mutanabbī.
3. *Al-Imtā' wa'l-mu'ānasa* (quoted by al-Kīfī, p. 283, a passage to which Flügel, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xii. 20, first called attention; also by Ibn 'Arabī, *Musamarāt*, i. 188, and Ghurūlī, *Maṭālī' al-budūr*, ii. 62, and perhaps 117. Yāqūt, *loc. cit.*, also gives several extracts).
4. *Al-Ishārāt al-ilāhiya* (a compendium of this is preserved in MS., Ahlwardt, *Verz. d. arab. Handschr. d. königl. Bibl. zu Berlin*, N^o. 2818).
5. *Al-Zulfa*.
6. *Al-Mukābasa* (published, with the title *Mukābasāt or Mukāyasāt*, at Bombay, without date; see also *Catal. cod. or. bibl. ac. Lugduno Batavæ* (1st ed.), iii. 314-315).
7. *Riyāq al-'arīfin*.
8. *Takriṣ al-Djāhiz* (of this a large extract is given by Yāqūt in his life of Aḥmed al-Dīnawarī).
9. *Dhamm al-wazīrain* (an attack on Ibn al-'Amīd and Ibn 'Abbād, preserved, it would appear, at Constantinople, since an edition of it was promised by the *Ḍawā'ib* press; a considerable extract is given by Yāqūt in his life of Ibn 'Abbād).
10. *Al-Ḥādīd al-'aklī idhā ḍāḡ al-faḍā' an al-ḥādīd al-shar'ī*.

11. *Risāla fī ḡallāt al-fuḡahā'*.

12. *Risāla baghdādiya*.

13. *Risāla fī akhbār al-šūfiya*.

14. *Risāla šūfiya*.

15. *Risāla fī'l-ḥanīn ila'l-lawṭān*.

16. *Kitāb al-baṣā'ir wa'l-dhakhā'ir* (an extract from this is given by Subkī in his life of the author. Copy or copies in Fātiḥ Library, Constantinople, Nos. 3695—3699).

17. *Al-Muḥāḍarāt wa'l-munāẓarāt* (quoted by Yāqūt in his life of the author, and probably the work whence Ibn 'Arabī, *loc. cit.*, ii. 77, produces the correspondence between Abū Bekr and 'Alī, and whence Barhebraeus, ed. Pococke, p. 330, produces the account given by Abū Ḥaiyān of the *Ikhwān al-ṣafā'*).

In *Ghurar al-khaṣā'is*, p. 74 (Cairo, 1284) mention is made of a work *Akhbār al-ḡudamā' wa-dhakhā'ir al-ḡukamā'* by Abū Ḥaiyān al-Tawḥīdī, and *ibid.*, p. 76 the third volume of *al-Tadhkira al-tawhidiya* is cited. It is uncertain whether these works are identical with any of those in the above list.

Abū Ḥaiyān was coupled with Ibn al-Rāwandī and Ma'sarrī as one of the Zindīks of Islām, and indeed as having expressed his opinions more obscurely, and therefore more insidiously than the others (*Journ. of the Roy. As. Soc.*, 1905, p. 80). But his extant works scarcely justify this assertion, though the title of N^o. 10 is suggestive of the heresy for which Ḥallādj was martyred. His extant Šūfī work (N^o. 4) consists of prayers and homilies, with some edifying correspondence, and only occasional allusions to Šūfī technicalities. N^o. 6 is a collection of reproductions of conversations on various philosophical subjects at which he professes to have been present; the chief speaker is Abū Sulaimān al-Manṭiqī, but other persons of note, e. g. Abū Ishāq al-Šābī, Abū Bekr al-Kh̲wārizmī, Abū'l-Ḥasan al-Ḥarrānī, Yahyā b. 'Adī, also figure in the book. The questions discussed are mainly logical and metaphysical. In N^o. 1 the author imitates (as indeed he did elsewhere) the simple and unaffected style of Ḍjāhiz, and does little more than string together anecdotes and quotations. N^o. 9 had the reputation of bringing ill-luck; and perhaps the bad name which it attached to Abū Ḥaiyān accounts for the fact that though a philosopher and a Šūfī he is included in the lists of neither Šūfis nor philosophers.

Bibliography: Nawawī (ed. Wüstenf.), p. 707; Subkī, *Ṭabaḳāt al-shāfi'iya* (Cairo), iv. 2, 3; Yāqūt, *Mu'djam al-udabā'* (Keuprülü-Zade Library); Šafadī (*Journ. of the Roy. As. Soc.*, 1905, p. 80); Ibn Khallikān (ed. Wüstenf.), N^o. 707; Nauwerk, *Notiz über das arab. Buch: Tuḥfat ikhwān al-ṣafā'* (Berlin, 1837).

(D. S. MARGOLIOUTH.)

ABŪ ḤAIYĀN AṬṬĪR AL-DĪN MUḤAMMAD B. YŪSUF AL-GHARNĀTĪ, an Arab philologist of Berber origin, born in Granada in 654 (1256). He studied grammar and Ḥadīth in Granada, Vélez, Malaga and Almeria, and afterwards wandered through North-Africa and Egypt. Having performed the pilgrimage to Mecca, he lectured in the Maṣūriya at Cairo on the Ḥadīth, attending at the same time the grammatical lectures of Ibn al-Naḥḥās until 698 (1298) when the latter died and he became his successor. He had come to Egypt as a Zāhirite [q. v.], and Ibn Ḥadjar declares in Abū Ḥaiyān's biography that the latter was a Zāhirite even in grammar, which — ac-

cording to Goldziher, *Die Schule der Zāhiriten*, pp. 188 *et seq.* — should mean that even in grammatical questions Abū Ḥaiyān endeavored to maintain the exclusive authority of the old masters, particularly that of Sibawaih. Later on he followed the method of the *Shāfiʿite* school. His writings comprise not only grammar but also *Qurʾān* commentary and the *Ḥadīth*; he also wrote poetry and was the author of a History of Spain in 60 volumes, which has unfortunately not been preserved. Indeed of the 65 books and treatises which he wrote only about 10 have been handed down to us. He was not only a perfect master of Arabic but also wrote a Persian and a Turkish grammar. This latter — under the title of *al-Idrāk li-lisān al-Atrāk* (Constantinople, 1309; comp. *Journ. As.*, 8th series, xx. 326—335; *Actes du XIV^e congrès intern. des Orientalistes*, iii. 44 *et seq.*) — is a considerable work. His treatise on the Ethiopian language was never finished. Abū Ḥaiyān died in Cairo in 745 (1344).

Bibliography: Maḳḳārī (ed. Dozy and others), i. 823—862; al-Kutubī, *Fawāt*, ii. 352—356; Wüstenfeld, *Die Geschichtsschreiber der Araber*, No. 409; Brockelmann, *Gesch. d. arab. Litter.*, ii. 109 *et seq.*; L. Bouvat, *Notice bibliographique*, in the *Revue hispanique*, x.

(M. TH. HOUTSMA.)

ABŪ ḤAMMŪ MŪSĀ I B. ABĪ SAʿĪD ʿOTHMĀN B. YAGHMURĀSAN, fourth king of the dynasty of the Banū ʿAbd al-Wād [see ʿABDALWĀDIDES], who reigned at Tlemcen and over Central Maghrib; he succeeded his brother Abū Zaiyān (d. April 1308), and was proclaimed king on the 21st Shawwāl 707 (15th April 1308).

In his interior administration he rebuilt the ruins accumulated during the long siege of Tlemcen by the Marinides, which had lasted from Shaʿbān 698 to Dhu ʿl-Ḳaʿda 706 (May 1299—May 1307); he had the ramparts of the town repaired and a moat dug all round the walls; he accumulated provisions in the silos of the capital. These silos were without doubt in the part of the city mentioned by Ibn Khaldūn under the name of al-Maṭmar, situated inside the rampart not far from Bāb Kashshūt (now the Fez Gate). Mūsā I, it is said, filled the chests of the public treasury. Thus it may be seen that the chief preoccupation of his mind was to defend the capital from outside attack and to organize it in view of another siege by the Marinides.

As to his foreign policy he undertook numerous warlike expeditions, and was backed up by skillful generals; he extended his authority over the turbulent tribes of Tūdjīn and of the Maghrāwa of the plain of the Chélif and of the mountains on its northern and southern borders; it seems that he established a very strong government over these tribes, which was able to keep them in order and submission. The victorious arms of Mūsā I pushed towards the east even as far as Bougie and Constantine, in the empire of the Ḥafṣides of Tunis. On the west he succeeded in keeping off the Marinides, who were always ready to attack Tlemcen, and prevented them from passing Wādja (Ujda).

Beyond a general secretary and his private secretary he had only two ministers: the first acted as chamberlain, and his powers must have been very extensive; the second was specially Minister of Finance.

Abū Ḥammū, thanks to his armies, pacified the country and busied himself principally with the collection of the taxes for the purpose of accumulating the money necessary for the fortifying of Tlemcen and the maintenance of a powerful army. He does not seem to have been much taken up with increasing the well-being of his subjects nor with ameliorating their material and intellectual conditions; he contented himself with a purely military organization for the purpose of maintaining order in the country and of resisting the attacks of the Marinides.

He was very hard on his son Abū Tāshfin; he lent too ready an ear to the possibly exaggerated and malevolent stories told by interested councillors and courtiers against the young prince. Abū Tāshfin, driven to extremities by his injustices, urged on too by his friends and supported by a part of the army, had him assassinated on the 22^d of Djumādā I 718 (22^d July 1318), and was proclaimed king in his place.

[For the bibliography see ʿABD AL-WĀD and ʿABDALWĀDIDES.] (A. BEL.)

ABŪ ḤAMMŪ MŪSĀ II B. ABĪ YAʿKŪB YŪSUF B. ʿABD AL-RAḤMĀN B. YAḤYĀ B. YAGHMURĀSAN, king of Tlemcen of the dynasty of the Banū ʿAbd al-Wād, born in Spain in 723 (1323-1324). He was the nephew of the two sovereigns Abū Saʿīd and Abū Thābit, who had reigned together at Tlemcen after having restored the ʿAbdalwādid throne.

It was to Spain that the father of Abū Ḥammū was banished, with all the members of his family, by Abū Tāshfin I [q. v.]. There doubtless he studied hard and acquired a taste for poetry, literature, art and magnificent feasts which he instituted in the court at Tlemcen.

Abū Ḥammū's father had given up the work of royalty to his two younger brothers for the purpose of retiring to Nedroma (Nadrūma) where he lived a devotee. During the reign of his two uncles, Abū Ḥammū had been brought up at the court of Tlemcen. At the time of the defeat of the Banū ʿAbd al-Wād in the plain of Angād by the army of the Marinide Abū ʿInān in Djumādā I 753 (June 1352), the king Abū Saʿīd perished and his brother Abū Thābit, accompanied by his nephew Abū Ḥammū, fled to the region of Tunis. Abandoned by all their partisans, the two princes were arrested in the province of Bougie and the governor delivered them up to Abū ʿInān. Abū Saʿīd was put to death; as to Abū Ḥammū, the fact of his being a prince of royal blood not having been discovered, he was released and found a shelter at Tunis at the Ḥafṣide court, where he was well received. Some time afterwards the friendly relations which existed between Abū ʿInān and the Ḥafṣide court were destroyed, and the king of Tunis gave his enthusiastic consent to the proposal of certain Arab chiefs of Ifriḳīya to put the young Abū Ḥammū at their head in order to stir up troubles for the Marinides in the Maghrib, and to attempt to reinstate this young ʿAbdalwādid prince on the throne of Tlemcen. The death of Abū ʿInān, at Fez, took place before the arrival of Abū Ḥammū before the walls of Tlemcen and made the conquest of his capital easier for the latter. It was on the 10th Rabīʿ I 760 (9th Feb. 1359) that he entered the capital and was proclaimed king. Twice the Marinides occupied Tlemcen for a short time and Abū

Ḥammū succeeded in getting back again a little later. In 772 (1370) the capital for the third time and the whole 'Abdalwādiye kingdom fell into the hands of the king of Fez, who placed his own governor in each town, whilst the unfortunate Abū Ḥammū had to flee to the Mzāb and the desert.

The sultan of Fez, 'Abd al-'Azīz, having died in Rabi' II 774 (October 1372), the Marīnide army evacuated Tlemcen and the kingdom. Abū Ḥammū, having been immediately recalled, left his retreat and to his great surprise recovered the possession of his capital.

Having returned in such an extraordinary manner to the head of his kingdom Abū Ḥammū set himself to the pacification of his states. But hardly had he put down a revolt on one side when a rising against his authority took place elsewhere, and a pretender to the throne appeared somewhere. Ibn Khaldūn gives abundant details about these events, in some of which he was besides directly implicated.

Besides these continual troubles Abū Ḥammū had to put up with many annoyances in his family, with his own children. His eldest son, Abū Tāshfin, heir presumptive to the throne, made him suffer every kind of vexation. As early as 780 (1378-1379) Abū Tāshfin showed the sentiments with which he was animated with regard to his father by causing the assassination of Yahyā b. Khaldūn, the historian, the secretary and intimate friend of Abū Ḥammū (Ramādān 780 = Dec. 1378-Jan. 1379). Towards the end of 788 (Jan. 1387) this same son of the king had all of his brothers who were in Tlemcen arrested together with his father himself, and shut up the latter in a prison at Oran. Abū Ḥammū, however, succeeded in escaping and even in recovering his kingdom; but Abū Tāshfin took refuge at the court of Fez and returned at the head of a Marīnide army to attack his father in his capital. Abū Ḥammū was killed in a battle against the army under his son's command on the 1st Dhū 'l-Ḥijja 791 (21st Nov. 1389).

Being of a highly cultivated mind, he sought for the society of the famous scholars and poets of his time; he was, further, benevolent and readily accessible to the humblest of his subjects which made him popular. If he lacked energy and courage on the field of battle he had as a compensation a very resourceful mind in expedients. He could beguile his enemies and get himself cleverly out of difficulties; thus in spite of all the reverses of fortune he suffered he was able to make his way to power.

Abū Ḥammū wrote for the use of his son a treatise on political ethics, published at Tunis (1279 = 1862) under the title of *Wasiyat al-sulūk fī siyāsāt al-mulūk*, of which Mariano Gaspar has made a Spanish translation entitled *Al collar de perlas* (Saragossa, 1899, in the *Coleccion de estudios arabes*, iv).

The yearly festival of the birthday of the Prophet gave occasion, in Abū Ḥammū's time, for great rejoicings and literary displays, the importance of which has been noted by the chroniclers. Long poems in praise of the Prophet and of the king of Tlemcen were sung in the royal halls in the presence of a crowd of guests, who were supplied with quantities of savory dishes. On this occasion too the great mechanical clock, which

embellished the palace of the king and of which al-Tanasi has given so complete a description, was made to play.

Abū Ḥammū wished to show the interest he bore towards intellectual works by having a new school built; he himself installed there the celebrated professor Sherif Abū 'Abd Allāh. This establishment, richly endowed, received the name of Madrasa Ya'kūbiya from the name of the king's father, Abū Ya'kūb, who was buried there.

The epitaph engraved on the marble of the tomb of Abū Ḥammū II has been published by Brosselard.

Bibliography: Ibn Khaldūn, *Ibar* (Hist. des Berb.), iii. 436 et seq.; al-Tanasi (Bargès, *Complément* etc., pp. 141-142); Brosselard, *Tombeaux des émirs Beni Zeiyan*, pp. 58 et seq. [See also the bibliography under 'ABDALWĀDIDES.] (A. BEL.)

ABŪ ḤAMZA. [See 'AL-MUKHTĀR B. 'AWF.]

ABŪ ḤANĪFA [See 'AL-DĪNAWARĪ.]

ABŪ ḤANĪFA, a Mussulman jurist, the founder of the Ḥanafite school which is named after him. He was probably born in the year 80 (699) and died in the year 150 (767) at the age of 70. His grandfather Zū'ā was brought to Kūfa from Persia as a slave by the Muḥammedan conquerors and received his freedom in that town, thus becoming the client (*Mawlā*) of the Arabian tribe of Taim-Allāh, to which his liberator belonged. Thābit, the father of Abū Ḥanīfa, was born a member of this tribe. He probably belonged to the 'Alide party, for it is expressly stated (e.g. Nawawī, ed. Wüstenf., p. 699) that 'Alī blessed him and his descendants.

Abū Ḥanīfa was a prominent scholar and devoted the whole of his long life to the study of the sacred science. His public lectures in Kūfa soon gave him a name as a great scholar and his utterances had great weight with the persons round him. People flocked daily to hear him and to question him on the ritual and on the law. The Ḥanafite school named after him is one of the four orthodox *Madhabs* (i. e. courses, schools), which have maintained themselves to this day in Islām.

The opinion of many European writers that Abū Ḥanīfa worked on quite new principles and erected a very tolerant system, in which he made the greatest concessions to the speculative method of deduction (the *ḥiyās*) is quite unfounded. It is true that he was open to the reproach made by his opponents that he attached little importance to tradition but rather independently followed his own judgment (*ra'y*). The scholars in „the two holy cities“, Mecca and Medina, asserted that he was unacquainted with tradition and gave free play to caprice. But we should not be led astray by these statements, hostile as they are to Abū Ḥanīfa. In any case there is in general no real difference of principle between the different Fikh schools in Islām.

Abū Ḥanīfa appears to have confined himself during the whole of his life to imparting his teaching orally to his auditors; many Arabian writers quote his views, and have thus formed the basis of the entire Ḥanafite legal literature from the very beginning of the Ḥanafite school up to the present day. It appears, however, that he himself never wrote anything. The titles of some of Abū Ḥanīfa's small works are indeed mentioned, but

they are said to have been composed by his disciples, and more especially by his grandson Ismāʿīl b. Ḥammād. Of these works ascribed to Abū Ḥanīfa the best known is probably a small pamphlet on dogmatics and religious doctrines: *al-Fiḥh al-akbar*. The authenticity of this work has been doubted, because it contains a protest against the Murdjite doctrine, to which Abū Ḥanīfa himself is said to have subscribed (A. v. Kremer, *Gesch. d. herrsch. Ideen*, p. 39, note 2; E. Sachau, *Zur ältesten Gesch. des muhamm. Rechts*, p. 14 = *Sitzungsber. der phil.-hist. Classe der kais. Akademie d. Wissensch.*, lxxv. 712; M. Th. Houtsma, *De strijd over het dogma*, p. 116). The so-called *Musnad* of Abū Ḥanīfa is a collection of traditions compiled by his disciples and later Ḥanafites, which the master, no doubt to give them his guarantee, had used in his teaching and worked up. In the seventh century the theologian Muḥammad b. Maḥmūd found fifteen different recensions of this collection, which he worked up into a complete edition arranging it according to the chapters of the *Fiḥh* (Goldziher, *Muhamm. Stud.*, ii. 230).

Of Abū Ḥanīfa's life we know but little. He was an independent, well-off man, who made his living as a merchant, having a business in cloths. Most of Abū Ḥanīfa's later biographers relate that Yazīd b. ʿOmar b. Hubaira, the governor of the Umayyads in Kūfa, and later on the caliph al-Manṣūr wanted to compell him, by corporal punishment, to accept the office of judge, and that Abū Ḥanīfa died in prison in the year 150 (767) in consequence of the ill-treatment, to which he was subjected on account of his persistent refusal.

Perhaps this is only a legend, invented by later Ḥanafites, who could not understand that the Government had never tried to induce the master to enter its service. In any case Kūfa was in Abū Ḥanīfa's time the seat of the Umayyad governor, and later on, after the expulsion of the Umayyads, it was the residence of the first two ʿAbbāsides. Abū Ḥanīfa's native town was therefore in that stormy period the centre of the tremendous agitation caused by the dynastic change. Probably Abū Ḥanīfa had, when the ʿAbbāsides began to agitate against the Umayyads, joined the movement with which he no doubt sympathized. When then, after the fall of the Umayyads, the new rulers drove back their cousins and allies the ʿAlides, he probably in his disappointment took the part of these latter against the ʿAbbāsides. This would explain his being persecuted and punished. Perhaps the Government made attempts to win over this influential man by promises of high office and by threats and punishments. It is well known that many pious, independent men in those days deemed it wrong and refused to enter the service of the Government or to accept an office dependent on it (comp. Goldziher, *loc. cit.*, ii. 39).

According to other less trustworthy accounts Abū Ḥanīfa died later and not in prison.

Bibliography: Ibn Kḥallikān (de Slane's transl.), iii. 555—565; A. von Kremer, *Cultur-gesch. des Orients unter den Chalifen*, i. 491—497; Goldziher, in the *Sitzungsber. der phil.-hist. Classe der kais. Akademie der Wissensch.*, lxxviii. 500 *et seq.*; idem, *Die Schule der Zāhīriten*, pp. 3, 12 *et seq.*; Snouck Hurgronje, in *Litteraturbl. für orient. Philologie*, i. 419 *et*

seq.; idem, *Le droit musulman*, p. 34 (= *Revue de l'hist. des religions*, xxxvii. 186); A. Sprenger, in the *Zeitschr. für vergl. Rechtswissensch.*, x. 15 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 169 *et seq.* (Th. W. JUYNBOLL.).

ABU 'L-ḤASAN. [See AL-AḤ-ʿARĪ, AL-SHĀDHILL.]

ABU 'L-ḤASAN (or Abu 'l-Ḥusain) MUḤAMMED B. IBRĀHĪM B. SIMDĪŪR, hereditary vassal prince of Kūhistān; under three Sāmānide princes: ʿAbd al-Malik I, Maṣṣūr I and Nūḥ II, he was three times governor of Khorāsān in the years 347—349, 350—371, 376—378 (958—960, 962—982, 986—989). During his second governorship of 20 years' duration he practically enjoyed the esteem of an independent prince and obeyed the Sāmānides „only as far as pleased him.“ On the accession of Nūḥ II (365 = 976) he was overwhelmed with the highest honors, being recipient of the title of Naṣīr al-Dawla; his daughter was married to the sovereign, but as early as the year 371 (982) he was, at the instigation of the vizier Abu 'l-Ḥusain ʿOṭbī, ignominiously deposed. After mature reflection he abandoned his first thoughts of asserting himself by armed force and retired to his hereditary estates. After the removal of the vizier and the outbreak of civil war he was restored to the governorship and kept this position till his death; he was succeeded by his son Abū ʿAlī [q. v.].

The clergy praises Abu 'l-Ḥasan as a god-fearing and just emir; comp. Samʿānī, *Kitāb al-ansāb*, s. v. *al-Simdīŷūrī* (quotation from al-Baiyī, *Taʾrīkh Nisābūr*, made by Barthold in „*Turkistan in the time of the Mongol invasion*“, Russian, i. 60); in other authorities he is credited with many violent deeds. In the description of the events at the time of his deposition there are two series of traditions, according as the writers took the vizier's side (ʿOṭbī and the compilers dependent on him, such as Ibn al-Aṭṭār, Mirkhond, etc.) or the governor's (as Gardīzi, ʿAwfī and Ḥamd Allāh Ḳazwīnī); comp. the text of Gardīzi and ʿAwfī in Barthold, *Turkistan* etc., i. 11 *et seq.*, 91 *et seq.* (W. BARTHOLD.)

ABŪ ḤASHIM. [See AL-DJUBBĀʿĪ.]

ABŪ ḤASHIM ʿABD ALLĀH B. MUḤAMMED, an ʿAlide Imām of the Shīʿites. Abū Ḥashim was the son of the well-known Muḥammad b. al-Ḥanafiya and was venerated by the Shīʿites as their recognized chief. Shortly before his death he is said to have bequeathed his own and his family's claim to the Imamāte to the ʿAbbāsīde Muḥammad b. ʿAlī, the father of the subsequent caliphs al-Saffāḥ and al-Manṣūr. This statement, though found in the oldest Arabian historians, is strongly doubted by more recent investigators, and is to be ascribed to the invention of the followers of the ʿAbbāsides, who desired to prove in this way the claim of the ʿAbbāsides to the caliphate. Abū Ḥashim died in the reign of Sulaimān b. ʿAbd al-Malik in Ḥumaima, a small place south of the Dead Sea, which the ʿAbbāsīde pretenders had chosen as their residence.

Bibliography: Ibn Saʿd, v. 240 *et seq.*; Ṭabarī, iii. 2500; Shahrastānī (ed. Cureton), pp. 15, 112 (Haarbrücker, i. 23, 169); Weil, *Gesch. d. Chalifen*, ii. 29 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 444; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 313 *et seq.* (K. V. ZETTERSTĒEN.)

ABŪ HĀSHIM MUHAMMED (455—484 = 1063—1094), a *sherif* of Mecca. He finally obtained this dignity through that the pious prince of Yemen, al-Sulaiḥī, who put with his troops a stop to the brutal struggles of the *sherifs* for the upper hand and formally installed Abū Hāshim. Most of the *sherifs* who held supreme power in Mecca before Katāda (598 = 1200) were descendants of Abū Hāshim's and were named after him or after his great-great-grandfather Hawāshim (Hāshimides).

During his long period of office, Abū Hāshim exploited the pilgrims in every way possible, even by plundering them, and trafficked with the rights of supremacy which he sold alternately to the caliph of Bagdad and the Fātimide caliph of Egypt.

Bibliography: C. Snouck Hurgronje, *Mekka*, i. 62—65. (C. SNOUCK HURGRONJE.)

ABŪ ḤĀTIM (Sahl b. Muḥammed) AL-SIDJISTĀNĪ (or al-Sidjī), an Arabian philologist of Baṣra. He was a pupil of al-Aṣmaʿī, Abū Zaid al-Anṣārī and Abū ʿUbaida Maʿmar b. al-Muthannā, whose traditions concerning Arabian philology, poetry and antiquities he propagated. He learnt the great grammatical principles of Sibawaih from al-Akhfash, but was not able to make a name for himself in the finesses of grammar. The subjects in which he excelled are poetry and the knowledge of the old poets and their language; he was also esteemed as a Korān scholar. Nevertheless the old lists (see Flügel, *Die grammatischen Schulen der Araber*, p. 88) contain besides works on the above mentioned subjects also grammatical pamphlets. On the other hand no mention is made of his *Kitāb al-muʿammarin* (*On those who live long*) and the *Kitāb al-waṣāyā* (*Testaments*) belonging to it. Amongst his pupils Ibn Duraid [q. v.] and al-Mubarrad [q. v.] are the best known. The date of his death is given between 248 and 255 (862—869); probably the latter date (255) given by Ibn Duraid is the correct one. Of his works there have been published a *Book on the palm* (first reviewed by S. Cusa in the *Archivio Storico Siciliano*, vol. i. 1873; comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxviii. 500 et seq.) by Bartolomeo Legumina, in the *Atti della Reale Accademia dei Lincei*, 1894, 4th ser., viii. and the *Book on the long-lived* by I. Goldziher (*Abh. zur arab. Philologie*, ii.; Leyden, 1899).

(GOLDZIH.)

ABŪ ḤĀTIM YAʿQUB B. ḤABĪB AL-MELZUZĪ (this is according to Abāḍite authors; but according to other historians of Africa, his father was Labīd or Labīb b. Madyan b. Itūweft, of the great Howāra tribe), Abāḍite chief. Arab historians represent him simply as a leader of insurgent Berbers. He, however, had played a more distinct and important part, since after having ruled over Tripoli he was invested by the Abāḍites with the title of Imām of Defence in 156 (773).

He gathered around him a considerable army, which was joined by contingents of Šofrites, Abāḍites of Tāhert, and other Berber groups, and besieged in Ṭobna ʿOmar b. Hazārmard, the governor of Ifrikiya, who had left Kairawān, leaving Abū Ḥāzim Ḥabīb al-Muhallabī in command of this place.

ʿOmar, having succeeded in escaping from Ṭobna, and being hemmed in by the Berbers, shut himself up in Kairawān until reinforcements, which he had asked for from the caliph, should arrive.

Blockaded by Abū Ḥātim's army, he withstood the attacks of the besiegers and endured the fearful famine which reigned in the place, until he learned that an ʿAbbāsīde army was coming from the East, commanded by Yazīd b. Ḥātim, whom the caliph had appointed to succeed him. Being in despair he made a daring sortie in Dhu'l-Ḥijja 154 (Nov.-Dec. 771), in which he lost his life. Abū Ḥātim, after allowing the enemy to capitulate with the honors of war, went to meet the army commanded by Yazīd. It comprised, besides troops from Khorāsān, Baṣra, Kūfa and Syria, the remains of the garrison soldiers who had been driven out of Ifrikiya and some broken bodies of Howāra Berbers.

In an encounter, which, according to the probably erroneous information of the Abāḍite chroniclers, took place at Meghmedas, Abū Ḥātim defeated the van-guard commanded by Salīm b. Sawāda al-Tamīmī; but in a great battle, which, according to Shammākhī, was fought to the west of Djendūba, the Abāḍites were completely defeated. Abū Ḥātim perished with 30000 Berbers. This disaster took place on the 27th Rabʿ I 155 (7th March 772).

This was the last of the 375 battles that the Berbers had fought against the caliph's troops since their revolt against ʿOmar b. Hazārmard (comp. the very complete bibliographical information given on this subject by R. Basset in *Les sanctuaires du Djebel Nefousa*, Paris, 1899, pp. 79 et seq.).

(A. DE MOTYLINSKI.)

ABU'L-HAWL (HŌL), i. e. „Father of Terror“, the Arabic designation for the sphinx of Djīza (Gizeh). Certain authors call it simply *al-Šanam* „the idol“, but its proper name was already notorious in the Fātimide epoch. At that time it was also known under the Coptic name *Belhit* (*Belhib*), or, according to Kuḍāʿī in Makrīzī, *Belhūba* (*Belhawba*). Abu'l-Hawl is probably an Arabic popular etymology deriving from the Coptic name; the initial *B* contains probably the Coptic article, which in Arabic is often transformed into Abū. Ancient tradition understands under Abu'l-Hawl only the head of the sphinx, as its lion-formed body was buried in sand in the Middle Ages, and only in 1817 was laid bare. Modern Arabian authors use the word designating „sphinx“ simply, and not only for the one near the pyramids.

The Arabs, who were not acquainted with the ancient Egyptian culture, considered with superstitious awe the majestic head projecting from the sand of the desert. It was considered as a talisman which hindered the progress of the sand of the desert into the Nile valley, a magic power ascribed by others to the pyramids. A colossal statue in the shape of a woman — according to its description it must be Isis with the child Horus, — placed on the other shore of the Nile, in Fustāt, passed as the beloved one of Abu'l-Hawl. The former turned its back to the water just as Abu'l-Hawl to the desert, and was considered as a talisman against the inundation of Fustāt by the high water. In 711 (1311-1312), it fell into the hands of treasure-seekers, and its stones were built into a mosque. — Another tradition considers Abu'l-Hawl as the image of the legendary Uṣhmūm, to whom the Sabaeans, it is said, brought offerings of white hens and frankincense.

Arabic reports contribute very little to the history of this monument. According to al-Mukaddasī, as early as 375 (985) the face, it seems, was

no longer intact, although later reports praise the beauty and harmony of the features, frequently pointing out the reddish color. Towards 780 (1378) a fanatical *shaikh* added some more damages to the statue.

Bibliography: Makrīzī, *Khiṭaṭ*, i. 122 *et seq.*; Ibn Duqmāq, iv. 21 *et seq.*; Muḳaddasī (2^d ed. de Goeje), p. 210; Yāqūt, *Muḳdīm*, iv. 966; De Sacy, *Relation de l'Égypte*, p. 180; 'Alī Mubārak, *al-Khiṭaṭ al-djādida*, xvi. 44 *et seq.*; E. Reitemeyer, *Beschreibung Ägyptens im Mittelalter*, pp. 98—102; Baedeker, *Ägypten* (6th ed.), pp. 124 *et seq.* (C. H. BECKER.)

ABU 'L-HUDHAIL MUḤAMMAD B. AL-HUDHAIL AL-'ABDĪ AL-'ALLĀF, one of the principal representatives of the Mu'tazilite school, was born in 135 (752-753). He was a native of Basra, a freed-man of the tribe of 'Abd al-Kāis. He went to study at Bagdad, where he was the pupil of a pupil of Wāṣil b. 'Atā'. He won great renown as a dialectician. According to Mas'ūdī (*Murūdj*, Paris, viii. 301), after his return to Bagdad in 204, al-Ma'mūn persuaded him to come to his court, as well as Nazzām, another celebrated Mu'tazilite, to argue with the partisans or opponents of their opinions. Shahrastānī (ed. Cureton, p. 141) tells us of other disputations that he had with Hishām b. al-Hakam, who professed certain anthropomorphic opinions with regard to God.

The date of Abu 'l-Hudhail's death is often put at 235 (849-850), which would give him a hundred Mussulman years. Abu 'l-Mahāsīn (ed. Juynb. and Matth., i. 711), who gives the above date as that of the death of this doctor according to al-Dhahabī, declares, however, in another place (*ib.*, p. 671), adding some other details, that Abu 'l-Hudhail died in 226 (840-841). It seems that the latter should be preferred.

The works of Abu 'l-Hudhail have not reached us. We know from Shahrastānī and al-Idjī something of his doctrines. Shahrastānī establishes ten points by which his philosophy differs from the ordinary teaching of the Mu'tazilites. These points refer to theodicy, to the question of free will and to ethics.

With regard to theodicy, Abu 'l-Hudhail admits the qualities and attributes of God in opposition to the Mu'tazilite school which denies them, but he identifies them with the divine essence: God is knowing through knowledge and knowledge is his essence, powerful through power and power is his essence, etc. So that qualities would be only fashions of the divine essence. Shahrastānī compares them to the divine persons of the Christian theology, a comparison one could scarcely understand unless one recalls the custom the Gnostics had had of personifying the attributes. — On the subject of the will in God, Abu 'l-Hudhail distinguishes volition from the thing willed; further he distinguishes creative will from legislative will. The will to create is creation itself; and this will, distinct from the object created, is not in a place. Abu 'l-Hudhail was the first to express this last opinion which was at once adopted by the Mu'tazilite school. The divine word is distinguished in the same manner as the will: the creative word expressed by the phrase „Let there be“ is identical with creation and is not in a place; the legislative word, comprising precepts and prohibitions as well as revelations, is in a place, by way of an accident.

As to the question of fatalism Abu 'l-Hudhail naturally admits free will, like all Mu'tazilites, with this difference that he does not attribute free will to the other life. In eternal life all motions are necessary and created by God, without which there would still be need of the Law. This doctor, moreover, admits that motions in the eternal life will cease and that individuals will reach a state of repose, happy for some, painful for others; this opinion is not founded on theological but on logical grounds, that is to say Abu 'l-Hudhail did not feel able to admit motion without beginning or end. As to the duration of physical life he teaches a mitigated fatalism: he believes that man dies only „at the destined hour“, always excepting cases of violent death.

In morals Abu 'l-Hudhail studies the question arising from the subject of the moral responsibility of man, and the knowledge at what moment an act is in existence. He only recognizes an accomplished act; for him „he does“ is quite different from „he has done“. This is applied to the act of the limbs: but it is the same for the act of the heart: desire, volition do not exist completely, as long as the power of executing it is wanting in the limbs. — Another important moral idea is that which we call the natural law. This doctor points out that men who are able to reflect, having lived before the revelation, must know God and a certain minimum of morals by rational demonstration, and that, if they failed to reach this knowledge, they were liable to eternal punishment. The Mu'tazilites for the greater part shared this opinion.

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(CARRA DE VAUX.)

ABŪ HURAIRA, a member of the Sulaim b. Fahm clan of the South-Arabian tribe of Azd, a companion of the Prophet and a zealous propagator of his words and deeds. He is generally known by his *Kunya* Abū Huraira; the most divergent statements concerning his real name in heathendom and in Islām have been handed down. In the most trustworthy accounts his name wavers between 'Abd al-Rahmān b. Ṣakhr (see Nawawī, ed. Wüstenf., p. 770) and 'Umair b. 'Amir (Ibn Duraid, *Kitāb al-ishṭiqāq*, p. 295); the surname of „the father of the little cat“ is supposed to have been given him on account of his tenderness to cats. He came to Medina in the year of the battle at Khaibar (7 = 629), joined Muḥammed and thenceforward lived with him. At first he is said to have earned his sustenance as a laborer. His constant intercourse with the Prophet encouraged him after the latter's death to transmit a greater number of Ḥadīths in his name than the other companions; the number of those that are supposed to come from him is estimated at 3500, but certainly a great part of them have been foisted on him. Amongst those who handed down the sayings transmitted by him are to be found

the names of the most respected members of the oldest Islāmic community. Legend justifies the air of infallible memory, with which he imparted his numerous traditions, by inventing the tale that the Prophet had with his own hands wrapped him in a cloth spread out in front of them during their conversation and that by this means he assured the faithful remembrance of what he had heard — a fabulous trait which is also to be met with as a symbol of intimate friendship. On account of his great renown as an interpreter of the sayings and deeds of the Prophet 'Omar was able to appoint him prefect of Bahrain. After his deposal, he refused the caliph's offer to restore him to the office, and preferred to remain for a length of time in Medina as a private citizen. It is very improbable that Marwān, who favored him in many other ways, appointed him as his lieutenant in the governorship of Medina. Abū Huraira died in the year 57 or 58 (676—678) at the age of 78.

The humorous temperament (*mazzāḥ*) of Abū Huraira, which gave rise to numerous anecdotes (Ibn Kṭaiba, ed. Wüstenf., p. 142), is often reflected in the way he gave his Hadith communications, in which he enveloped the most unimportant things in pathetic language. The inexhaustible stock of information which he always had in hand (the Abū Huraira Hadiths take up no less than 213 pages in the *Musnad* of Ibn Ḥanbal, ii. 228—541), appears to have raised suspicion of their trustworthiness in the minds of his immediate auditors, nor did they hesitate to give utterance to their suspicions in ironical form (comp. also Bukhārī, *Faḍā'il al-aṣḥāb*, No. 11). He had several times to defend himself against the charge of idle talk. These facts give our criticism every reason to be prudent and sceptic. Sprenger calls Abū Huraira „Extreme of pious humbug“. At the same time we must take into account the fact that most of the sayings of which tradition makes him the originator were probably foisted on him at a later date.

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ABŪ ḤUSAIN (Banū Abū Ḥusain), name of a Kelbite family. To this belonged the Fātimide governors, who since 336 (948) ruled over Sicily [q. v.].

ABŪ IṢHĀK. [See AL-ṢĀBĪ and AL-SHĪRĀZĪ.]

ABŪ QĀLAMŪN, also BŪ QĀLAMŪN, the usual designation in Persian but more rare in Arabic for the chameleon. Originally Abū Qālamūn designated the *pinna* (Greek *ποκάλαμον*), of whose thready byssus (*ṣūf al-baḥr* „sea wool“) tissues with a peculiar golden glittering were prepared. The philologists (Ṣirāfi, Azharī, Djawharī) know Abū Qālamūn almost only as a kind of cloth of variegated colors brought into commerce by the Byzantines. The original signification of the name was therefore forgotten, some connected it with Mount Qālamūn near Damascus, and Kazwīnī (ed. Wüstenf., ii. 364), who was acquainted with the production and use of the „sea wool“ on

the Spanish coast, knows Abū Qālamūn only as a cloth woven after the colors of *Abū Barāḥish* [q. v.].

Bibliography: Muḥaddasī (ed. de Goeje), p. 2401, and to this: Jacob, *Studien in arab. Geogr.*, fasc. ii. p. 61; Kazwīnī (ed. Wüstenf.), i. 406; Iṣṭakhrī (ed. de Goeje), p. 42; Dozy, *Supplément*, i. 6, 853. (HELL.)

ABŪ KALB, „father of the dog“, Arabic designation for the Dutch ducat, on which the lion was regarded as a dog.

ABŪ KĀLĪDJĀR AL-MARZBĀN B. SULṬĀN AL-DAWLĀ, a Būyide, had been appointed by his father as governor of al-Ahwāz in 412 (1021). On the death of the latter (415 = 1024) he was called to Shīrāz to succeed him, but he was forestalled by his paternal uncle Abu'l-Fawāris b. Bahā' al-Dawla, governor of Kirmān, with the help of the Turkish guard, which preferred him. Abū Kālīdjār gathered some troops, who defeated his uncle's army and he entered Shīrāz, but he could not hold his own there because of the hostility and discontent of the Dailamite garrison. The peace which resulted only left him Khazistān; a fresh victory gave him Fārs (417 = 1026), although he was detested by the inhabitants of the capital. The tribe of the Banū Khafādja, who had just pillaged Anbar, acknowledged his suzerainty; on the contrary the inhabitants of the marshes of Lower Babylonia (al-Baṭīḥa) revolted under the command of Abū 'Abd Allāh al-Ḥusain b. Bekr al-Sharābī, their old leader, on account of the exactions to which they had to submit (418 = 1027). The same year he attacked his uncle Abu'l-Fawāris to take Kirmān from him, but torrid heat and sickness stopped the progress of his army and peace was concluded on the terms of the partition of Fārs and Kirmān between the two princes. He took as his minister al-'Ādil Bahrām, son of Mafennā of Kāzerūn; taking advantage of the struggles between the Turkish and Dailamite troops, he took possession of Baṣra (419 = 1028), of Kirmān, without striking a blow, at the request of the inhabitants, after the death of Abu'l-Fawāris, and of Wāsiṭ (420 = 1029), which he could not keep. He saw al-Ahwāz pillaged and the women of his family taken as prisoners to Bagdad by Djalāl al-Dawla, he attacked him and was routed after three days' fighting; the situation was retrieved with the money of his minister al-'Ādil. In 421 (1030) he joined battle with Djalāl al-Dawla at al-Madhār, the capital of Mesene, was defeated and lost that place, which was recovered shortly afterwards on the arrival of reinforcements; he lost Baṣra, then was recalled thither by the inhabitants. In 423 (1032) he put to death the eunuch Ṣandal, who had left him only a nominal power. In 428 (1036-1037), Bārs Toghan tried to get him recognized as master of Bagdad, but without success. He made peace with his uncle Djalāl, who gave his daughter in marriage to Abū Manṣūr, son of Abū Kālīdjār. He retook Baṣra (431 = 1039-1040), tried in vain to seize Ispahān, sent troops by sea to reduce 'Omān then in revolt (433 = 1041-1042) and delivered Djiruft in Kirmān, which was besieged by the Ghuzz of Toghrul-beg the Seldjūkide (434 = 1042-1043).

On the death of Djalāl al-Dawla (6th Sha'bān 435 = 9th March 1044) he succeeded him at Bagdad on promising bounties to the Turkish troops, and was enthroned the following year with the title

of Muḥyi 'l-Dīn. He retook two fortresses in Kirmān from Farāmarz, the son of 'Alā' al-Dawla, and was recognized as suzerain by Gershāsp, also surnamed Abū Kālīdjār, another son of the same, who had just seized Hamadhān from Toghrul-beg, but who remained there only one year. He rebuilt the walls of Shirāz, a work which was finished in four years, and saw himself acknowledged at Ispahān, but, having lost 12000 horses in an epizooty (437 = 1045-1046), he acknowledged the suzerainty of Toghrul-beg (438 = 1046-1047). Peace having been concluded, he gave his daughter in marriage to the Seldjūkide sovereign (Rabī' II 439 = Oct. 1047). He took possession of al-Baṭīḥa the same year and imprisoned his minister Dhu 'l-Sa'ādāt, the son of Fasāndjas; the death of this person, which took place the following year, was even attributed to his orders. He died on the 4th Djumādā I 440 (15th Oct. 1048) at Djanāb in Kirmān, from an angina contracted whilst hunting, at the age of 40 lunar years, after a reign of 4 years at Bagdad. His camp was pillaged by the Turkish guard; the Dailamites saved his second son Abū Maṣṣūr Filā Sutūn. His eldest son al-Malik al-Raḥīm (a title which the caliph refused to recognize) Khorra Firūz succeeded him at Bagdad.

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 228—382; Mirkhond, *Rawḍat al-ṣafā*, iv. 53, 54.

The same name was borne by a son of 'Alā' al-Dawla b. Kākōya, who was in command at Hamadhān in 429 (1037-1038) when that town was attacked by the Ghuzz, and saved it by a treaty of peace, but he could not defend it the following year, after the taking of Rai, and fled to Kinkawar (Ibn al-Athīr, ix. 270-271); — by the head general and minister of Dārā b. Minū-čīhr b. Kābūs the Ziyāride, Abū Kālīdjār b. Waiḥān al-Kūhī, whose imprisonment by Anōsharwān, the brother of the former, was the cause of the conquest of Djurdjān and of Tabaristān by Toghrul-beg in 433 = 1041-1042 (*ib.*, ix. 301, 340); — by Fakhr al-Dawla, b. Rukn al-Dawla (976—997; al-Birūnī, p. 133); — by Šamsām al-Dawla al-Marzbān b. 'Aḍud al-Dawla Abū Shudjā' Khosraw, 9th Būyide and Amīr al-Umarā' (982—998; *ib.*, p. 133; Ibn al-Athīr, ix. 13, 16; Abu 'l-Fidā, ii. 554; Mirkhond, iv. 50); — by al-Marzbān, the son of Shāh Firūz, a general of Šamsām al-Dawla (995; Ibn al-Athīr, ix. 79); — by Amākalikhā, ispehbed of Tabaristān, who was vanquished in 1034 by Maṣ'ūd the Ghaznawide (*Ṭabaḳāt-i-Akbarī*, in Elliot, *Bibliogr. index to the history of India*, p. 187). — The form Bā-Kālīdjār is employed by Zahir al-Dīn (217, 222) to designate a son of Dja'far Kulāwīdj who was a general of Shams al-Mulūk Rostem of the Bāwend dynasty, of the 2^d line. This name being given by Zahir al-Dīn (199) to the son of Minūčīhr arises from a confusion with the general of Dārā mentioned above. — This name was also borne by a fortress in the province of Multān (Defrémery, in the *Journ. As.* 4th series, xi. 422; Raverty, *Minhādī*, pp. 1, 75) and a town to the east of Benares (*Minhādī*, p. 733). — It belongs to the dialect of Gilān and signifies war, battle (Pehl. *kāričār*, Pers. *kāzār*; Justi, *Iran. Namenbuch*, p. 153). (CL. HUART.)

ABU 'L-KĀSIM. [See AL-ZAHRAWĪ.]

ABU 'L-KĀSIM, the *Kunya* of the Prophet Muḥammed.

ABU 'L-KĀSIM, a fictitious person invented by d'Ohsson, as the one that furnishes information about the Caucasian people (comp. d'Ohsson, *Des peuples du Caucase ou voyage d'Abou el-Cassem*, Paris, 1828).

ABU 'L-KĀSIM, the name of a canting parasite, whom Muḥammed b. Aḥmed Abu 'l-Muṭahhar al-Azdi depicts in his *Hikāyat Abi 'l-Kāsim al-Baghdādī* as a Bagdad type. The book was probably written in the first half of the fifteenth century and purports to relate faithfully a day in the life of its hero. Abu 'l-Kāsim by means of his pious language gets a hearing in a society of people at a banquet, rails at the guests and the host and gives vent to his eloquence in a detailed comparison of the advantages of Bagdad and Ispahān. The numerous courses of the repast pass by accompanied by his glib remarks. When the wine gets to his head he becomes importunate and vulgar, till finally, being forced to drink still more deeply, he falls asleep; when the intoxication is over he again plays the devout believer. In this picture the author, led on by his philological inclinations, has interwoven so much of his extensive knowledge of the Adab literature and of the terminology of the different trades and also of pornographic poetry — he quotes many verses of Ibn al-Ḥadīdjādī — that the realism of the description as well as the unity of the tale suffer considerably.

Bibliography: Abu 'l-Muṭahhar al-Azdi, *Hikāyat Abi 'l-Kāsim* (ed. Mez; Heidelberg, 1902); De Goeje, in the *Göttinger Gelehrten Anzeigen*, 1902, pp. 723 et seq.; Brockelmann, in the *Literarisches Centralblatt*, 1902, pp. 1568 et seq. (J. HOROVITZ.)

ABU 'L-KHAIR, sovereign of the Özbegs and founder of the power of this nation, a descendant of Shaibān, Djuči's youngest son, born in the year of the dragon (1412; as the year of the Hegira 816 = 1413-1414 is erroneously given). At first he is said to have been in the service of another descendant of Shaibān, Djamaduk Khān. The latter found his death in a revolt; Abu 'l-Khair was taken prisoner, but was released and shortly after proclaimed khān in the territory of Tura (Siberia) at the age of 17 (year of the ape = 1428; as year of the Hegira 833 = 1429-1430 is given). After the victory he had won over another khān of the family of Djuči the greatest part of Kiptak submitted to him. In 834 (1430-1431) he conquered Khwārizm with its capital Urgandj, which was plundered, yet soon afterwards he gave it back. According to his biographers, Abu 'l-Khair later vanquished two more princes, Maḥmūd Khān and Aḥmed Khān, conquered the city of Ordu-Bazār, and seized (though for a short time only) the „throne of Šayin Khān“, that is to say that of Batu. Shortly before the death of Sultan Shābrukh, which took place in 850 (1447), Abu 'l-Khair established himself firmly through the subjugation of the fortresses of Signak (at present the ruins of Sunak-Kurghan), Arkuḳ, Suzak, Ak-Kurghan and Uzkand by the Sir-Daryā — the event in his reign the richest in consequences for the further history of the Özbegs. Signak seems to have been since then his capital. South to this stripe of land no durable conquests were made under Abu 'l-Khair; even the next situated town of Yasī (now Turkistān) remained in the power of the Timurides. Marauding expeditions till into

Bukhārā and Samarkand were frequently undertaken. Abu 'l-Khair appeared with greater forces in 855 (1451-1452) as an ally of the prince Abū Sa'īd against the then sovereign of Samarkand 'Abd Allāh; with his aid 'Abd Allāh was besieged and killed and Abū Sa'īd was installed as sovereign of Samarkand; Rābi'a Sulṭān Begum, daughter of Ulugh-Beg, was given in marriage to Abu 'l-Khair. A second attempt to interfere with the disputes of the Timurids came out less happily; Prince Muḥammed Djūki, favored by Abu 'l-Khair against Abū Sa'īd, was forced in 865 (1460-1461) after some successes to raise the siege of Samarkand at the approach of his enemy, to quit the country ravaged by Abu 'l-Khair's auxiliary troops (under Burke Sulṭān) and in 868 (1463-1464) — as it seems not having received any assistance from Abu 'l-Khair — to surrender to his adversary. Shortly before, probably about 861 (1456-1457; Abu 'l-Khair's grandson, Maḥmūd, born in 858 = 1454, is said to have been then three years old), Abu 'l-Khair's power received a hard blow from the Kalmucks; beaten in the open field, he had to flee to Sighnāk and let the enemy ravage the whole country up to the Sir. About 870 (1465-1466) it is said that there took place among the Ōzbegs that split, through which the proper inhabitants of the steppes, called since Kazāk, separated from the other portion of the nation. The year of the rat (1468; erroneously put as a parallel with 874 = 1469-1470) is given as the year of Abu 'l-Khair's death; the power founded by him was after a short interruption set up again by his grandson Muḥammed Shaibānī, and developed into such a magnitude that was never dreamt of.

Bibliography: Abu 'l-Khair's biography was written towards 950 (1543-1544) by Mas'ūd b. 'Oṭhmān al-Kuhistānī (*Tārikh-i Abu'l-Khair Khānī*); the statements in Howorth, *Hist. of the Mongols*, ii. 687 prove correct only as far as concerns the MS. of the British Museum, but not the work itself; comp. Rieu, *Cat. of Pers. MSS.*, i. 102; the St. Petersburg MSS., among them being also that of the University Library or. 852, used here, have also the beginning of the biography). Mas'ūd was besides able to utilize the oral narratives of Abu 'l-Khair's son Süyünic Khān (d. 931 = 1525), who seems to have drawn his information from written sources, as for example the *Maṭla' al-sa'dain* of 'Abd al-Razzāk al-Samarḳandī [q. v.]. Information about Abu 'l-Khair is also to be found in the historical works on his grandson Shaibānī and his successors, especially in the *Tawārikh-i nuṣrat* name (comp. Rieu, *Cat. of Turkish MSS.*, pp. 276 *et seq.*) and the writings dependent on it. (W. BARTHOLD.)

ABU 'L-KHAṢĪB, a canal south of Baṣra (called after a freed-man of Caliph al-Manṣūr), the most important of the canals, which in the Middle Ages, flowing from the west, fell into the main branch of the Tigris, the Diḡla al-'Awra' of the Arabian authors and the present Shaṭṭ al-'Arab. Its bed still exists. It is on the shore of this canal that the Zandj rebels built in the 9th century the large fortress al-Mukhtāra.

Bibliography: G. le Strange, *The lands of the Eastern Caliphate* (Cambridge, 1905), pp. 47-48; Streck, *Babylonien nach den arab. Geogr.* (Leyden, 1900), i. 42. (STRECK.)

ABU 'L-KHAṬṬĀB 'ABD AL-'ALĀ' B. AL-SAMĀH AL-MA'AFIRI AL-HIMYARI AL-YEMĀNĪ, first Imām elected by the Abāḍites of Djebel Nefūsa. He was one of the group of the five missionaries whom the Abāḍites call „the bearers of science“. In 140 (757-758) the Abāḍites of Djebel Nefūsa and Tripoli, having rallied in great numbers to the Khāridjite doctrines, decided to appoint a leader. They met under the pretext of settling a matter of interest in a place called Ṣiād, to the west of Tripoli, and proclaimed Abu 'l-Khaṭṭāb as Imām. They entered Tripoli by surprise and forced the 'Abbāsīde governor to leave the town.

At this period the Warfaḡjūma who had seized Kairawān gave themselves up to the worst excesses in that town. Wishing to put an end to their abomination, Abu 'l-Khaṭṭāb collected his troops and marched against Kairawān at the head of 6000 warriors. He subdued Gabes in passing and, after having defeated the chief of the Warfaḡjūma, 'Abd al-Malik b. Abi 'l-Dja'da, who had come out to meet him, he besieged the place. It was during this siege that, according to one version the truth of which is doubtful, his principal lieutenant, 'Āsim al-Sedratī, died from the effects of a poisoned melon sold by the besieged.

Kairawān was obliged to surrender to the Abāḍite forces and fell into the hands of Abu 'l-Khaṭṭāb (Safar 141 = June-July 758), who caused a fearful slaughter of the Warfaḡjūma. He entrusted the government of the place to 'Abd al-Raḥmān b. Rostem, and then returned to Tripoli, whence he extended his power over the whole of Ifrīḳiyya.

In Dhu 'l-Hiḡdīja 141 (April 759) Muḥammed b. al-Ash'ath al-Khuza'i, appointed to the government of Egypt by Caliph Abū Dja'far al-Manṣūr, sent, for the purpose of re-establishing order in Ifrīḳiyya, first an army commanded by al-'Awwām b. 'Abd al-'Aziz al-Bedjell. Abu 'l-Khaṭṭāb went as far as Werdasa to meet it and sent forward a van-guard under Malik b. Seḡran al-Howārī to check the enemy's march. The 'Abbāsīde army was routed in the neighborhood of Sort.

A second army having Abu 'l-Aḥwās 'Omar b. al-Aḥwās al-'Idjilī as its commander was defeated at Meghmedas by Abu 'l-Khaṭṭāb in person. The Imām returned to Tripoli after this victory believing that he had finished with the Arabs. But in the meanwhile Ibn al-Ash'ath was ordered to go himself to fight the Berbers and to take the government of Ifrīḳiyya.

As soon as Abu 'l-Khaṭṭāb was informed of his march, he set out with a considerable army. But being deceived by a stratagem of Ibn al-Ash'ath, who pretended he was returning to the East, he allowed his troops to be disbanded. Ibn al-Ash'ath, by means of forced marches, soon reached the territory of Tripoli. The Imām hastily reassembled the nearest tribes to stop him in his march. The encounter took place at Tāwargha in Safar 144 (May-June 761). The battle was terrible: Abu 'l-Khaṭṭāb perished on that day with 12000 or 14000 of his followers. In Djumādā I (August), Ibn al-Ash'ath took possession of Kairawān again. (A. DE MOTYLINSKI.)

ABU 'L-KHAṬṬĀB MUḤAMMED B. ABI ZAINAB (al-Makrizī: THAWR or YAZID) AL-ASADI, called al-Adjda' („the mutilated“), a Mussulman sectarian. At first he was one of the adherents of Dja'far al-Ṣādiḡ [q. v.], but afterwards, as he declared the latter (as the Imāms in general) to be

a prophet, even a divine being, on account of which he was disavowed by him, he claimed for himself what he had asserted as belonging to the 'Alide, and won over many followers, who, according to al-Makrizī, were classed in not less than 50 sects, and all together united under the name of Khaṭṭābiya [q. v.]. All what is known of his personal situation is that in 143 (760) he was executed at the orders of 'Isā b. Mūsā, the 'Ab-bāside governor of Kūfa.

Bibliography: Shahrastānī (ed. Cureton), pp. 136 *et seq.* (Haarbrücker, i. 206 *et seq.*); Makrizī, *Khiṭaṭ*, ii. 352; Ibn al-Aṭṭār (ed. Tornb.), viii. 21. (M. TH. HOUTSMA.)

ABŪ ḲUBAIS, a sacred mountain on the east frontier of Mecca. The origin of the name is not known, although Mussulman legend occupied itself with it, and amongst others it advances the statement that this mountain was, in pagan time, called al-Amīn, because, legend asserts, the black stone was preserved there. According to another legend, in this mountain was also the Treasure Cave (*Maghārat al-kanz*, q. v.), in which the first progenitors of mankind dwelt, and in which they were temporarily buried after their death.

Bibliography: Yāqūt, *Mu'djam*, s. v.; Wüstenfeld, *Die Chroniken der Stadt Mekka*, i. 477.

ABŪ LAHAB („father of the flame“, i. e. man of Hell), the surname, by which an uncle and at the same time violent opponent of Muḥammed is designated in the Ḳorān (cxī. 1) and called chiefly by the Mussulmans. His real name was 'Abd al-'Uzzā b. 'Abd al-Muṭṭalib, the heathen character of which shocked Muḥammed. Until his death he sided with the most resolute adversaries of Muḥammed in Mecca. This fact, otherwise so discordant with the lively family sentiments of the Arabs, may be explained by that his wife, Djumail bint Ḥarb b. Umaiya, was the sister of Abū Sufyān, the prominent leader of Muḥammed's adversaries in Mecca till the year 8. In any case she showed much hostility to the Prophet and stirred against him her husband's antagonism; for in the above-mentioned Sūra, beside Abū Lahab, also her torments and humiliation in Hell are indicated. — This Sūra reads as follows:

1. „Perish the hands of Abū Lahab and perish [himself]. 2. His fortune and all what he hath acquired profited him not. 3. He will roast in a glowing fire (*dhāta lahab*). 4. And his wife carries the wood. 5. On her neck a rope of bast“.

The sequence shows that verse 4 means that in Hell she must gather the wood for the glowing fire (comp. Baiḍāwī, *ad loc.*), and not that in her lifetime she was carrying wood, that is to say, thorns, and strewing them in the way of the Prophet (as some commentators explain it; comp. for example Ṭabarī, *Tafsīr*, xxx. 192, and Baiḍāwī, *ad loc.*), nor that in her lifetime she used to spread insults on Muḥammed's poverty. — As a motive for this hostile prediction the following is given by several Arab traditionists in the name of Ibn 'Abbās: „After verse 214 of Sūra xxvi. („Warn thy tribe, those that stand near thee“) was revealed, Muḥammed addressed from Mount Ṣafā (according to some from Minā) his related families in Mecca in the following terms: „If I announced to you an approaching enemy would

you not believe me? — „Yes“, they answered. — „Well“, said he, „I caution you against a great punishment! At that time Abū Lahab came up towards him and said: „Perdition on thee (*tabbān laka*)! is it for this that thou hast convoked us here? Therefore Sūra cxī. (*tabbat yadū* etc.) was revealed“. Materially not much different is the account of Ibn Ishāḳ in the name of 'Abbād. According to another account of Ibn Ishāḳ, reproduced by Ibn Hishām, however, Abū Lahab expressed himself with scorn against Muḥammed on another occasion, before Hind bint 'Otba, adding the imprecatory word *tabbān*. — There is no doubt that previously a series of hostile acts of Abū Lahab against Muḥammed must have taken place, which called forth such a severe, pitiless execration of the latter against his uncle, so much more that on a previous occasion, in the party quarrel of the Meccans with Abū Ṭālib, Abū Lahab had occasionally stood by his brother, and thus indirectly by Muḥammed (Ibn Hishām, p. 244). — The Sūra is generally considered as a Meccan one (the preterite *tabbat* used for the prediction of the future perdition; comp. Baiḍāwī to Ḳorān, xi. 17); Nöldeke counts it amongst the oldest Meccan Sūras. Still the wording of verse 2: *Mā aghnā 'anhu māluhu* shows, according to the unexceptional way of expression in the Ḳorān, something that had already happened (comp. Ḳorān, vii. 46; xv. 84; xxvi. 207, *passim*), for in case of future events the imperfect tense (*yaghni*) is always used; neither is there any parallel to the usage of *mā aghnā* as a preterite future. According to such a wording this Sūra contains consequently a triumphant outcry over the already happened death of Abū Lahab (see below), and could be composed only some time after the battle of Bedr. Abū Lahab did not personally take part in that battle, because, according to some, he was sick, according to others, he was afraid of 'Ātika's bad dream. He sent in his place 'Āsī b. Hishām, whose fortune he had won in an arrow game, and whom he had made his slave as his debtor. Abū Lahab's great-grandson, the poet al-Faḍl b. al-'Abbās al-Lahabī, boastingly mentions the latter fact in a verse (*Aghānī*, xv. 7). The news of the bad issue of the battle threw him in such an anger that he betook himself to violent acts against the bearer of the news and his wife. Shortly afterwards (7 days according to Ibn Hishām) he died of smallpox. The hatred of the Mussulmans was satisfied by that his sons feared to touch his corpse, which they let to become corrupt, and when they were ordered to remove it, it got an unworthy burial (Ibn Ishāḳ in *Aghānī*, iv. 33 *et seq.*; Baiḍāwī to Ḳorān, cxī. 2). According to one isolated source, he died considerably later (about the year 8), as he had promised the last priest of 'Uzzā, before his death, to defend the interests of that goddess. But this statement deserves no credence; for, firstly no mention of him is made any-where after the year 2 (623-624), and secondly Ibn Sa'd tells in a tradition which he traces up to Ibn 'Abbās that at the conquest of Mecca in the year 8 (629-630) Muḥammed received into Islām Abū Lahab's both sons, 'Otba and Mu'attib, who fought on the Prophet's side in the battle of Ḥunain. It is quite out of the question that their father should be still alive at that time or shortly before.

Abū Lahab is depicted as a large, corpulent,

„heavy“ man, prompt to become angry. He had acquired considerable wealth, in order, so was Muḥammed's opinion, to assure himself against adversity (Kor'ān, cxi. 2). His son 'Otba had before Islām married a daughter of Muḥammed's, but when the latter proclaimed himself as prophet, he divorced her, and he himself embraced Christianity. Cursed by Muḥammed, he is said to have been torn by a lion or a hyena while on a journey to Syria. This story, however, is not in accordance with the statement that he went over to Islām in the year 8 (see above), nor with that he died as late as the year 80 (699-700). Possibly there is a confusion with another son of Abū Lahab. The poet al-Faql b. al-Abbās b. 'Otba (see *Aghānī*, xv. 2—11) was a grandson of 'Otba.

Bibliography: Ibn Hishām (ed. Wüstenf.), i. 69, 231 *et seq.*, 244, 430, 461; Tabarī, i. 1170, 1204 *et seq.*, 1329; iii. 2343; idem, *Tafsīr*, xxx. 191-192; Wāḥidī, *Kitāb al-maghāzī* (Wellhausen), pp. 42, 351; Baidāwī, to Kor'ān, cxi; Baghawī (*Tafsīr*), Bukhārī and Wāḥidī quoted by Sprenger, *Das Leben und die Lehre des Mohammad*, i. 526; Nöldeke, *Gesch. d. Qōrans*, p. 72. (J. BARTH.)

ABŪ 'L-LAIṬH NAṢR B. MUḤAMMED B. AḤMED B. IBRĀHĪM AL-SAMARĀKANDI, a Ḥanafite jurist and theologian of the second half of the fourth (10th) century. The year of his death is variously given. He was the author of several theological and juridical works, enumerated by Brockelmann (*Gesch. d. arab. Litter.*, i. 196). It is not quite certain whether the catechism mentioned there is really his, because the author's name and genealogy as they appear in the MSS. do not agree with those of the subject of this article. This little work has been twice edited by A. W. T. Juynboll; comp. *Bijdragen Indische taal-, land- en volkenkunde*, 1881, pp. 215 *et seq.*, 267 *et seq.*

ABŪ 'L-MA'ĀLĪ 'ABD AL-MALIK AL-DJUWAINĪ. [See IMĀM AL-ḤARAMAIN.]

ABŪ 'L-MA'ĀLĪ HIBAT ALLĀH B. MUḤAMMED B. AL-MUTṬALIB. [See HIBAT ALLĀH.]

ABŪ 'L-MA'ĀLĪ MUḤAMMED B. UBAID ALLĀH, an 'Alide, a descendant of Husain b. 'Alī. He probably lived in the Court of the Ghaznawides, and in 485 (1092) he wrote a history of religion in Persian, entitled *Kitāb bayān al-adyān*, which was published by Schefer in his *Chrest. pers.*, i. 132—171.

ABŪ MADYAN SHU'ĀIB B. AL-HUSAIN AL-ANDALUSĪ, a famous Andalusian mystic, was born at Cantillana (Kaṭniyāna), a village near Seville, died in 594 (1197-1198), and was buried at al-'Ubbād near Tlemcen.

His family was obscure and his parents were poor. From childhood Abū Madyan had to learn the Kor'ān by heart in his own country according to the custom which still exists; he learned also the weaver's trade. Feeling a natural leaning toward study, he applied himself to it with ardor; and, attracted by the reputation of certain Maghrib professors, he left his country to go to Fez to attend the lectures of the renowned masters of whom he had heard.

The date of Abū Madyan's going to Fez is not known. Seemingly it was at the end of the Almoravide empire or at the beginning of the founding of the Almohade power. If one may judge by the matter then taught in the universities of Fez,

amongst which the study of the „Mussulman traditions“ (*ḥadīth*) especially figured, one may think that the Maghrib was already under the domination of the Almohades.

Arab biographers describe Abū Madyan as conversant with diverse branches of Mussulman science, both religious and profane. In fact, from what we have just seen, Abū Madyan was residing at Fez at the moment of the growth in the West of Almohade doctrines and of the revival which they brought about in theological and judicial science. But it does not appear that the young Andalusian *ṭālib* ever proclaimed his preference for the new theories. His taste led him especially towards mysticism; he was directed in this path by the *shāikh* Abū Ya'za, who brought him by fast and prayer and by the continual practice of the strictest asceticism to the title of perfect Ṣūfī. Besides, Abū Madyan, who was very poor, had not much difficulty in detaching himself from the world and its ephemeral pleasures; he passed successively all the degrees of the mystic hierarchy and reached the rank of *Kuṭb* and of *Ghūth*.

After remaining some years at Fez, the young Ṣūfī went to Mecca, where, it is said, he met the great Mussulman saint, 'Abd al-Ḳādir al-Djilī [q. v.]; he bound himself in friendship with him and under his direction completed his mystic studies.

On his return from the East Abū Madyan set himself to teach mysticism in the Maghrib. He settled in the town of Bougie, where he professed the severest asceticism; he soon acquired a reputation for sanctity and knowledge. People came from very far to consult him and to attend his lessons. Before his departure from Fez he had already performed miracles; he performed others during the course of his journey in the East and after his return to Bougie.

The mystic teaching that Abū Madyan professed at Bougie was in opposition to the opinions of the Almohade doctors of that town. The latter were disturbed at the constantly increasing reputation of this professor and of an ever growing number of his adepts; so it was resolved to get rid of him. The Almohade sovereign, Abū Yūsuf Ya'qūb al-Manṣūr, having been made aware of the situation, ordered the governor of Bougie to send the ascetic savant to Marrākush, so that he might question him himself. Abū Madyan submitted with good grace to the injunction of the sovereign. After having said farewell to his pupils, he started for the capital of the Almohade empire, followed by a few companions. He died on the way some kilometres from Tlemcen, on the bank of the river Isser, and, according to his last wish, was buried at Ribāṭ al-'Ubbād close to Tlemcen, where to-day his tomb is a point of pilgrimage for Mussulmans of all countries.

All the doctrine professed by Abū Madyan may be summed up in this verse, which, according to Yahyā b. Khaldūn, he often repeated:

„Say, Allāh! and abandon all that is matter, or is connected with it, if thou desirest to attain the true goal“.

It was by the strict application of this principle that he himself attained the highest degree of mystical perfection, that he reached complete abstraction of his intellectual being and his perfect identification with that God whom he thus defined with his last sigh „Allāh al-Ḥaḳḳ“.

The works of Abu Madyan are reduced to a few mystical, religious poems, one *waṣīya* and one *ʿaḳīda* (see the Arab. MSS. of the Bibl. Nat. of Paris, Nos. 1230, 10^o; 3410; 4585, f^o. 15, and those of the Bibl. Nat. of Algiers, Nos. 376, f^o. 89; 599, f^o. 3; 938, f^os. 1—9; 1859, f^o. 73).

The funeral of Abu Madyan took place in the midst of a great concourse of the inhabitants of Tlemcen, and was the occasion of an imposing manifestation of respect and veneration for the saint. Since that time Abu Madyan has been the protector and patron saint of Tlemcen. The city has grown and developed under the beneficent ægis of the great saint, and the town of al-ʿUbbād has grown up round his tomb.

The mausoleum of Abu Madyan was built by the command of the Almohade sovereign, Muḥammed al-Nāṣir, shortly after the death of the saint. Since then many of the princes and kings who succeeded to the throne at Tlemcen wished to contribute to the embellishment of the sacred crypt. Splendid monuments, of which many remain still in a state of good preservation (notably the Mosque of the Madrasa) were built in honor of the saint by the side of his tomb by the Marinide kings, the masters of Tlemcen in the 14th century.

Bibliography: Ibn Abī Zarʿ, *al-Qarṭās* (Fez, 1303), p. 194 (trans. Beaumier, pp. 385-386); Ahmed al-Ghubrīnī, *Inwān al-dirāya* (Cherbonneau, *Notice et extraits du Eunouan ed-diraia*, Paris, 1860, p. 4); Yahyā b. Khal-dūn, *Bughyat al-rūwād* (Bel, *Hist. des Beni ʿAbd al-Wād, rois de Tlemcen*, Algiers, 1904, text, pp. 23-25, trans., pp. 80-83); Ahmed Bābā, *Nail al-ibtihādī* (Fez, 1317), pp. 107-112; Muḥammed b. Maryām, *Kitāb al-bustān*, s. v. *Shuʿaib* (comp. Delpech, in the *Revue africaine*, N^o. 164, p. 135); Maḳḳarī (Leyden, 1855), i. 829, 884; Muḥammed Abū Ra's, *Gharā'ib* (trans. Arnaud, *Voyages extraordinaires*, Algiers, 1835, pp. 88-89); Muḥammed al-Kattānī, *Salwat al-anfās* (Fez, 1316), i. 364; Bargès, *Tlemcen, ancienne capitale du royaume de ce nom* (Paris, 1859); idem, *Vie du célèbre marabout Cidi Abou Medièn* (Paris, 1884); Brosselard, *Les inscriptions arabes de Tlemcen* (*Revue africaine*, 1859); idem, *Mémoire épigraphique et historique, sur les tombeaux des émirs Beni Zeian* (reprint from the *Journ. As.*, 1876), pp. 108-109; de Lorrail, *Tlemcen* (in the *Tour du monde*, 1875, p. 327); A. Basset, *Développement historique de l'art maghribī* (in *L'Algérie par ses monuments*, Paris, 1900, ii.); idem, *Nédromah et les Traras* (Paris, 1901), appendix v. p. 219, note 2; W. and G. Marçais, *Les monuments arabes de Tlemcen* (Paris, 1903), pp. 223-284. — Comp. also Ary Renan, *Tlemcen* (in the *Engl. Illust. Magazine*, 1892); Piesse and Canal, *Les villes de l'Algérie*, Tlemcen (Paris, 1889); Trumelet, *L'Algérie légendaire* (1892); Lambert, *A travers l'Algérie*, 1884; Augustin Bernard, *Un voyage en Oranie* (in the *Bull. de la soc. de géog. d'Oran*, 1901); de Pimodan, *Oran, Tlemcen, le Sud-Oranais* (Paris, 1892); *Itinéraire de l'Algérie*, by Jacquelin, Bernard and Gselle (*Guide Joanne*, Paris, 1903).

ABU'L-MAHĀSIN DĪMĀL AL-DĪN YŪSUF B. TAGHRĪBARDĪ B. ʿABD ALLĀH AL-ZĀHIRĪ AL-DJUWAINĪ, Arabian historian, born in Shawwāl

813 (February 1411) at Cairo; his mother was a Turkish slave of the sultan al-Malik al-Zāhir Bar-kūk. His father died in 815 (1412) as governor of Halab (Aleppo) and Damascus. In Cairo, Abu'l-Mahāsin was a pupil of al-Maḳrīzī and other celebrated scholars of that time. In 863 (1458) he performed the pilgrimage to Mecca; he died in 874 (1469), or according to others in 870 (1465-1466). Of his still preserved seven historical works his history of Egypt from the Arab conquest till 857 (1453) is the most renowned. This work contains also some facts regarding the neighboring countries, and necrologies of every year; its fair copy was executed in the years 860-862 (1456-1458) under the title of *al-Nudjūm al-zāhira fī mulūk Miṣr wa'l-Kāhira*, edited by Juynboll and Matthes: *Abū 'l-Mahāsin Ibn Tagrī Bardī annales*, 2 volumes, Leyden, 1855-1861 (it goes only as far as the year 365 = 976; the remainder is expected). His *Mawrid al-laṭāfa fī man waliya 'l-saltāna wa'l-khilāfa* (*Maured al-latafet Jamaledinni Tagribardī s. Annales*, ed. J. E. Carlyle, Cambridge, 1792) is only a short history of Muḥammed accompanied by a somewhat dry list of names of some of his companions, of the rulers of Egypt and their viziers till the year 842 (1438). His continuation of Maḳrīzī's *al-Sulūk* for the years 845-860 (1441-1456), under the title of *Hawādith al-duḥūr fī mada'l-aiyām wa'l-shukūr* (Ahlwardt, *Verz. d. arab. Handschr.*, N^o. 9462; *The Arab. MSS. in the Brit. Mus.*, N^o. 1244) and that of al-Safādī's *al-Waṣī*, biographies, arranged in alphabetical order, of distinguished men from the year 650 (1252) till his time, under the title of *al-Manhal al-ṣāfi wa'l-mustawfi ba'd al-wāfi* (the Vienna cat., N^o. 1174; the Paris cat., Nos 2068-2073; *Fihrist... al-kutubkhāne al-khidwīya*, v. N^o. 162), deserve a closer examination. Besides his historical works he left a collection of mystical poems entitled *al-Sukkar al-fāḍih wa'l-ʿitr al-fāḍih* (Derenbourg, *Cat. Escur.*, N^o. 367).

Bibliography: Wüstenfeld, *Die Geschichtsschreiber der Araber*, N^o. 490; Brockelmann, *Gesch. d. arab. Litter.*, ii. 41.

(BROCKELMANN.)

ABU MANŠŪR. [See AL-THAʿĀLIBĪ.]

ABU MA'SHAR DĪA'FAR B. MUḤAMMED

B. ʿOMAR AL-BALKHĪ, one of the Arab astrologers most frequently cited in the Christian Middle Ages (under the name of ALBUMASAR). He was a native of Balkh, in Khorāsān, and a contemporary of al-Kindī. At first he devoted himself to the science of tradition, and only at the age of 47 he began to occupy himself with the study of astrology. Arab authors already charged him with plagiarism, that which was recently confirmed through the investigations of O. Loth (*al-Kindī als Astrolog*, in the *Morgenl. Forschungen: Festschrift für Prof. Dr. Fleischer*, Leipsic, 1875, pp. 270 et seq.). He spent the greatest part of his life in Bagdad, and died in Wāsīt, the 28th Ramaḍān 272 (8th March 886), said to have been over 100 years old. — Of his pretty numerous writings the following principal works are extant in manuscript: 1. *Kitāb al-mudkhal al-kabir* (*The great book of introduction*, i. e. into astrology), in Oxford, Leyden, Constantinople (Ḥamīd.); translated into Latin by Joh. Hispalensis and Hermannus Secundus (or Dalmata); the latter translation was printed in Augsburg, 1489, under the title of *In-*

troductorium in astronomiam Albumasaris Abalachi octo continens libros partiales, then in Venice, 1495 and 1506. — 2. *Kitāb al-kirānāt* (*The book of the conjunctions*, i. e. of the stars), in Oxford and Paris. The work published in Augsburg, 1489, and in Venice, 1515, under the title of *Albumasar de magnis conjunctionibus et annorum revolutionibus ac eorum projectionibus, octo continens tractatus*, is not a translation of the *Kitāb al-kirānāt*, but of the *Kitāb aḥkām sin'l-mawālīd* (*The book of the revolution of the birth years*), Paris, Escorial, and Oxford, and of other treatises, the Arabic title of which can not be given with certainty. — 3. *Kitāb al-ufūf fī buyūt al-'ibādāt* (*The book of the thousands over the houses of worship*), cited by al-Bīrūnī, in the *Chronology of ancient nations* (ed. Sachau, Arabic text, p. 205, English trans., p. 187). — 4. *Kitāb mawālīd al-ridjāl wa'l-nisā'* (probably that work of his called *The small book of births*), in Berlin, Vienna, Florence, Paris, Cairo, where it was also printed in 1290 (1873) under the title of *al-Kitāb fī'l-tamājīl wa'l-kamāl*. — 5. The *Flores Albumasaris*, or *Flores astrologiae* (Augsburg, 1488 and 1495) are probably an extract of the *De magnis conjunctionibus* etc.

Bibliography: *Fihrist*, i. 277; Ibn Khallikān (Cairo, 1310), i. 112 (trans. de Slane, i. 325); Ibn al-Kifī (ed. Lippert), p. 152; Abū'l-Farajī (ed. Šālḥānī), p. 258; al-Bīrūnī (*Chronology of ancient nations*, ed. Sachau), pp. 25, 81-82, 205 (English trans., pp. 29, 94-96, 187); Houzeau and Lancaster, *Bibliogr. générale de l'astronomie*, i. 702 et seq.; Lippert, *Abū Ma'shars Kitāb al-Ufūf* (*Wiener Zeitschr. f. d. Kunde d. Morgenlandes*, ix. 351 et seq.); Suter, in the *Abh. zur Gesch. der mathem. Wissensch.*, vi. 31; x. 28. (H. SUTER.)

ABŪ MA'SHAR NAḌJĪH B. 'ABD AL-RAḤMĀN, a slave, probably of Indian origin, who subsequently purchased his freedom and lived in Medina. He is especially famous as the author of a *Kitāb al-maghāzī*, numerous fragments of which have been preserved by Wākīdī and Ibn Sa'd. Amongst his authorities he mentions Nāfi', the *Mawṭā* of Ibn 'Omar, Muḥammed b. Ka'b al-Kuraḏī and other scholars of Medina. In the year 160 (776-777) he left Medina and remained till his death (170 = 786-787; Ramaḏān?) in Bagdad, where he enjoyed the favor of several members of the court of the 'Abbāsīde caliphs. Ṭabarī has taken from him information on Biblical history and on Muḥammed's life and especially chronological statements, these latter going down to the very year of his death.

Bibliography: Wākīdī, *Kitāb al-maghāzī* (Wellhausen), see index; Ṭabarī, see index; Ibn Kṭaiba (ed. Wüstenf.), p. 253; Ya'qūbī (ed. Houtsma), ii. 523; *Fihrist*, i. 93; Yāqūt, *Muḥḏjan*, iii. 166; idem, *Mushtarik*, p. 256; Dhahabī, *Tadhkirat al-huffāz* (Haiderābād), i. 212; Sprenger, *Das Leben und die Lehre des Mohammed*, iii. p. lxx.; Wüstenfeld, *Die Geschichtsschreiber der Araber*, No. 33; Sachau, in the introduction to Ibn Sa'd, iii. pp. xxv et seq.; idem, in the *Westasiatische Studien*, 1904, pp. 8 et seq. (J. HOROVITZ.)

ABŪ MIDFA' (vulg. Medfa'), i. e. „father of the canon“, Arabic designation for the Spanish duro, a coin bearing the imprint of a colanade.

ABŪ MIHĎJAN 'ABD ALLĀH (or MĀLIK or 'AMR) B. ḤABĪB (Ḥubaib), of the Ṭhaḳīf tribe, an Arab poet, one of the *Mukḥḏramūn*. As a pagan he fought with the Ṭhaḳafites against Muḥammed, and was one of the defenders of Ṭa'if when besieged by the latter (8 = 630). At that time he hit with an arrow 'Abd Allāh, one of Abū Bekr's sons, of which wound he died in the year 11 (632-633). It seems that he had set himself also against Mālik b. 'Awf al-Naṣrī, who, as leader of the Ṭhumāla, Salama and Fahm, placed by Muḥammed under his command, pressed hard the Ṭhaḳafites. At least his fragm. 22 (of Abel's edition) alludes to it. Shortly afterwards Abū Miḥḏjan with the men of his tribe went over to Islām (9 = 630-631). Under 'Omar I he was in the lines of the Muḥammedan conquest troops, and as such he took part in the battle of Qādisiyya. Not long before that he is said to have been, at 'Omar's command, banished to Ḥaḏawḏa (comp. Goldziher, *Abh. zur arab. Philologie*, i.), because he indulged in the forbidden enjoyment of wine — according to another version, because he was after Šamūs, the wife of one of the Anṣār (fragm. 16). But when he had to embark in the boat, which was ready to depart, he succeeded in deceiving his guardians and thus escaped (fragm. 10 and 18). He betook himself to Sa'd b. Abī Waḳḳās, who, near Qādisiyya, held the field against the Persians. Having been informed of his flight, 'Omar had him seized again through his general.

But it is more probable that Abū Miḥḏjan belonged to the malcontents and resisted Khālīd b. 'Urfuṭa, whom the commander-in-chief Sa'd, having fallen sick, had appointed as his substitute. So it came about that in the beginning of the battle of Qādisiyya (14 = 635) he was kept under lock and key (fragm. 11 and 23). Sa'd's wife, Salmā bint Abī Ḥaṣṣa, who was in discord with her husband, set him free on his promise to return after the battle. Thus Abū Miḥḏjan could take part in the action, the remembrance of which is connected with the name of *Ḳuss al-Nāṭif* (also *Yawm Armāth* and „the day of the Bridge“). The story of his heroic feat, namely that he in this battle rendered harmless a Persian war elephant, who was attacked by Abū 'Ubaid b. Mas'ūd at the risk of the latter's life, is often narrated and also mentioned by Abū Miḥḏjan himself in his verses (fragm. 17). He must also have fought in the battle of Vologesias (Ullais), whither Muṭḥannā retired after the defeat „by the bridge“ (fragm. 17, verse 10).

As Abū Miḥḏjan was, in spite of the Kor'ān and the frequent corporal punishment, addicted to wine, he was never in favor with the rigorous 'Omar. In the year 16 (637) he is said to have been banished to Nāṣīf just for this delict. People assert to have seen his tomb at the frontiers of Adḥarbaidjan or Djurdjan; still the fables in connection with this statement deduced from fragm. 15 throw much doubt on it.

A son of Abū Miḥḏjan is mentioned in the time of Mu'āwīya's reign. Of his family his mother Kanūd bint 'Abd Allāh b. 'Abd Šhams and his uncle Salama b. Ghailān are also mentioned (fragm. 12.)

The preserved fragments of Abū Miḥḏjan's verses reflect with sufficient accuracy his life, or rather the little of it that we know. As a poet he is just as rarely original as many others —

much more extolled — of his colleagues. The fragments of love songs 1, 8 (on a Jewess in Ḥiǧāz) and 16 do not say much, and the boasting songs 13 (with *loci communes*) and 11 (partly) are in the same strain. Fragment 2 must describe a battle, in which Abū Miḥdjan took part. No. 9 seems to be a fragment of an elegy (*marṭhiya*); one may with certainty place in this category No. 14, interesting on account of its historical allusions to the day of *Ḳuss al-Nāṭif* (comp. fragm. 17, verse 3).

His vocation, however, is founded on his wine songs. Famous is fragm. 15, a hymn on wine, beginning with accords of self-complaint (*yarthī uafsaḥu*) and terminating as a boasting song. A remarkable vacillation goes through the other wine songs. Sometimes he tells that he will renounce the forbidden drink for pious reasons or out of reflection, and because of his advanced age (fragm. 3, 5, 19, 20). But even without laying much stress on the fact that the last reason is purely traditional one may presume without any mistake that more serious than this group of wine songs is that other one, in which Abū Miḥdjan openly and plainly defies the Ḳorānic prohibition, and declares that he will not refuse wine (fragments 4, 6, 21); this is put forth in all kind of witty, sometimes blasphemous expressions (fragm. 21). Very amusing is fragm. 6, in which he mockingly and with ironical allusions to the *ḥadd*, the corporal punishment, likewise paraphrases the *marāṭhi*-style.

Fragments 7, 10, 11, 17, 22, 23 have a historical background (see above). As Abū Miḥdjan is often confounded with another Ṭḥāfite poet, Abū Miḥdjan Nuṣaib b. Riyāḥ, it is possible that one or other verse of his namesake has been foisted on him.

Bibliography: Landberg, *Primeurs arabes* (Leyden, 1886), i.; Abel, *De Abū Miḥdjan* etc. (Leyden, 1887); *Aghānī*, xxi. 210—220; Brockelmann, *Gesch. d. arab. Litter.*, i. 40—41.

(RHODOKANAKIS.)

ABŪ MIKHNAF LUT B. YAḤYĀ' AL-AZDĪ, one of the oldest Arabian traditionists and historians, died in 157 (774). He was the author of 32 historical treatises (on various events that took place in the first century of the Hegira), which have, for the greatest part, been preserved for us in the Arabic Chronicle of Ṭabarī. On the other hand, the writings that have come down to us specially under his name are forgeries of a later date.

Bibliography: *Fihrist*, i. 93; al-Kutubī, *Fawā'id*, ii. 175; Wüstenfeld, *Der Tod Husains und die Rache* (Abh. der Götting. Gesellsch. d. Wissensch., 1883); Brockelmann, *Gesch. d. arab. Litter.*, i. 65; Barthold, in the *Zapiski wostoč. otd. imper. russk. arkheol. obšč.*, xvii. 147 *et seq.*

ABŪ MŪSĀ. [See AL-ASH'ARĪ.]

ABŪ MUSLIM, properly 'ABD AL-RAḤ-MĀN B. MUSLIM (so also on his coins, but according to other statements he assumed this name much later), general, and powerful chief, leader of the religious and political movement in Ḳhorāsān, through which the Umayyads were overthrown and the 'Abbāsides attained the throne. Abū Muslim was of Persian origin, probably a native of Ispahān (his native place is variously given in different sources), and in Kūfa he had attached himself to the 'Abbāsīde Ibrāhīm b. Mu-

ḥammed. In the year 128 (745-746), being then according to Ibn al-Aṭhīr (ed. Tornb., v. 264) only 19 years old, he was sent by Ibrāhīm to Ḳhorāsān as an emissary (*dā'ī*). The movement, prepared since long, was accelerated through his arrival and the success of his religious propaganda; it is said that in one day he was joined by the inhabitants of 60 villages near Merw, and that the diḡkāns (the Persian land-owners) in Ḳhorāsān were only through him converted to Islām (so according to Ibn Abī Ṭāhir Ṭāifur, MS. Brit. Mus., add. 7473, f. 60a; the MS. quoted by V. Rosen, in the *Zapiski wostoč. otd. imper. russk. arkheol. obšč.*, iii. 155, is to be added in Brockelmann, *Gesch. d. arab. Litter.*, i. 138). In the summer of 129 (747) the insurrection was openly declared; Abū Muslim succeeded in uniting under his flag all the enemies of the dynasty, among whom were also the Yemenites (after the attainment of success the leaders of this party were put aside); in the following winter he victoriously entered Merw and in the autumn that came after he entered Nishāpūr. The battles in the West till the final overthrow of the Umayyads were fought without his participation. He remained governor of Ḳhorāsān till 137 (754-755), in which year he was lured to the Ṭrāk by Caliph al-Manṣūr, and there he was in Sha'bān (Jan.-Feb. 755) treacherously murdered.

Abū Muslim deserved to be praised as much on account of the interior organization of his province as on account of the security of its frontiers. In Merw and Nishāpūr he erected mosques; further the building of many other edifices in Merw and Samarkand (among which the large wall around the latter city and its environs) is attributed to him. The battles in Transoxania against the exterior enemies were conducted not by himself but by his subaltern Siba' b. al-No'mān al-Azdī and Ziyād b. Šāliḥ al-Ḳhuẓā'i; especially important was the victory of the latter over a Chinese army at the Talas (in Dhu'l-Ḥiǧǧa 133 = July 751), through which the political domination of Islām was consolidated in Central Asia (both generals later, stimulated by the 'Abbāsides, revolted against Abū Muslim and were removed by him). In his religious propaganda Abū Muslim seems to have amalgamated the doctrines of Islām with the ancient popular belief, particularly with that of the metempsychosis, and to have pretended to be an incarnation of the divinity; his pupil Hāshim al-Muḳanna' represents him as the last incarnation of the divinity before himself (Nar-shakhī, *Tārīkh-i Bukhārā*, ed. Schefer, pp. 64-65); also later sects, as especially the Bāṭinites (Ismā'īlites), traced their doctrines back to Abū Muslim. He must have been greatly beloved by the Persians, as it is shown by the numerous romances on his fate; still a movement in the spirit of the old religion, surely in contradiction to the official Mazdaism (the sect of the Behāfrīdī), was repressed by him with the same bloody severity as the uprising of the Arab Shī'ites in Bukhārā. Abū Muslim shrunk from employing no means either against the adversaries of the 'Abbāsides or against his personal enemies and rivals, and removed all that was in his way either by force or by artifice. It is difficult to judge how far his ambition extended and how much the fears of the 'Abbāsides were justified; the challenging letter ascribed to him (Dozy, *Essai sur l'Islamisme*,

trans. of V. Chauvin, p. 240) is hardly authentic.

The Turkish novel *Abū Muslim* is extant in manuscript in Vienna; comp. V. Chauvin, *Bibliographie des ouvrages arabes*, iii. 127. A rimed adaptation from Fardi was printed in Constantinople, 1300 (1883).

Bibliography: Besides Ṭabarī (particularly ii. 1949 *et seq.*, 1960 *et seq.*) and Narshakhi, *Ta'rikh-i Bukhārā* (ed. Schefer), pp. 7, 8, 64, Gardizī, *Zain al-akhbār* is to be specially consulted. As to the religious position of Abū Muslim and his attitude towards other sects, comp. besides Shahrastānī (Haarbrücker, i. 173, 293; ii. 408) also the chapters on the Bāṭinites in Niẓām al-Mulk, *Siyāset-nāme* (ed. Schefer), pp. 182, 199, 204; Mas'ūdī, *Murūdj* (Paris), vi. 186; G. van Vloten, *Recherches sur la domination arabe etc.* (Amsterdam, 1894 = *Verhandelungen der koninklijke akademie van wetenschappen te Amsterdam, afdeeling letterkunde*, i. N^o. 3), and *Opkomst der Abbasiden* (Leyden, 1890); both works are frequently quoted by Wellhausen, *Das arab. Reich und sein Sturz.* (W. BARTHOLD.)

ABŪ NAṢR. [See AL-FARĀBĪ, FARĀHĪ.]

ABŪ NU'AIM AḤMED B. 'ABD ALLĀH B. AḤMED B. IṢHĀK AL-IṢFAHĀNĪ, author of an Arabic history of saints, Shāfi'ite theologian and traditionist, born in Radjāb 336 (January 948), and died at Iṣpāhān, in Muḥarram 430 (October 1038). His very extensive history of saints (*Ḥilyat al-awliyā' wa-ṭabaqāt al-aṣfiyā'*) became wide-spread through the extract in five volumes made from it by Ibn al-Djawzī under the title of *Ṣifat al-ṣafwa*, which in its turn was again revised several times. Besides some writings on tradition, his *Ta'rikh Iṣfahān* (Catalog. cod. or. bibl. ac. Lugduno-Batavae, 2^d ed., ii. 109 *et seq.*), a history of the scholars of Iṣpāhān, is to be mentioned.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N^o. 32; Suyūṭī, *Ṭabaqāt al-huffāz*, xiii. 62; Wüstenfeld, *Die Geschichtsschreiber der Araber*, N^o. 187; idem, *Schāfi'iten*, p. 346; Brockelmann, *Gesch. d. arab. Litter.*, i. 362.

(BROCKELMANN.)

ABŪ NUMAIY MUḤAMMED I (652—701 = 1254—1301), Sherif of Mecca, second successor to his great-grandfather Kaṭāda, the founder of the Sherif family which rules to the present day and ancestor of all later Sherifs. He possessed the requisite energy to maintain his ascendancy in the never-ending turmoil of public life in Mecca, and it was of great advantage to his position that the powerful sultan Baibars of Egypt exercised undisputed sway over the sacred city. In his day the custom of sending every year a *Maḥmal* from Egypt on the occasion of the pilgrimage to Mecca is said to have begun.

Bibliography: Snouck Hurgronje, *Mekka*, i. 80-84. (C. SNOUCK HURGRONJE.)

ABŪ NUMAIY MUḤAMMED II, Sherif of Mecca, 931—974 (1525—1566), and nominally so until his death in 992 (584), although in these last 18 years his son Ḥasan really ruled. The general fear of the Ottomans, who subjugated Arabia from 1516 onwards, enabled these two Sherifs to extend their territory more than was ever done before or subsequently. In his time there was added to the *Maḥmals* sent annually with the pilgrims from Syria and Egypt a new one from Yemen. But all these had become me-

rely symbols of the Turkish power. All subsequent Sherifs who ruled in Mecca are descended from Abū Numaiy.

Bibliography: Snouck Hurgronje, *Mekka*, i. 102—108. (C. SNOUCK HURGRONJE.)

ABŪ NUWĀS AL-ḤASAN B. ḤANĪ AL-ḤAKAMĪ, one of the greatest Arabian poets. He was born in al-Aḥwāz in the year 130 (747), or according to others, in 145 (762) — his mother Djellebān was a wool washerwoman — and he felt himself more a Persian than an Arab. He spent his youth in Baṣra and Kūfa, where he was a pupil of the philologists Abū Zaid and Abū 'Ubaida and the poetical compiler Khālaf al-Aḥmar. The poet Wālība b. al-Ḥabāb ul-Asadī, with whom Abū Nuwās kept up an ignoble intercourse (a pederastic obscenity of the former: Ibn Rashīk, *Umda*, p. 43; an alternating poem between him and Abū Nuwās: Dīwān, ed. Āṣaf, pp. 31-32), seems to have had a great but unfavorable influence on his moral development. He is said to have completed his linguistic cultivation by sojourning one year in the desert. Having grown up to manhood, Abū Nuwās settled in Bagdad, where he enjoyed the favor of Harūn and al-Amin. Under al-Ma'mūn, however, he fell into disgrace, and the caliph, it is said, interdicted him to compose wine songs (*Zahr al-ādāb*, ii. 12-13). Beside wine pederasty played the main part in his life. In his old age he renounced worldly enjoyments and placed his art at the service of asceticism. His satires, which, however, he continued to compose, are said to have at length cost him his life. The Banū Nawbakht, a prominent family, had him out of vengeance for a satire so maltreated that he died in consequence thereof. With regard to the year of his death, the statements fluctuate between 190 (806), 195 (810), 196 (811), 198 (813) and 199 (814).

In the center of his poetical activity were his wine songs, in which he emulated as prototypes Walid b. Yazīd and therefore indirectly 'Adī b. Zaid. His special model, however, was his contemporary Ḥusain b. al-Daḥḥāk al-Bāḥilī [q. v.], whose spiritual property cannot, to be sure, easily be separated from his in a well-defined manner. Abū Nuwās himself is said to have, on the same grounds as once al-Farazdaq, appropriated to himself a verse of Ibn Mayyāda (*Zahr al-ādāb*, ii. 16), and later street-players were too much inclined to ascribe to Abū Nuwās every song on wine and boys (*Dīwān*, MS. Vienna, f^o. 162^a, by Mez to *Abulkasim*, p. xxxiii). Of less poetical worth are the laudatory lines, in which the artisan-like fashion makes itself to be felt strongly, while in the elegies a profound feeling and a touchingly plaintive coloring make us excuse certain defects, namely the artificial language and oriental exaggeration. The love songs contain as much of the tender and genuinely poetical as of the cynical and meanest. The satires are firm, sometimes rough, keenly witty, but often mean; the latter may be said of his jokes and drolleries (*mudjūn*), while his censorious verses (*ʿiṣāb*) show again a more serious bearing (A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, ii. 371). Besides the already mentioned ascetical poems (*al-zuhayyāt*) there must be mentioned the venery ones, which at first sight appear to us as of an original kind, but in which, even without taking into consideration the frequent descriptions of the desert

beasts in the old *kašidas*, he had still unknown predecessors. The apocalyptic prophecies, which he composed together with al-Rakāshī, the panegyrist of the Barmakides (*Aghānī*, xv. 35), in the style of 'Aḳib al-Laiṭhī, under the name of Abū Yāsīn al-Ḥasib, a typical blockhead, and which later passed as being of the latter's composition (al-Djāhiz, *Bayān*, ii. 7 *et seq.*), have not been incorporated into the *Diwān*. Editions of the latter have been prepared amongst others by al-Ṣūlī (d. 335 = 946), in 10 chapters, and by Ḥamza b. al-Ḥasan al-Iṣfahānī (in *Khizānat al-adab*, i. 168 'Alī b. Ḥamza al-Iṣbahānī, probably through confusion with the editor of the *Diwāns* of Abū Tamām and al-Buḥturī); the latter edition is more extensive, but more uncritical, and al-Muhalhil b. Yamūt b. Muzarrid (about 332 = 943 he was still alive) wrote against it an epistle on the *Sarikāt Abi Nuwās* (Derenbourg, *Cat. Eскур.*, ii. N^o. 772). — *Diwan des Abu Nowas* ed. W. Ahlwardt, i. (the only one appeared), *Die Weinelieder*, Greifswald, 1861; lithographed in Cairo, 1277; printed in Beyrout, 1301 (is it complete? I have only the first *bāb*, *al-Madā'ih*, n. p., „fi maḥḥaṭat djam'iyat al-funūn", 1301). — Printed at the expenses of Iskender Aṣaf by Maḥmūd Efendi Wāṣif, who added explanatory notes, Cairo, 1898, 1905. — A. von Kremer, *Diwan des Abu Nowas des grössten lyrischen Dichters der Araber* (in German; Vienna, 1855).

Bibliography: *Aghānī*, xvi. 148—151; xviii. 2—29; Ibn al-Anbārī, pp. 99—113; Ibn Khallikān (ed. Wüstenf.), N^o. 163; Th. Nöldeke, in Benfey, *Orient und Occident*, i. 367 *et seq.*; A. von Kremer, *Culturgesch. des Orients unter d. Chalifen*, ii. 369 *et seq.*; A. Wünsche, in *Nord und Süd*, 1891, pp. 182—197; Brockelmann, *Gesch. d. arab. Litter.*, i. 15.

(BROCKELMANN.)

ABŪ RIGHĀL, a legendary person, whose alleged tomb in al-Mughammas, by the frontier of the sacred district of Mecca, is still now lapidated by pious Mussulmans during the pilgrims' festival, because legend makes him the ill-famous man, who led Abrahā [q. v.] into the sacred territory, but who died in the above-mentioned place. According to one tradition he was king at Tā'if and progenitor of the Thakafites, and was put to death by Allāh on account of his cruelty; according to another tradition he was a tax-gatherer sent by the prophet Ṣāliḥ [q. v.], and was killed by the Thakafites on account of his bad behavior.

Bibliography: *Aghānī*, iv. 74—76; Ibn Hishām (ed. Wüstenf.), p. 32; Ṭabārī (Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden*, Leyden, 1879, p. 208); Mas'ūdī, *Murūdj* (Paris), iii. 160; Kaẓwīnī (ed. Wüstenf.), ii. 73.

ABŪ SA'D B. MUḤAMMED B. AL-ḤUSAIN B. 'ABD AL-RAḤīm, a vizier. Abū Sa'd was appointed vizier by the Büyide emir Djalāl al-Dawla Abū Ṭāhir b. Bahā' al-Dawla shortly after the latter's entry into Bagdad in Ramaḍān 418 (October 1027), but was soon deprived of his office. Nevertheless he shortly afterwards was reinstalled in this office and in the years following the same proceeding was repeated so often that Abū Sa'd is said to have occupied the vizierate no less than six times under the emirate of the weak and little esteemed Djalāl al-Dawla. Abū Sa'd died in the year 439 (1048).

Bibliography: Ibn al-Aṭhīr (ed. Tornb.),

ix. 260 *et seq.*; Ibn Khaldūn, *'Ibar*, iv. 476 *et seq.* (K. V. ZETTERSTÉEN.)

ABU 'L-SĀDĪ DEWDĀD B. YUSUF, the founder of the dynasty of the Sādjides, and a Turkish general, a native of Oshrusana, in the service of the caliph al-Mutawakkil, was invested by this prince with the Meccan road, that is to say, with the places situated thereon, in 244 (858; Ibn al-Aṭhīr), 245 (859; Ibn Khaldūn) or 242 (856-857). There he fought against the 'Alide Muḥammed b. Yūsuf, who had just taken the place of his brother Ismā'il at Mecca (251 = 865). He returned to Bagdad in 252 (866), was entrusted with the receipt of the taxes in the region of the Euphrates, and succeeded by a ruse in seizing upon the 'Alide Abū Aḥmed Muḥammed b. Dja'far, who had revolted there. He was afterwards successively governor of Aleppo (254 = 868), then of al-Ahwāz; he was obliged, in the latter position, to fight the Zendjs, was beaten and saw his capital pillaged. At the time of Ya'kūb b. Laith the Saffāride's campaign against Muwaffak (262 = 875-876), he joined the former and shared his defeat. Having been recalled to Bagdad, he died at Djundaisābūr in 266 (879-880). — His grandson Dewdād, son of Muḥammed Afshīn was governor of Tovin in Armenia, a town which had been conquered by his father. Having been chosen by the army to succeed the latter, he was defeated by his uncle Yūsuf and took refuge in Bagdad (288 = 901).

Bibliography: Defrémery, in the *Journ. As.*, 4th series, ix. 409 *et seq.*; Ibn Khallikān (de Slane's trans.), i. 500, note 5; Mas'ūdī, *Murūdj* (Paris), vii. 395, 403; Ṭabārī, iii. 1228; Ibn al-Aṭhīr (ed. Tornb.), vii. 296, 351; Weil, *Gesch. d. Chalifen*, ii. 491. (CL. HUART.)

ABŪ SAFYĀN is considered in popular legend as a pre-Islamic king of al-Bāra in the Djebel al-Zāwiya, north of Apamea, and west of Ma'arrat al-No'mān. The ruins of al-Bāra are still now the most important in the whole surroundings. The city flourished in the fifth, sixth and seventh centuries of the Christian era; the Syrians called it Kafra de-Bārtā. It still continued to flourish under the domination of Islām; at that time a Jewish colony existed there; it was the object of contest in the time of the crusades. It was probably during that time that a Muḥammedan fortress was built to the north of the city, called to-day Kal'at Abi Safyān. — Popular legend, however, pretends that this fortress was built before Islām, and ruled by a Jewish king called Abū Safyān. Legend tells us that 'Abd al-Rahmān b. Abi Bekr was in love with Abū Safyān's daughter, Luhaifa, and that he was there in the citadel when his father summoned him to embrace Islām. 'Abd al-Rahmān and Luhaifa were both converted to Islām and fled. Abū Safyān pursued them, and it came to a fight. The champions of Islām, especially 'Omar and Khālīd b. al-Walīd, called to help by the angel Gabriel, appeared on the battle-ground. Abū Safyān was killed by 'Omar, and the whole land fell into the power of the Mussulmans.

Bibliography: Littmann, *Semitic inscriptions*, pp. 191 *et seq.* (LITTMANN.)

ABŪ SA'ĪD, ninth Mongolian prince (Ilkhān) of Persia (716—736 = 1316—1335), born on the 8th Dhū l-Qa'da 704 (2^d June 1305), successor to his father Uldjaitū, who died on the

30th Ramaḍān 716 (16th Dec. 1316); his solemn accession to the throne did not take place before Šafar 717 (April-May 1317). He had already in 1313 been appointed governor of Khorāsān though of course under a guardian. During the first ten years of his reign, till 1327, the kingdom was powerfully and prudently governed by the mighty emir Čobān. The long war with Egypt was brought to an end by a treaty of peace in 1323; the invaders from South Russia and Central Asia were repulsed and avenged by victorious advances in both directions, viz. in 1325 through the gate of Derbend to the Terek and in 1326 to Ghazna. In Asia Minor, which was governed by Čobān's son Timūr Tāsh, the strength of the Mongols against the Greeks and the Turks was again established and the welfare of the population raised. The Shī'ite dogma which Uldjaitū had elevated to a State religion was abandoned and the coinage again bore the names of the four orthodox caliphs. The finances of the kingdom are said to have been entirely ruined after the execution of the vizier Rashīd al-Dīn (718 = 1318) [q. v.] under his uneducated successor 'Alī Shāh; only after Čobān's fall were they put into order by the new vizier, Ghiyāth al-Dīn, the son of the executed Rashīd al-Dīn. The fall of Čobān and of his sons stirred up the Mongolian armies in the whole kingdom, from Asia Minor to Khorāsān; after many hard-fought battles the insurrection was everywhere suppressed, but after the death of the sovereign, which took place shortly afterwards (13th Rabī' II 736 = 30th Nov. 1335), the kingdom could no longer be kept together. Abū Sa'īd had left no heirs, the dynasty was represented only by descendants of parallel lines which could not obtain general recognition.

Bibliography: D'Ohsson, *Hist. des Mongols*, iv. 599 *et seq.*; Hammer-Purgstall, *Gesch. d. Ilchanc*, ii. 252 *et seq.*; Howorth, *Hist. of the Mongols*, iii. 585 *et seq.* (W. BARTHOLD.)

ABŪ SA'ĪD FAḌL ALLĀH B. ABĪ 'L-KHAIR, Persian poet, born on the 1st Muḥarram 357 (7th Dec. 967) at Maihana (Mihna), the chief town of the district of Khāwarān in Khorāsān; died there the 4th of Sha'bān 440 (12th January 1049). His biography was written by one of his descendants, Muḥammed b. Abi 'l-Munawwar, between 553 and 599 (1158—1202). This valuable and interesting work, entitled *Asrār al-tawḥīd fī maḳāmāt al-shaikh Abi Sa'id*, edited by V. Zhukowski (St. Petersburg, 1899), forms the basis of the articles devoted to Abū Sa'īd by Farīd al-Dīn 'Aṭṭār in the *Tadhkirat al-awliyā* and by Djāmī in the *Nafahāt al-uns*.

Abū Sa'īd, whose father was a druggist by profession, received his early education in his native town. After finishing his grammatical studies, he proceeded to Merw in order to read jurisprudence with Abū 'Abd Allāh al-Ḥuṣrī, a Shāfi'ite doctor; and on the latter's death he betook himself to Abū Bekr Kaḥḥāl. We are told that, having passed ten years in Merw, he then set out for Sarakhs, where he pursued the study of theology under Abū 'Alī Zāhir b. Aḥmed. Here he was introduced by a crazy derwish, called Luḳmān-i Maḍnūn, to the famous Sūfi Abū'l-Faḍl b. Ḥasan, a pupil of Abū Naṣr al-Sarrādj, who traced his spiritual descent to Ḍjunaid of Bagdad (d. 297 = 909). Abū Sa'īd eagerly embraced the doctrines of Šufism, acknowledged Abū 'l-Faḍl as his Pir,

and obeying his command went back to Maihana, where he spent seven years in complete seclusion. He then returned to Abū'l-Faḍl, who bade him go to Abū al-Raḥmān al-Sulamī of Nishāpūr (d. 412 = 1021) and receive the *Khirkā* (derwish frock) at his hands. After the ceremony of investiture he once more returned to Maihana and renewed his austerities. Disciples now began to gather round him, and such was the veneration which he inspired that his neighbors ceased to drink wine, and a melon-skin which he let fall by chance was sold for a sum of twenty dinārs. At this time, according to his biographer, he left his home and during the next seven years wandered in the desert, eating no food except leaves and herbs. When Abū'l-Faḍl died, Abū Sa'īd went to Āmul to visit Shaikh Abū'l-Abbās Kaṣṣāb, who treated him with the utmost respect and clothed him with his own *Khirkā*. Shortly afterwards he set out for Nishāpūr. There he spoke daily in public and gained hosts of friends, but his practices gave great offence to the different theological parties — Karrāmites, Aṣḥāb al-Ra'y, and Shī'ites, — who joined in addressing a letter of complaint to Sultan Maḥmūd of Ghazna. They alleged that in the course of his public speeches the shaikh, instead of confining himself to exegesis of the Kor'an and the Traditions of the Prophet, frequently recited poetry; that he was always giving luxurious feasts; and that he and his disciples indulged in singing and dancing. Maḥmūd replied that the leading divines of Nishāpūr must investigate the matter and, if necessary, inflict the legal penalty. The shaikh, however, exercised his miraculous powers so effectually that his enemies withdrew their opposition, and thenceforward "no one in Nishāpūr dared to say a word against the Šufis." Many stories are told concerning the relations which existed between Abū Sa'īd and Abū'l-Kāsim al-Kushairī (d. 465 = 1072), author of the well-known *risāla* on Šufism. Kushairī at first regarded the new-comer with suspicion and dislike, but was finally reconciled to him and became his intimate friend — a result which does not appear to be very probable. At Nishāpūr Abū Sa'īd also met the famous Ibn Sīnā (Avicenna), who is said to have afterwards remarked, "All that I know, he sees." A Persian quatrain by Abū Sa'īd in answer to one by Avicenna has come down to us (Ethé, in *Sitzungsber. d. kön. bayer. Akad., philos.-philolog. Classe*, 1878, pp. 52 *et seq.*). After staying a year in Nishāpūr, Abū Sa'īd returned to his native town, where he ended his long life at the age of 83.

Abū Sa'īd is an important figure in the history of Šufism. He represents the extreme pantheistic ideas which were introduced by Bāyazīd of Bisṭām (d. 261 = 874) and which characterise the Persian Šufis in general. It is perhaps superfluous to add that he held Islām as well as every kind of positive religion in contempt. His original genius manifests itself in the new and striking form which he gave to these ideas. He is the founder of Šūfi poetry. Although he wrote only *rubā'i*, in them we find almost the first examples in verse of that symbolical style and fanciful imagery which the great poets of Persian Šufism, Farīd al-Dīn 'Aṭṭār and Djālāl al-Dīn Rūmī, have made familiar. It was he, moreover, that first impressed on the Persian *rubā'i* the mystical stamp which it has retained ever since, and which has passed into European

literature through Fitzgerald's version of 'Omar Khayyām. One may doubt whether he is really the author of all the quatrains ascribed to him, in view of the statement that most of the poetry which he recited in public was composed by one of his teachers, Abū'l-Kāsim Bishr Yāsīn (see *Ḥalāt u-sukhanūn-i Shāikh Abū Sa'īd*, ed. by Zhukowski, St. Petersburg, 1899, p. 54). Ninety-two *rubā'is* have been published by Ethé with a German verse-translation in the *Sitzungsber. d. kön. bayer. Akad. philos.-philolog. Classe*, 1875, pp. 145—168; and 1878, pp. 38—70.

(NICHOLSON.)

ABŪ SA'ĪD AL-ḲARMAṬĪ. [See AL-DJAN-NĀBĪ.]

ABŪ SA'ĪD SULTĀN MIRZĀ B. MUḤAMMED B. MIRĀN-*shāh* B. TIMŪR BEG, Mongol ruler, born in 830 (1427) and put to death in 873 (1469).

His father when dying confided him to Mirzā Ulugh Beg *Shāh-rukhi*, who had come to visit him, and the boy grew up under the eye of the astronomer prince, and won praise from him by his assiduity and interest in learning and accomplishments. He carried his early lessons into practice later on, for he not only became a great ruler, the most powerful of his day, but showed such character as led Abū'l-faḍl 'Allāmī to mention that in his prosperity he remained discreet and open-minded and that he was submissive to the teaching of pious persons. It is on record that he was a handsome man and was distinguished from a Moghūl by having a full beard. That he was tactful and resourceful is shown by the methods he used in supplement to his military force both for the capture of Samarḳand in 855 (1451) and in dealing with the Čagatai khāns.

[If we may believe 'Abd al-Razzāk al-Samarḳandī, the chief authority on this subject, Abū Sa'īd, while yet sojourning at the court of Ulugh Beg, meditated the seizing of the sultanate for himself. In the year 853 (1449) at the age of 25 he made an attempt, profiting by the war between Ulugh Beg and his son 'Abd al-Latif, to capture Samarḳand from the hands of 'Abd al-'Aziz, another son of Ulugh Beg, with the aid of the Turkoman tribe of Arghūn, but was forced to retreat as 'Abd al-'Aziz called his father to his aid. In the following year (854) 'Abd al-Latif, after having slain his father, was murdered himself at Samarḳand, and Abū Sa'īd was proclaimed sultan at Bukhārā. Being defeated by his adversary 'Abd Allāh, he was compelled to flee to the north, occupied Yasī (the present Turkistān), where he was besieged without success by 'Abd Allāh. In 855 (1451) he succeeded, with the aid of Abū'l-Khair [q. v.], prince of the Ūzbegs, in conquering Transoxania. Later (861, and definitely in 863) he conquered the province of Khorāsān and made Herāt his capital. — W. BARTHOLO.]

In the year 855, when Haidar Mirzā Dughlāt describes him as pādshāh of Transoxania (*Mā warā' al-nahr*), he met with strong opposition from Isān Boghā Khān Čagatai Moghūl, which was renewed after a dispersion of the khān's army and led to an important historical event. For Abū Sa'īd was bent on acting against 'Irāk and was restrained by the attacks of Isān Boghā Khān and bethought himself of a means of warding them from himself. In *Shīrāz* dwelt, in obscurity and the enjoyment of the studies he loved, Yūnus, the elder brother of Isān Boghā. Him Abū Sa'īd sent

for and with him made a compact that readjusted the old relations between the Timūride mirzās and the Moghūl khāns and gave *in posse*, the headship of the Moghūl Ulūs to Yūnus Khān as a vassal of Abū Sa'īd. The whole episode is told with life and vigor by Haidar Mirzā Dughlāt. From this time friendship and intimacy subsisted between the two men and their bond was strengthened later on by the marriage of three sons of the mirzā to three daughters of the khān. Now Abū Sa'īd set forth Yūnus Khān with money and other aids to subjugate his brother and distract him from himself.

From the beginning made in 855 by the capture of Samarḳand, Abū Sa'īd widened his dominions till they stretched over Transoxania, Khorāsān, Badakhshān, Kābul, Čandahār and the borders of Hindūstān and 'Irāk. In the early growth of his power, he overcame his cousins of the *Shāh-rukhi* house; later his assailant was another Timūride Sultan Ḥusain Mirzā Bāy-ḳarā. His death was brought about by intervention in the feuds of the Turkomans.

In 871 (1466-1467) Djahān-shāh the head of the Black Sheep Turkomans was killed in battle with Ūzūn Ḥasan of the White Sheep, and his son sought Abū Sa'īd's aid to avenge himself. In 872 Abū Sa'īd marched out and made for *Ḳarā-bāgh*, the usual summer quarters of Ūzūn Ḥasan. On his way, he received repeated petitions for peace, but disregarded these and went on till he was in lands so well-known to Ūzūn Ḥasan that his supplies could easily be cut off. Abū Sa'īd's army was reduced to a state of famine; his men deserted to save themselves; he fled with a few followers and was taken prisoner by the sons of Ūzūn Ḥasan and conveyed to the Turkoman camp. Ūzūn Ḥasan himself would willingly have spared the captive's life, but some of his officers opposed this. Three reasons are mentioned as leading to his execution; first desire to remove him from the path of Yādgār Muḥammed *Shāh-rukhi*, whose claim to rule in the domains of his ancestor *Shāh-rukhi* had been recognized by Ūzūn Ḥasan; secondly, there existed a blood feud between him and Yādgār, because in 861 (1457) he had put to death under suspicion of treachery in Herāt, the widow of *Shāh-rukhi*, Gawhar-shāh Begam and his death at the hands of her descendant was just before Muhammedan Law; thirdly, he had disregarded the plea for peace of Ūzūn Ḥasan, a co-religionist and this again was against the Law. Consequently he was made over to the boy Yādgār, then about 16, on the 22^d Raddjāb 873 (4th Feb. 1469) and three days later, at the age of 43, he was put to death.

The *Bābar nāme* contains many references to Abū Sa'īd, naming several of his emirs, his learned men and his exploits. It contains too a statement that he expelled Mir 'Alī Shēr Nawāy from Herāt. It describes certain pictures which Abū Sa'īd had painted in a palace in Herāt built by Bābar Mirzā Čalandar, which commemorate his own warlike exploits. Here in 912 (1506) Bābar himself was entertained by one of Abū Sa'īd's widows, Khādīdja Āgha. On one episode of his reign most historians dwell, namely the magnificent festivities that marked the ceremony of the circumcision of his sons. Abū Sa'īd, in dignity of life, in greatness of achievement, in energy and mental capacity, was a worthy forbear of the distinguished men

who carried on his line, Bābar, Akbar, Shāh-djāhān.

Three marriages with women of high rank are recorded for Abū Sa'īd; his first and most respected wife was a daughter of Urdū Boghā Tarkhān, who belonged to the most ancient order of local nobility. Several members of her family are mentioned by Bābar as aping even royal style, and they played a great and ruling part in the early history of his time. This marriage had issue in Aḥmed and Maḥmūd Mirzās. A second wife was a daughter of Shāh Sultān Muḥammed Badakhshī, the refined and cultured king, who, claiming descent from Alexander of Macedon, is commemorated by Haidar Mirzā Dūghlāt and Khondemīr as the father of six daughters whose marriages these writers record. A third wife was a daughter of his early protector, Mirzā Ulugh Beg. A wife of lower rank and the mother of one of his daughters was Khadīja Āgha, who subsequently was married by Sultan Ḥusain Bāy-ḡarā and by him promoted to the rank of Begam. She it was whose intrigues played a ruinous part amongst his sons.

Abū Sa'īd left eleven sons of whom there rose to importance, Aḥmed, Maḥmūd, 'Omar Shaiḡh, the father of the later emperor Bābar, and Ulugh Beg Kābuli. He had at least nine daughters; six are named by Gul-badan Begam and three others by Bābar whom they visited in Hindūstān. The deference shown to them in act and word by these two of the younger generation casts reflex light on the high esteem in which their father was held by his descendants.

Bibliography: 'Abd al-Razzāq al-Samarḡandī, *Matla' al-sa'dain*; Haidar Mirzā Dūghlāt, *Tarīkh-i rashīdī*; Khondemīr, *Ḥabīb al-siyar*; Abū'l-Faḡl 'Allāmī, *Akbar nāme*; Gul-badan Begam, *Humāyūn nāme*. (A. S. BEVERIDGE.)

ABŪ SALAMA AL-KHALLĀL ḤAFṢ B. SULAIMĀN, an emissary of the first 'Abbāsides. Abū Salama, who was nothing more than a freed slave, took an active part in the cunning intrigues of the 'Abbāsides, which prepared the final fall of the Umayyad caliphate. After the 'Abbāsides had allied themselves with the 'Alides, an active propaganda in favor of the "Ḥashimides", i. e. the descendants of Ḥaṣhīm, the ancestor of Muḥammed, was carried on. As a matter of fact this name could be applied according to circumstances as well to the 'Abbāsides as to the 'Alides, and thus gave the former an excellent opportunity of winning many followers amongst the 'Alides also. The province of Khorāsān, whose Persian population treated the ruling Arabs with scorn, was more especially the scene of Ḥaṣhīmide intrigue. In order to prepare the ground systematically, disguised agitators were sent out and every-where sowed discontent with the Umayyad rule. The chief assistants of the 'Abbāsides were Abū Salama and Abū Muslim, who unweariedly journeyed to and from Khorāsān and the headquarters of the ringleaders, and with the assistance of subordinate emissaries stirred up the population. Whilst Abū Muslim remained faithful to the 'Abbāsīde party, Abū Salama gradually took up sides for the 'Alides. The latter, however, did not dare to step forward openly and Abū Salama, the "vizier of the house of Muḥammed", was obliged to do homage to Abū'l-'Abbās. Shortly after in the year 132 (750) he was murdered, being thus rewarded for his valuable services.

Bibliography: Ibn Khallikān (ed. Wüs-

tenf.), No. 200; Ṭabarī, see index; Ibn al-Aṡīr (ed. Tornb.), v. 194 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 700; ii. 2 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 454 *et seq.*; Nöldeke, *Orientalische Skizzen*, pp. 144 *et seq.*; Muir, *The caliphate, its rise, decline, and fall* (3^d ed.), pp. 430 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 320 *et seq.*

(K. V. ZETTERSTÉEN.)

ABU 'L-SARĀYĀ. [See NAṢR B. ḤAMDĀN and AL-SARĪ R. MAṢṢŪR.]

ABŪ SHAHRĀIN ("father of two months"), a site of ruins in South Babylonia, to the south of al-Muḡaiyar, the ancient Ur, and south-west of the Euphrates. Owing to a misunderstanding it was till now almost always put in our maps on the left instead of the right bank of the Euphrates (comp. concerning this, and chiefly concerning the ruins, Hilprecht, *Explorations in Bible lands during the 19th century*, Philadelphia, 1903, pp. 178 *et seq.*) According to Scheil the journey from al-Muḡaiyar to Abū Shahrain takes four hours on horseback (comp. *Recueil de travaux relatifs à la philol. et à l'archéol. égyptienne et assyrienne*, xxi. 126). Abū Shahrain designates, as Taylor has already established, the site of the city of Eridu frequently mentioned in the cuneiform inscriptions. In 1855 Taylor organized excavations there (comp. *Journ. of the Roy. As. Soc.*, 1855, xv. 404 *et seq.*) — The center of gravity of Eridu's importance lay in the religious domain. It is met with in the conjuration formulae of the oldest texts; the charm of Eridu plays a great part in the magical literature. Eridu was considered as the chief place of worship of Ea, the god of the celestial and terrestrial oceans. It must also be remarked that in the most ancient time, when the Euphrates and the Tigris separately fell into the Persian Gulf, Eridu lay close by the bank of the Tigris.

Bibliography: Delitzsch, *Wo lag das Paradies?* (Leipsic, 1881), pp. 227-228; Fr. Hummel, *Grundr. der Geogr. u. Gesch. des alt. Orients* (2^d ed., Munich, 1904), pp. 365 *et seq.*; idem, *Die semit. Völker und Sprachen* (Leipsic, 1883), i. 201 *et seq.*; idem, *Gesch. Babyl. u. Assy.* (Berlin, 1885—1889), pp. 196—200, 339; Muss-Arnolt, *Concise diction. of the Assyrian language*, p. 98. (STREK.)

ABŪ SHĀMA SHIHĀB AL-DĪN ABU'L-KĀSIM 'ABD AL-RAḤMĀN B. ISMĀ'ĪL, Arab historian and philologist, born in Damascus on the 23^d Rabī' II 599 (10th January 1203). He studied in his native town and then in Alexandria philology and jurisprudence, and after he returned home he obtained a professorship in the Madrasa al-Ruknīya. As he had drawn on himself suspicion of a crime, he was killed by an excited mob on the 19th Ramaḡān 665 (13th June 1268). — His chief work is a history of the sultans Nūr al-Dīn and Ṣalāḡ al-Dīn, entitled *Kitāb al-rawḡatain fī akḡbār al-dawlatayn*, in which he almost entirely reproduced the biography of Ṣalāḡ al-Dīn by Ibn Abī Ṭaiy, which has been lost (printed in Cairo, 1287-1288, 1292, 2 vol.). — *Abou Chamah, le livre des deux jardins, ou Histoire des deux règnes celui de Nour ed-Din et celui de Salah ed-Din*, Arabic text and French translation by Barbier de Meynard (*Recueil des historiens des croisades, Hist. or.*, Paris, 1898, 1906). — Comp. Fleischer, in the *Sitzungsber. der sächs. Gesellsch. d.*

Wissensch., 1859, pp. 11 *et seq.*; E. P. Goergens and R. Röhrich, *Arab. Quellenbeiträge zur Gesch. der Kreuzzüge*, edited and translated vol. i.: *Zur Gesch. Ṣaṭāḥaddins*, Berlin, 1879. An appendix to it: *Dhail al-rawḍatāin*, on the years 591—665 (1195—1266), is extant in manuscript (comp. Ahlwardt, *Verz. d. arab. Handschr.*, Nos. 9813-9814; catal. of Copenhagen, No. 156; Paris, Schefer, No. 5852; C. Rieu, *Supplement*, Nos. 555-556; comp. Wahl, *Neue arab. Anthologie*, p. 208; extracts in Barbier de Meynard's edition, ii). — Abū Shāma also made an extract from Ibn 'Asākir's "History of Damascus" (Ahlwardt, *loc. cit.*, No. 9782), and wrote commentaries on seven poems of his teacher 'Alam al-Dīn al-Sakhāwī (d. 643 = 1245) that are in praise of the Prophet, on the *Burda* and on the *Shāṭibiya* (*Hirz al-amānī*).

Bibliography: al-Kutubī, *Fawāt*, i. 252; Suyūṭī, *Ṭabaḳāt al-kuffāz*, xix. 10; Makrīzī, *Khīṭaṭ*, i. 46; *Orientalia*, ii. 253; Wüstenfeld, *Die Geschichtsschreiber der Araber*, p. 349; Brockelmann, *Gesch. d. arab. Litter.*, i. 317. (BROCKELMANN.)

ABU 'L-SHAWK. [See FĀRIS B. MUHAMMED.]

ABU 'L-SHĪṢ MUHAMMED B. RAZĪN, Arabian poet. He was, according to the *Kitāb al-aghānī*, the uncle, but according to the *Kitāb al-shi'r* of Ibn Kṭaiba (who consequently makes Razīn to have been the poet's grandfather), the cousin of the poet Dī'bil. Like the latter he lived at the Court of Hārūn al-Rashīd. *Aghānī* (v. 36) relates an adventure that Abu 'L-Shīṣ had with a female slave of the caliph. Dissatisfied with the appreciation and above all probably with the reward he obtained in Bagdad, he went to al-Raḳqa, where, according to his own statement, he won through a laudatory poem the favor of the emir of that place, 'Okba b. Dja'far b. al-Ash'ath. There he remained as the boon companion and court poet of his patron until his death (196 = 811). The fragments of his poetry, which the above-mentioned two compilations contain, however scanty they may be, induce us nevertheless to declare that Abu 'L-Shīṣ could claim no original importance for his wine and venery songs, which, as it seems, were his favorite kind of poetry. Better are the elegies on the infirmities of old age, composed by the poet, who had become blind, towards the end of his life, because they come from an immediate impulse. The touch of self-irony that appears now and then in his verses shows that he was by nature rather more fitted for comical composition; comp. Ibn Kṭaiba, *loc. cit.*, p. 536 (*mā farraḳa* etc.) To ridicule the imitators of the desert poets — he proposes to substitute the "camel of separation" for the "raven of separation" — he had certainly not much right either.

Bibliography: Ṭabarī, iii. 763; Ibn al-Athīr (ed. Tornb.), vi. 135; *Aghānī*, xv. 108 *et seq.*; Ibn Kṭaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 535 *et seq.*; Ibn Khallikān (trans. de Slane), iv. 232, note 22; 359, note 4; al-Kutubī, *Fawāt*, ii. 281-282; Brockelmann, *Gesch. d. arab. Litter.*, i. 83. (A. SCHAADE.)

ABŪ SHUDJĀ' AHMED B. AL-HUSAIN (Ḥasan) B. AHMED AL-IṢFAHĀNĪ, Shāfi'ite juriscounsel, born in 434 (1042-1043), was the author of a much used manuel of jurisprudence: *al-Taḳrīb fī'l-fikḥ*, edited by Keyzer (Leyden, 1859), and,

with al-Ghazzī's commentary, by L. W. C. v. d. Berg (*ib.*, 1895). Comp. also Sachau, *Muhamm. Recht nach schafitischer Lehre* (Berlin, 1897); Brockelmann, *Gesch. d. arab. Litter.*, i. 392.

ABŪ SHUDJĀ' MUHAMMED B. AL-HUSAIN, a vizier. [See AL-RUDRĀWĀRĪ.]

ABŪ SIMBEL, a rocky wall on the left bank of the Nile, between the first and second cataracts, 22° 22' north lat., famous on account of two temples hewn in the live rock from the time of Raames II. The chief sanctuary was consecrated to Amon Rē of Thebes and Rē Harmachis of Heliopolis, yet Ptah of Memphis and the king himself were also worshiped there. The smaller (northern) temple was sacred to Hathor and Queen Nefret-ere. The large temple in particular, with its matchless façade of four Raames colosses, each 20 metres high, belongs to the most splendid monuments of ancient Egyptian art. The temple had been exposed to large sand drifts, and was laid bare only in the beginning of the 19th century. Only modern Arabian authors give some particulars about it after French sources. — The name Abū Simbel is a popular arabicization (*Abū* = father, *Sunbul* = ear of corn) of the local Nubian designation. Abū Simbel lies to the south of the Arabic-Nubian language limit, whence the many variants in the spelling of the name (Abū Su(i)nbul, Abusu(i)nbūl, Abū Su(i)nbūl); the French discoverers named it Ipsamboul.

Bibliography: Bādecker, *Aegypten* (6th ed.), p. 377; 'Alī Mubārak, *al-Khīṭaṭ al-djādīda*, viii. 14. (C. H. BECKER.)

ABŪ SUFYĀN (or Abū Ḥanzala) ṢAKHR B. HARB B. UMAIYA, of the Koraishite family of 'Abd Manāf, a leader of the aristocratic party in Mecca hostile to Muhammed. According to the usual statement regarding his death (see below), he was a few years older than Muhammed, according to others, however, he was ten years older. Abū Sufyān was a rich and respected merchant, who repeatedly led the great Meccan caravan. Like most of the great merchants he took up a hostile attitude to the movement brought about by Muhammed, which touched him personally in so far that his daughter Umm Ḥabība had married a follower of the Prophet's and emigrated with him to Abyssinia. Against his desire he brought about the fateful battle at Bedr; the army, which had hastened up at his cry of distress, would not return without striking a blow, although he ordered it to do so once he had got his caravan in safety. His eldest son Ḥanzala fell in the fight; another son 'Amr was taken prisoner but exchanged subsequently for one of Muhammed's followers, who as a pilgrim had fallen into Abū Sufyān's hands. After the battle of Bedr, he took over the command of the Meccans. It is not at all clear as to the facts concerning his oath of vengeance after the defeat and the miraculous campaign he undertook to fulfill his vow (the Sawīḳ campaign). The battle of Oḥod afforded great satisfaction both to himself and to the Meccans, but he did not know how to make use of the victory and neglected the opportunity of thoroughly humiliating his dangerous opponent. Equally obscure is the tale of the meeting arranged after the battle of Oḥod for the following year at Bedr and of his non-appearance at the rendezvous. Whether Muhammed really, as Ibn Hishām relates, sent assassins to Mecca to kill Abū Suf-

yān after the murder of *Khubaib* and of *Zaid*, is very doubtful. In the year 5 (627) during the „campaign of the Moat“, he led one part of the great army that advanced against Medina; as however after some time he saw the hopelessness of the siege, he ordered his troops to march back and soon the whole army melted away. Abū Sufyān had always unwillingly taken part in military enterprises, but after this fiasco he completely abandoned the idea of continuing the fight with his sturdy and obstinate enemy. During Muḥammed's campaign which was concluded by the treaty of *Hudaibiya*, he kept entirely in the background, as the military party was still a power in Mecca. When the treaty was broken by the quarrel between *Bekr* and *Khuzā'a*, he feared the consequences for his town and proceeded to Medina to arrange the matter. According to *Ibn Hishām* and others he is said to have been very badly treated by his daughter *Umm Ḥabība*, who had married Muḥammed in the meanwhile, as well as by Muḥammed himself. In reality, however, the Prophet, to whom an understanding with his father-in-law must have been very valuable, doubtlessly received him in a quite other manner and discussed the surrender of Mecca with him. In harmony with this Muḥammed at the beginning of the campaign against Mecca proclaimed that anybody who took refuge in Abū Sufyān's house should enjoy complete immunity. It is true that Abū Sufyān's wife *Hind* cried shame on her husband's weakness, but her fury was as unsuccessful as the armed resistance attempted by a few irreconcilables. By his respectful treatment of Abū Sufyān, Muḥammed admitted how much he owed to the latter's cunning surrender. Abū Sufyān accompanied him on his campaign against the *Hawāzin* tribe, and though the dangerous turn that things took during the *Hunain* fight may have inspired him for a moment with the hope of getting rid of the tyrant, he did not let it appear. After the victory he also received „for the winning of his heart“ such a generous share of the booty that he had every reason to be satisfied. At the siege of *Ṭā'if*, behind whose walls another of his daughters was living, he lost an eye (according to *Ṭabarī*, i. 2101, this accident happened in the *Yarmūk* battle). Abū *Bekr* made him governor over *Nadīrān* and *Hidjāz* (thus *Belādhorī*, ed. de Goeje, p. 103; comp. *Ibn Ḥadjar*, *Iṣāba*, ii. 477, where the statement that the Prophet had already placed him over *Nadīrān* is contested). For the rest, most of the other tales concerning him are of no value as they show too distinctly anti-Umayyad party interests. Thus it is very doubtful whether, as is related in *Ṭabarī*, i. 1827 *et seq.*, he opposed Abū *Bekr*'s election and was on this account reprimanded by 'Alī. Certainly the account of Abū *Bekr*'s insulting address to Abū Sufyān and his words to his startled father were invented in an anti-Umayyad spirit. Still more clearly is this tendency shown in an account, according to which Abū Sufyān is said to have been delighted at every advantage gained by the enemy of the Muslims at the *Yarmūk* battle. As a matter of fact there exists another tale, according to which he called on Allāh for help during the battle. That he took part in the battle is also mentioned elsewhere (*Belādhorī*, ed. de Goeje, p. 135; *Ṣaif* even makes him a *Ḳāṣṣ* on this occasion: *Ṭabarī*, i. 2095), but it is rather remark-

able as he was then some 70 years old. According to the most wide-spread account he died at the age of 88 in the year 31 (651-652); but others give the years 32, 33 or 34 (652-655). He was thoroughly representative of the unprincipled and characterless policy of the Meccans towards Muḥammed — a policy which subsequently knew how to make use of the concessions wrung from the Prophet.

Bibliography: *Ṭabarī*, see index; *Ibn Hishām* (ed. *Wüstenf.*), i. 463 *et seq.*, 543 *et seq.*, 583, 666, 753, 807, 993; *Ibn Sa'd*, viii, 70; *Belādhorī* (ed. de Goeje), pp. 56, 135; *Ibn Ḥadjar*, *Iṣāba*, ii. 477 *et seq.*; *Nawawī* (ed. *Wüstenf.*), p. 726; *Mas'ūdī*, *Murūdj* (Paris), iv. 179 *et seq.* (F. BUHL.)

ABŪ 'L-SU'UD B. MUḤAMMED AL-ĀMIDĪ (i. e. a native of Āmid, now, *Diyar Bekr*), a celebrated Ottoman lawyer of Kurdish descent, who was for thirty years *Shāikh* al-Islām and one of the principal collaborators of Sultan Sulaimān al-Ḳānūnī, born in 896 (1490-1491). He was first *mudarris* (professor of canonical law) and judge; he was for eight years *kaḏī* 'askar of Roumelia when he was appointed *Shāikh* al-Islām by the sultan. He wrote a commentary on the *Qur'ān*, borrowed from *Baidāwī* and the *Kashshāf* of *Zamakhsharī*, the first volume of which brought him an increase in his salary of from 300 aspers a day to 500, and the second raised his emoluments to 600. *Salīm II*, after his accession to the throne, honored him with a peculiar distinction, laying his hand on his turban and embracing him with effusion; his salary was raised to 700 aspers (1st *Shā'ban* 974 = 11th Febr. 1567). It was he who by a fetwa justified *Salīm*'s undertakings against Cyprus. His death (982 = 1574) plunged the sultan into profound grief. He was the author of the *Ḳānūn nāme* of Sulaimān, a collection of laws promulgated during the reign of that sultan; he has left Arabic and Turkish poems. His name has been given to one of the principal streets in Constantinople.

Bibliography: Hammer-Purgstall, *Hist. de l'empire ottoman*, vi. 3, 300 *et seq.*, 454; *Gibb*, *History of the Ottoman poetry*, iii. 116.

(CL. HUART.)

ABŪ ṬĀHIR SULAIMĀN AL-ḲARMAṬĪ B. ABĪ SA'ĪD AL-HASAN. [See AL-DJANNĀBĪ.]

ABŪ ṬĀHIR ṬARSUSĪ (Ṭartūsī, Ṭūsī) MUḤAMMED B. ḤASAN B. 'ALĪ B. MŪSĀ, the name of a person, otherwise unknown, that passes for the author of some extensive prose romances written in Persian and translated into Turkish. The titles of these romances are: *Ḳahramān nāme* (a story of *Ḳahramān* at the time of the ancient Iranian king *Hushang*), *Dārāb nāme* (a history of *Darius* and *Alexander*), *Kirān-i Ḥabashī*, concerning which comp. *Rieu*, *Cat. of Turkish MSS.*, pp. 219 *et seq.*

Bibliography: *Ethé*, in *Grundriss der iran. Philologie*, ii. 318; *Mohl*, *Livre des rois*, i. preface, pp. 74 *et seq.*

ABŪ ṬAIYIB. [See AL-MUTANABBĪ and AL-ṬABARĪ (al-Ṭāhir b. 'Abd Allāh).]

ABŪ ṬĀKA, i. e. „father of the window“ (whence *patak*, *pataca*), a coin with the imprint of a colonade [see *ABŪ MIDFA'*].

ABŪ ṬĀLIB 'ABD MANĀF B. 'ABD AL-MUṬṬALIB, Muḥammed's uncle. He took charge of his orphaned nephew when the latter's grand-

father [see 'ABD AL-MUṬṬALIB] died. According to tradition Muḥammed accompanied him on his business journeys. As Abū Ṭālib was poor and had a numerous family, Muḥammed is said to have shown his gratitude to him by bringing up his son 'Alī in his own house; but this is perhaps only a later legend, especially as it does not agree with what is elsewhere related of Abū Ṭālib's conduct. Thus when the Meccans began to persecute Muḥammed on account of his attacks on their religion, he, as head of the family, took up his side and in spite of the repeated protests of the Meccans would not abandon the fulfilment of this parental duty. His example was followed by the other Ḥaṣhimides with the exception of Abū Lahab, and when the Qoraishites made the declaration of ostracism, they all retired to the quarter of the town inhabited by them (the *Shi'b* of Abū Ṭālib), and lived there for a length of time in a very oppressed condition. It was therefore a heavy blow for Muḥammed when his faithful uncle died 3 years before his emigration to Medina, and 10 years after his prophetic mission. It is not astonishing that tradition took possession of this man, who had been so intimately connected with the Prophet and of whom so little was known. In one tradition he has become the Saiyid of the Qoraishites. Qasīdas were composed and put into his mouth. More especially was the question discussed as to whether he was converted before he died or whether he died an infidel. Party interests had their influence in this case; the general and certainly correct theory was that, whilst remaining quite faithful to his nephew, he yet considered his preaching as a reverie. This was very unpalatable to the 'Alide party and they therefore manufactured several traditions which asserted the contrary with more or less decisiveness. The consequence was that the opponents of the 'Alides came forward with other traditions, in which the Prophet himself speaks of the pains, surely moderate, which his pagan uncle had to suffer in Hell.

Bibliography: Tabarī, i. 1123, 1174 et seq., 1199; Ibn Hishām (ed. Wüstenf.), i. 115, 167 et seq., 172 et seq.; Ibn Ḥaǧār, *Iṣāba*, iv. 211—219; Caetani, *Annali dell' Islām*, i. 308; Goldziher, *Muhamm. Stud.*, ii. 107; Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 27 et seq. (BüHL.)

ABŪ ṬĀLIB KALĪM. [See KALĪM.]

ABŪ ṬĀLIB KHĀN B. ḤADJĪ MUHAMMED BEG KHĀN, of Turkish origin, born at Lucknow in the year 1165 (1752), was at first *Amaldār* of Itāwa and other districts, then held various offices, through which he was of great help to Colonel A. Hannaṣ and Mr. Middleton. In the years 1799—1802 he undertook with Captain D. Richardson a travel through Europe, which he described after his return to Calcutta (1803). He was, however, unable to publish the description of his journey, as he died shortly afterwards (about 1806). The work was edited in Calcutta, 1812, by Mirzā Ḥusain 'Alī and Mīr Qudrat 'Alī under the title of *Masīr-i ṭālibi fī bilād-i Iḥrāǧi*. Two years later an English translation of it by Stewart appeared in London, and an abridged adaptation from it by D. Macfarlane was printed in Calcutta, 1827. A French translation by Ch. Malo, entitled *Mirza Aboul Taleb Khan, voyages en Asie, en Afrique, en Europe écrits par lui-même*, appeared in Paris, 1819.

Bibliography: Elliot and Dowson, *History of India*, viii. 298 et seq.; Rieu, *Cat. of Pers. MSS.*, i. 384.

ABŪ TAMMĀM ḤABĪB B. AWS, poet and anthologist, born in 180 or 188 (796 or 804), and his birth-place is said to have been Dǧāsim, a village near Damascus in the direction of Tiberias, died in 228 or 231 (842-843 or 845-846). His father was a Christian named Ṭhādūs (Theodosius?), for which name the son, when he became a Muslim, substituted the Arabic Aws, to which he attached a pedigree in the tribe of Ṭaiy', whence he is often called simply the Ṭaiy'ite. Some of his early life was, it is said, spent in Damascus, where his father kept a wine shop, and he worked as a weaver's assistant. Thence he went to Ḥimṣ (Emessa), where he commenced his career as a poet by lampooning the family of 'Oṭba b. Abī 'Aṣim in the interest of his patrons the Banū 'Abd al-Karīm. Then he went to Egypt, where he at first earned a living by selling water in 'the Great Mosque', but where he also found opportunity to study Arabic literature, especially poetry, and the subject therewith connected. He there first eulogized and then lampooned 'Aiyāsh b. Luḥai'a al-Ḥaǧramī, and at Damascus again first eulogized and then lampooned Abū'l-Mughith Mūsā al-Rāfiḳī. After a futile attempt to gain the favor of al-Ma'mūn, he went to Mawṣil (Mosul), where much of his life was spent. He met with more success at the court of Mu'taṣim, who rewarded his encomiums, and even took him as companion on his famous expedition against Amorium (223 = 838); and he also enjoyed the favor of Mu'taṣim's son, Aḥmed, and his son and successor al-Wāṭhiḳ. He was naturally also employed as encomiast by many of the eminent men at the Court, e.g. Aḥmed b. Abī Du'ād and Muḥammed al-Zaiyāt, as well as other generals, ministers and provincial governors, e.g. al-Afshīn, Abū Sa'īd Muḥammed b. Yūsuf, Abū Dulaf al-Idjlī, Dǧa'far al-Khaiyāt, 'Abd Allāh b. Ṭāhir, Mālik b. Tawḳ, al-Ḥasan b. Sahl, al-Ḥasan b. Radǧā', al-Ḥasan b. Wāḥb, Khālīd b. Yazid al-Shaibānī, etc. Various anecdotes are told of his visits to his provincial patrons: when staying with Ibn Radǧā' in Fārs, he gave his patron reason to suspect that he neglected the Muslim religious observances, and when questioned on this matter, expressed doubts as to the effectiveness of those observances, a confession which nearly led to his execution. Of these religious doubts there are no traces in the *Diwān* (published at Beyrout, 1889 and 1905: indices to the latter in *Journ. of the Roy. As. Soc.*, Oct. 1905), which contains some devotional poems, besides the encomiums on the author's various patrons, laments on the dead, and satires on the poet's enemies; the conquest of Amorium and the defeat and death of Bābek the Khurramite with the execution of al-Afshīn are the chief matters of historical interest with which it deals. It was collected and arranged in alphabetical order by al-Šūlī, and afterwards rearranged in order of subjects by 'Alī b. Ḥamza al-Iṣpāhānī. Its ideas are said to be mainly derived from the works of older poets, of which Abū Tammām made exhaustive studies, resulting in the composition of six anthologies (*ikḥtiyārāt*), viz. 1. *Ikḥtiyār kabā'il* the Greater, containing select verses from tribal lays. 2. *Ikḥtiyār kabā'il*, selections from tribal lays by little known poets.

3. *Ikhṭiyār shu'arā' al-fuḥūl*, selections of masterpieces by pagan and Islamic poets, ending with Ibn Harma. 4. The *Ḥamāsa*, composed when the author was returning from a visit to 'Abd Allāh b. Ṭāhir, and was delayed by snow at Hamadhān at the house of Abu'l-Wafā' b. Salama; it is in ten sections, dealing with different subjects, and embraces gems of Arabic poetry from pre-Islamic down to 'Abbāsīde times [see ḤAMĀSA]. 5. *Ikhṭiyār al-muḥaṭṭa'āt*, arranged in a similar order to the last, but commencing with love-poems. 6. Selections from modern poets. Of these only N^o. 4 is now accessible, but another was in the hands of the author of *Khizānat al-adab* (d. 1030 = 1601), and all were extant in the time of al-Ḥasan b. Bishr al-Āmidī (d. 340 = 952), from whose work „Comparison between Abū Tammām and Buḥturī“ (published at Constantinople, 1287) we learn that like other great poets Abū Tammām had obsecrators, one of whom, Aḥmed b. 'Ubaid Allāh al-Ḳuṭrabbullī called al-Farīd, wrote a book showing up his various faults of style, etc. Some of these criticisms were answered by Marzūḳī in a work in defence of the poet; and to some of al-Āmidī's objections there are replies in al-Sharīf al-Murtaḍā's *al-Shihāb fī'l-shaib wa'l-shabāb* (Constantinople, 1302). Biographies of the poet were written by Ibrāhīm al-Ṣulī (d. 243 = 858), who knew him personally, by 'Alī al-Sumaisāṭī, and by the Khālīs in the fourth century. Of the numerous commentaries on the Dīwān enumerated by Hādīdī Khālifa that by Tibrizī exists in the Leyden Library.

Bibliography: *Aghānī*, xv. 100—108; Mas'ūdī, *Murūdj* (Paris), vii. 147 *et seq.*; Ibn al-Anbārī, pp. 213—216; Ibn Khallikān (ed. Wüstenf.), N^o. 146; Suyuṭī, *Ḥusn al-muḥādara* (Cairo, 1321), i. 267; *Khizānat al-adab*, i. 172; *Ḥamāsa* (ed. Freytag), ii. 1 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 84.

(D. S. MARGOLIOUTH.)

ABŪ TĀSHFĪN I, fifth sovereign of the dynasty of the Banū 'Abd al-Wād [see 'ABDAL-WĀDIDES] of Tlemcen. He was only 25 when he had his father Abū Ḥammū Mūsā I [q. v.] assassinated and seized the regal power.

Abū Tāshfīn I was solemnly proclaimed king on the 23^d Djumādā I 718 (23^d July 1318), and at the very commencement of his reign he exiled into Spain all those of his relations who might raise any pretention to the throne. His principal confidant and prime minister was one of his freedmen, a renegade Christian, a Catalanian, who had taken the name of Hilāl. This personage seems to have had a great ascendancy over the young king and great influence in the affairs of the kingdom. It was Hilāl who caused Mūsā b. 'Alī, the best of all the generals in the kingdom, to be disgraced, exiled and then thrown into prison.

The chroniclers of the kings of Tlemcen, Yaḥyā b. Khaldūn in particular, who nevertheless shows in his book a great partiality for the princes of the 'Abdalwāḍide dynasty, his benefactors, were obliged to acknowledge that this prince was addicted to pleasure, liked ephemeral enjoyment and loved the amusements and good things of this world.

In fact Abū Tāshfīn I would appear to have been a king very much detached from religious matters; he took a delight in adorning his capital with splendid buildings, and yet neither the building nor the restoration of a single mosque can be

placed to his credit. He built, however, a Madrasa, which in remembrance of its founder was called *Madrasa Tāshfīniya*. The king, by building this edifice, evidently wished rather to mark the respect he bore towards the scholars and poets, whom he entertained to sing his praise, than to make a school for the teaching of religious sciences.

Except the great reservoir (*al-ṣihridj al-a'zam*), which may still be seen, no other trace of the buildings raised at Tlemcen during his reign remains. It is, however, a fact important to note, that the workmen, and probably the architects also, employed by Abū Tāshfīn were Christian prisoners of war confined in Tlemcen.

With regard to external politics, Abū Tāshfīn had in various times to intervene with his troops to settle the quarrels which arose between the Marīnide princes in the West and the Ḥafṣide in the East. It was principally on the side of Ifrīkiya, where a Ḥafṣide prince with the support of Arab tribes attempted to seize the sway, that the king of Tlemcen hurled his armies. Bougie and Constantine notably were successively besieged by his troops. His commander-in-chief Mūsā b. 'Alī actually founded the town of Tamzizdikt in the valley of the Summam, a day's journey from Bougie, for the purpose of more closely blockading the latter place.

Abū Tāshfīn hoped, by help of the troubles which were shaking the Ḥafṣide empire, to extend his kingdom towards the east, as his father had done before him. He would have liked to carry the frontiers of his kingdom beyond Bougie and Constantine. He was intoxicated by the first easy successes of his generals and was obstinately resolved upon the war with his Ḥafṣide neighbor, which brought about a reconciliation between the latter and the Marīnide king of Fez. An alliance was concluded between these two sovereigns, and the king of Fez intervened to bring about the conclusion of peace between Abū Tāshfīn and the king of Tunis. Abū Tāshfīn would listen to nothing. A second embassy sent with the same object to Tlemcen by the Marīnide sovereign Abū'l-Ḥasan, who had just replaced his father on the throne, was badly received by Abū Tāshfīn. In 732 (1331-1332) the king of Fez marched against Central Maghrib, at the same time warning his ally, the king of Tunis, to attack the 'Abdalwāḍides on the east of their kingdom.

After having ravaged and subdued the states of Abū Tāshfīn, Abū'l-Ḥasan began the siege of Tlemcen in 735 (1335). Less than two years afterwards (30th Ramaḍān 737 = 2^d May 1337), the besiegers entered the 'Abdalwāḍide capital by assault and King Abū Tāshfīn perished, with his arms in his hand, before the gate of his castle, which he defended heroically. His three sons and many great personages, notably Mūsā b. 'Alī, the famous general, who had been received again into favor and at that time held the position of first minister, fell by the side of their king.

With Abū Tāshfīn the kingdom of the Banū 'Abd al-Wād of Tlemcen disappeared for a time and it became a Marīnide state.

[For bibliography see 'ABD AL-WĀD and 'ABDAL-WĀDIDES.] (A. BEL.)

ABŪ TĀSHFĪN II, king of Tlemcen, born at the beginning of Rabī' I 752 (April-May 1351) at Nédroma, where his father Abū Ḥammū Mūsā II was on a holiday with the saintly Abū

Yā'kūb, the grandfather of Abū Tāshfīn. The latter passed his youth at Nédroma with his grandfather, whilst his father Abū Ḥammū, fleeing from Tlemcen with the sultan, who had been defeated by the Marīnide Abū Thābit, went to seek refuge in Tunis [see ABŪ ḤAMMŪ II]. The Marīnide Abū 'Inān, who did not hesitate to put the two uncles of Abū Ḥammū II to death, had consideration for the latter's father, Abū Yā'kūb, on account of the retired and pious life he led at Nédroma; he sent the old man and his grandson, Abū Tāshfīn II, to live at Fez, where they were well treated. After the restoration of the throne of the Banū 'Abd al-Wād of Tlemcen by Abū Ḥammū II, he succeeded in making his father and son return to his capital where they were received with great pomp on the 17th Radjab 760 (14th June 1359). Whilst Abū Yā'kūb went to fight in the east of the kingdom and died at Algiers in Sha'bān 763 (May-June 1362), the young Abū Tāshfīn lived at the court of Tlemcen and enjoyed his father's entire solicitude.

In spite of the attentions with which Abū Ḥammū surrounded this son, whom he destined for the throne, Abū Tāshfīn was impatient to reign. He caused his father to be imprisoned at Oran with the intention of putting him to death, but Abū Ḥammū succeeded in escaping and returned to his capital. On being informed of this sudden reappearance of his father, whom he believed to be dead, Abū Tāshfīn hastily quitted the mountains of Tīṭarī where he was fighting against his brothers and returned to Tlemcen by forced marches. On his approach, Abū Ḥammū fled precipitately and hid himself in the minaret of the great mosque. Abū Tāshfīn joined him there; he appeared to be moved at the sight of his father, and was reconciled with him for a day. Abū Ḥammū proclaimed his abdication and asked as a supreme favor to be permitted to make the pilgrimage to Mecca. Abū Tāshfīn consented and put at his father's disposition a ship to take him from the port of Oran to Alexandria. On the way Abū Ḥammū bribed with money and promises the people charged with guarding him, and was disembarked at Bougie; from there he returned triumphantly to his capital in Radjab 790 (July 1388) and took the reins of government into his hands again. Meanwhile Abū Tāshfīn, meditating revenge, had taken refuge at the Court of Fez, where his intrigues met with all the success he promised himself from them. At the end of a year he reappeared on the territory of Tlemcen at the head of a Marīnide army, which encountered that of Abū Ḥammū on the 1st Dhū'l-Hidjja 791 (21st November 1389) at al-Ghirān on land of the Banū Warrīd. The result of this encounter was that the troops of Abū Ḥammū were routed, and Abū Ḥammū himself killed. His head was carried to Abū Tāshfīn who gazed on this horrible trophy unmoved.

When this wicked son had thus usurped the power, he seemed to wish to redeem his crime by imitating the good administration of Abū Ḥammū and by encouraging art and letters. The feasts of the Mawlid were celebrated, as they had been in the reign of his father, with great pomp. But it was above all in warlike expeditions that this king showed his military worth and the qualities of a man of action and energy, things his father lacked.

For the rest he was envious, violent, cruel and debauched, and the Arab chroniclers, al-Tanāsī in particular, strew him with too many flowers. He it was, who in the lifetime of his father caused the secretary and confidant of the latter, Yahyā b. Khaldūn, to be assassinated from jealousy. He was not contented with having caused his father's death, and as soon as he had the power, he caused many of his brothers to be put to death.

He had succeeded in reaching the throne thanks to the support of the Marīnides of Fez and on condition of remaining their vassal. He was faithful to his engagements on this side, but it seems that he would not have delayed long in shaking off the yoke of this troublesome suzerainty if death had not struck him on the 17th Radjab 795 (29th May 1393) after a reign of 3½ years (Nov. 1398 to May 1393). His tomb has been found by Brosse-lard in the vaults of the old castle at Tlemcen.

Bibliography: Ibn Khaldūn, *Ibar* (Hist. des Berb.), iii. 463 *et seq.*; Brosse-lard, *Tombeaux des émirs Beni Zeiyan*, pp. 64 *et seq.* See also the bibliography of the articles 'ABD AL-WĀD and 'ABDALWĀDIDES. (A. BEL.)

ABŪ THAWR IBRĀHĪM B. KHĀLID B. ABĪ'L-YAMĀNĪ 'L-KALBĪ, a jurisconsult. Originally he belonged to the Irākian school, but later he joined al-Shāfi'i, whose older (Bagdadian) writings he transmitted to posterity. In many respects, however, he deviated from his master's teaching, and became the founder of a school of his own, the teaching of which still in the fourth century of the Hegira was wide-spread in Armenia and Ādharbaidjān. Abū Thawr died in 240 (854) or 246 (860) in Bagdad. Nothing of his works has been preserved.

Bibliography: *Fihrist*, i. 211 (comp. ii. 91); Ibn al-Subkī, i. 227—231; al-Dhahabī, *Tadhkirat al-huffāz*, ii. 94 (cl. 8, N^o 115); Wüstenfeld, *Schāfi'iten*, N^o 12. With regard to his teaching comp. the *Iktitāf* works (e. g. Tabarī). (F. KERN.)

ABŪ TUMĒS, a mountain 1551 metres high in the northern part of the Ḥawrān mountain-range (Djebel al-Drūz). Recently it became famous through that a Drusian sanctuary, consecrated to the *Masiḥ* (Messiah), was erected on its top. The Drusian sanctuaries resemble very much the Muḥammedan ones in their architecture. A saint is called by the Druses just as by the Mussulmans *Walī* or *Shaikh*. The reason why a sanctuary was erected on Abū Tumēs for the Messiah is, because, it is said, the latter appeared in a dream to a Christian of Ḥawrān, telling him that he lived on that mountain and expressing his wish to have there a *Maḳām*. Among other saints, al-Khidr is particularly worshipped by the Druses on a high, isolated mountain.

Bibliography: *Revue biblique*, 1904, p. 425; Littmann, in the *Zeitschr. für Assyriologie*, xix. 148 *et seq.* LITTMANN.)

ABŪ TURĀB („father of dust“), the *Kunya* of the caliph 'Alī b. Abī Tālib, which is said to have been given him by Muḥammed, and which is considered by the Shī'ites as an honorific surname. Nöldeke (in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 29 *et seq.*), however, thinks this *Kunya* has rather been given 'Alī by his enemies as an injurious nickname; this is also the opinion of Sarasin (*Das Bild Alis bei den Historikern der Sunna*, p. 34). But, as the Shī'i-

tes consider Abū Turāb as an honorific name, it is often met with in the later epoch, e.g. the celebrated Šūfī Abū Turāb al-Nakħshabī (d. 245 = 859), about whose supposed tomb Goldziher has given an interesting notice in his *Muhamm. Stud.*, ii. 354. Goldziher also remarks (*loc. cit.*, p. 121) that the followers of ʿAlī are sometimes called Turābiya.

ABŪ ʿUBAID AL-ḲĀSIM B. SALLĀM AL-HARAWĪ, philologist, jurist and theologian, born at Herāt in 154 (770); his mother was a Greek slave. He studied in Baṣra under al-Aṣmaʿī and Ibn al-Aʿrābī. He, however, did not confine himself like his teachers to linguistic studies, which to be sure, were even for him the center of interest, but he also passed for a man thoroughly versed in law. Thus he began his career as educator in the family of Harḥama, who had become in the year 189 (804) governor of Khorāsān, and then at the house of Ṭāḥit b. Naṣr b. Mālik, the governor of Ṭarsus; in the latter town he was afterwards appointed judge, which office he held 18 years. The later governor of Khorāsān, ʿAbd Allāh b. Ṭāhir, also was a generous patron of his. Afterwards he lived in Bagdad, and he died in Mecca or in Medina, about 223 (837), after he had performed the pilgrimage.

His principal work is a large dictionary: *Ḥharīb al-muṣannaf*, in 1000 chapters, on which he is said to have worked 40 years (MSS. in Cairo, *Khidiwiya*, iv. 176, and Constantinople, Aya Sofia, No. 4706; comp. Goldziher, *Abh. zur arab. Philologie*, i. 78). His *Ḥharīb al-ḥadīth*, a work on the rare expressions in traditions, is also highly esteemed; comp. de Goeje, in the *Zeitschr. d. Deutsch. Morgenl. Gesellschaft.*, xviii. 781 *et seq.*

His collection of proverbs: *Kitāb al-amṭhāl*, also called *al-Maḍjalla*, has been printed in Constantinople as No. 1 of the collection *al-Tuḥfa al-bāhiya*; comp. also E. Bertheau, *Libri proverbiorum Abu Obaid Elgasimi filii Elchuzzami lectiones duo, octava et septima decima*, ar. ed. lat. vert. annot. instr. diss. Gottingae 1836. This *Kitāb al-amṭhāl* is not to be confounded with the collection of proverbs of al-Mufaḍḍal b. Salama [q. v.]. Of his other works, more than 20 in number, only the *Kitāb faḍāʾil al-Ḳorʾān* has been preserved in a later revision (Ahlwardt, *Verz. d. arab. Handschr.*, No. 441). Al-Balawī in his *Kitāb alif bāʾ* (ii. 27) has inserted an extract from Abū ʿUbaid's *Kitāb ādāb al-Islām*, and his *Kitāb mā khālafat fihī l-ʿamma lughāt al-ʿArab* is quoted in *Lisān al-ʿArab*, vii. 263.

Bibliography: Ibn al-Anbārī, pp. 188 *et seq.*; Ibn Ḳhallikān (ed. Wüstenf.), No. 545; Flügel, *Die grammatischen Schulen der Araber*, p. 86; Wüstenfeld, *Schäfiʿiten*, pp. 48 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 106.

(BROCKELMANN.)

ABŪ ʿUBAID ALLĀH MUʾĀWIYA B. ʿUBAID ALLĀH B. YASĀR AL-AṢḤʾARĪ, a vizier. Abū ʿUbaid Allāh is mentioned as early as the reign of al-Manṣūr. When the latter sent his son Muḥammad against the rebellious governor of Khorāsān, ʿAbd al-Djabbār b. ʿAbd al-Raḥmān, Abū ʿUbaid Allāh accompanied the expedition. After the accession of Muḥammad al-Mahdī, Abū ʿUbaid Allāh, whose knowledge of the ancient Arab poets was greatly praised, was appointed secretary to the caliph. He soon acquired a great name at the ʿAbbāsī Court and was promoted

vizier. In the long run, however, he could not escape the jealousy of the other officials, and after he had been vizier for several years he fell a victim of the intrigues of the chamberlain, al-Rabīʿ b. Yūnus. In order to attack the vizier, al-Rabīʿ accused the latter's son Muḥammad of heresy. The caliph had him summoned and put a Ḳorʾān in front of him, and, as the unfortunate wretch could not read very well, this was taken as a proof of his free-thinking tendency; he was therefore executed. This took place in the year 161 (777-778). Some time later Abū ʿUbaid Allāh was deprived of the vizierate, and in 167 (783-784) was dispossessed also of his office in the chancery. He died in the year 169 or 170.

Bibliography: Ṭabarī, see index; Ibn al-Aṭṭār (ed. Tornb.) vi. 24 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 107-108.

(K. V. ZETTERSTÉEN.)

ABŪ ʿUBAIDA B. AL-DJARRĀH, more properly, ʿAMIR B. ʿABD ALLĀH B. AL-DJARRĀH, of the Balḥārith family, one of the ten believers, to whom Muḥammad is said to have promised Paradise. He embraced Islām very early and distinguished himself by his braveness and unselfishness, on account of which the Prophet named him al-Amin. He hastened to the Prophet's help in the battle of Uhūd, accompanied him in all his campaigns, and had the command of the troops in several expeditions. Later on he was sent to Nadjirān, to train there the submitted tribes in Islām; he also played a prominent part in the election of the first caliph. He was sent by the latter, at the head of a number of troops, to Syria, and when ʿOmar became caliph, he even received the supreme command over the Syrian army, and conquered Damascus, Hims (Emesa), Antioch, Aleppo, etc. He died in the year 18 (539) of the pest at Amwās. His tomb is said to be found in the Džāmiʿ al-Djerāh in Damascus.

Bibliography: Ibn Saʿd, iii. 297 *et seq.*; Ibn al-Aṭṭār, *Uṣd al-ghāba*, iii. 84; v. 249; Sprenger, *Das Leben und die Lehre des Muḥammad*, i. 432 *et seq.*

ABŪ ʿUBAIDA MAʾMAR B. AL-MUTHANNA ʿL-TAIMĪ, celebrated philologist, born in 110 (728). His enemies asserted that he was of Jewish descent, and it is certain that he was not a member but a client of the tribe of Taim. Therefore he defended the rights of the non-Arabs, and belonged, as Goldziher has shown it, to the *Shuʿubites* [q. v.]. He is also said to have been a *Khāridjite*, which, however, must be understood, that he agreed with the *Khāridjites* only in what regards certain questions, so that there was some reason to style him a heretic. He made many enemies, who even asserted that he could not faultlessly recite a single Arabic verse. In reality, however, he was — so is Goldziher's opinion — one of those that had the most extensive knowledge of the language and ancient literature of the Arabs. He wrote more than 100 treatises, the titles of which have been handed down to us, and died about the year 210 (825).

Bibliography: *Fihrist*, i. 53; Ibn Ḳhallikān (ed. Wüstenf.), No. 702; Flügel, *Die grammatischen Schulen*, pp. 68 *et seq.*; Goldziher, *Muhamm. Stud.*, i. 194 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 103.

ABU'L-WAFĀʾ, his full name, MUḤAMMED B. MUḤAMMED B. YAḤYĀ B. ISMĀʿĪL B. AL-ʿABBĀS

AL-BŪZJĀNĪ, one of the greatest Arab mathematicians, very probably of Persian origin, born in Khōrāsān, the 1st Ramaḍān 328 (10th June 940). His first teachers in mathematics were his uncles Abū 'Amr al-Mughāzīlī and Abū 'Abd Allāh Muḥammad b. 'Anbasa, the former having in his turn studied geometry under Yaḥyā'l-Merwazī (or Māwardī) and Abū'l-'Alā' b. Karnīb. In the year 348 (959), Abū'l-Wafā' emigrated to 'Irāq, and then he lived in Bagdad until his death, which took place there in Radjab 388 (July 998; according to Ibn al-Athīr and Ibn Khallikān, who follows him, in 387=997). — Of his mathematical and astronomical works the following are extant: 1. An arithmetic-book, entitled *Kitāb fī mā yaḥtaǧǧ ilaihi al-kuttāb wa'l-'ummāl min 'ilm al-ḥisāb* (A book of what of arithmetic writers and business men need), identical with the *Kitāb al-manāzil fī'l-ḥisāb* (The book of the stations on arithmetic), mentioned by Ibn al-Kiṭfī, Leyden (not complete) and Cairo(?); Woepke published in the *Journ. As.* (5th series, v. 246 *et seq.*) the titles of the stations and of the chapters of that work. — 2. *Al-Kitāb al-kāmil* (The complete book), probably identical with the *Almagest* mentioned by Ibn al-Kiṭfī (Paris, incomplete); certain parts of it have been translated by Carra de Vaux (*Journ. As.*, 8th series, xix. 408—471). — 3. *Kitāb al-handasa* (A book of geometry), in Constantinople (Aya Sofia, Arabic and Persian), probably the same as the Persian *Book of the geometrical constructions* of the Paris Library, reviewed by Woepke (*Journ. As.*, 5th ser., v. 218—256, 309—359); the latter is of opinion that this book was not written by Abū'l-Wafā' himself, but by one of his pupils summing up his lectures. — Nothing unfortunately has remained of his commentaries to Euclides, Diophantus and al-Kh̄wārizmī, nor of his astronomical tables called *al-Wāḍiḥ*; still the tables called *al-Zīǧ al-shāmīl*, in Florence (Laurent.), Paris and Brit. Mus., of an unknown author, are very likely an adaptation from Abū'l-Wafā's tables.

The chief merit of Abū'l-Wafā' consists in the further development of trigonometry; it is to him that we owe, in spherical trigonometry, the substitution for the right-angled triangle of a perfect quadrilateral with the proposition of Menelaus by means of the so-called "rule of the four magnitudes" ($\sin a : \sin c = \sin A : \sin C$); and the tangent theorem ($\tan a : \tan A = \sin b : \sin B$); of these formulae he infers still: $\cos c = \cos a \cdot \cos b$. For the oblique-angled spherical triangle he probably first established the sine proposition (comp. Carra de Vaux, *loc. cit.*, pp. 408—440). We are also indebted to him for the method of calculation of the sine of 30', the result of which agrees up to 8 decimals with its real value (Woepke, in *Journ. As.*, 5th ser., xv. 296 *et seq.*). His geometrical constructions, which are partly based on Indian models, are also of great interest (Woepke, *loc. cit.*, 5th ser., v. 218—256). On the other hand, the praise for introducing tangents, cotangents, secants and cosecants into trigonometry does not belong to him, as these functions were already known by Aḥmed b. 'Abd Allāh, called Ḥabash al-Ḥasīb. Neither was he the discoverer of the variation of the moon, which had become a point of dispute between L. A. Sédillot and Chasles on one side and Biot, Munk and Bertrand on the other (Carra de Vaux, *loc. cit.*, pp. 440—471).

Bibliography: Fihrist, i. 266, 283; Ibn al-Kiṭfī (ed. Lippert), p. 287; Ibn al-Athīr (ed. Tornb.), ix. 97; Ibn Khallikān (Cairo, 1310), ii. 81 (trans. de Slane, iii. 320); Abū'l-Farajī (ed. Ṣāliḥānī), p. 315; Cantor, *Vorlesungen über Gesch. d. Mathem.* (2^d ed.), i. 698 *et seq.*; v. Braunmühl, *Vorlesungen über Gesch. d. Trigon.* (Leipsic, 1900), i. 54 *et seq.*; Suter, *Abh. zur Gesch. der mathem. Wissensch.*, vi. 39; x. 71; xiv. 166. (H. SUTER.)

ABŪ YAZĪD B. KAIDĀD, a Khāridjite, who imperiled the Fātimide dynasty at its very beginning. His real name was Mukhlad b. Kaidād, he belonged to the Banū Warkū, a subdivision of the Zanāta tribe, and was born at Kawkaw, in the Sudan, where his father was engaged in business. He embraced very early the Khāridjite doctrines of the Nekkārites and propagated them at Takyūs, where he lived practicing the profession of schoolmaster. Having become suspected on different occasions, he departed to the East; then he came back and was thrown into prison at Tāza. He was set free by his son and the chief of the Nekkārites, Abū 'Ammār the Blind, and travelled through the country between Wargla and the Awrās, where he met with people favorably inclined to him. The Fātimide power had risen thanks to the Zanāta of Kabylia, but it almost succumbed under the blows of the Zanāta of the Awrās. Abū Yazīd, then 60 years old, lame and feeble of body, but endowed with remarkable eloquence, and possessing a certain intellectual culture, stirred up the Berbers and rapidly conquered Southern Ifrīḳīya. He used to ride an ass, whence his surname "the man on the ass", and make a show of austerity in conformity with the irreconcilable doctrines of the Nekkārites, which he professed. Still the religious enthusiasm did not extinguish in him the political man. He cleverly negotiated with the Umayyads of Spain, the rivals of the Fātimides, for the possession of the Maghrib, and received from them a disguised, but effective support. Soon afterwards he seized almost the whole of Ifrīḳīya, and, after having taken Ḳairawān, he came to besiege in Mahdiyya the Fātimide caliph al-Ḳāsim. The desperate resistance of this town saved the 'Ubadite dynasty. At the same time, the Nekkārites were not little dissatisfied to see their chief abandon his former democratic habits of simplicity, wear silken garments and mount a thoroughbred horse. The siege, by its prolongation, became more lamentable for the besiegers than for the besieged, and the former were compelled to withdraw in spite of the efforts of Abū Yazīd. The latter took again to his former kind of life and soon the Berbers flocked themselves under his colors. But the impulse had gone; after some success he miscarried before Susa, which was defended by the Fātimide caliph Ismā'īl, the successor of al-Ḳāsim, the latter having died during the siege. A new defeat before Ḳairawān threw Abū Yazīd back to the West; then the rout began. After some changes of fortune, accompanied only by a few of his men that remained faithful to him, he finally was hunted down in the Djebel Kiyāna, south of Setif. During the assault on the last fortress he was mortally wounded, which hindered his escape, and so he fell into the hands of the Fātimide caliph. The latter wished to show him to the public as a trophy, but Abū Yazīd died of his wounds

(27th Muḥarram 336 = 19th August 947). His body stuffed with straw and his head cut off were exposed to the insults of the mob of Maḥdiyya, which had trembled before him. His sons, however, found a shelter at the Court of the Umayyads of Cordova.

Bibliography: Abū Zakariyā² (*Chronique d'Abou Zakaria*, trans. Masqueray, Algiers, 1879, pp. 226 *et seq.*); Cherbonneau, *Documents historiques sur l'hérétique Abou Yezid* (trans. of Ibn Ḥammād's Chronicle, in the *Journ. As.*, 4th ser., xx.); Ibn 'Adhārī, *al-Bayān al-mughrib*, i. 224 *et seq.*; Ibn al-Athīr (ed. Tornb.) viii. 315 *et seq.*; Ibn Khaldūn, *Ibar* (*Hist. des Berb.*), iii. 201 *et seq.*; Fournel, *Les Berbères*, ii. 223 *et seq.*; Mercier, *Hist. de l'Afrique septentrionale* (Paris, 1888), i. 354 *et seq.* (R. BASSET.)

ABŪ YŪSUF YA'QŪB B. IBRĀHĪM B. ḤABĪB AL-KŪFĪ, a Ḥanafite juriconsult, born in 113 (731), died in 182 (798). His nomination as *kāḍī* of Bagdad shows the high esteem, in which he was held by his contemporaries. He held his office until his death. Of his writings the book on land tax (*kharāj*) with an exhortatory preface towards Ḥarūn al-Rashīd was printed in Būlāk, 1302.

Bibliography: *Fihrist*, i. 203; Ibn Khallikān (ed. Wüstenf.), N^o. 834; Ibn Kuṭlūbughā (ed. Flügel), N^o. 249; Brockelmann, *Gesch. d. arab. Litter.*, i. 171.

ABŪ ZĀID. [See AL-BALKHĪ.]

ABŪ ZĀID, hero of the *Maḳāmas* of al-Ḥarīrī [q. v.]

ABŪ ZĀID, hero of a romance, or rather of a series of romances, which depict the heroic adventures of the Banū Hilāl [q. v.]. These nomads, through their plundering, laid waste Arabia under the reign of the 'Abbāsides. The Fātimides of Egypt, who had vanquished them and their allies, the Karmathians, at first cantoned them in Upper Egypt, then relegated them to Ifrīkiya, promising them this country if they would succeed in subjugating the Dīrites, who, having been the Fātimides' governors of Ifrīkiya, became real sovereigns. It is mainly the second conquest of Ifrīkiya in the 11th century that inspired the Hilālite poets with songs and narratives, some of which were preserved by Ibn Khaldūn, and others are still alive in the memory of the African inhabitants. Afterwards certain romancers took these poems as a subject for numerous narratives. Ahlwardt has given an excellent résumé of them in his catalogue of the Arabic MSS. at Berlin (*Verz. d. arab. Handschr. d. königl. Bibl. zu Berlin*, viii. 155—462). Neither the authors of these romances, nor the time in which they were written can be established with certainty. The ancient works enumerated in the *Bibliographie arabe*, iii. 128-129, don't say much, for the scientific examination of that epical cycle was begun only by Basset (*Bull. de corresp. afric.*, iii. 136—148) and Hartmann (*Zeitschr. f. afrik. u. ocean. Spr. d. deutsch. Kolonien*, 1898, pp. 289 *et seq.*). A. Bel has, since, written a valuable work on this subject: *La Ljāz̄ya* (see especially *journ. As.*, 9th ser., xix. 289 *et seq.*).

Bibliography: Besides the works quoted in this article, V. Chauvin, *Bibliographie des ouvrages arabes*, iii. 128 *et seq.* Most of the Oriental editions are enumerated by Ellis, *Cat. of Arabic books in the Brit. Mus.*, i. 638 *et seq.* and by Hartmann, *loc. cit.* (V. CHAUVIN.)

ABŪ ZĀID SA'ĪD B. AWS AL-ANŠĀRĪ, Arab grammarian, a member of the Medinian tribe of Khazraj, was a pupil of Abū 'Amr b. al-'Alā' of Baṣra, but attended also the lectures of al-Mufaḍḍal al-Dabbī of Kūfa. When al-Mahdī, at the time of his accession to the throne in 158 (774), invited to Bagdad the most prominent scholars, Abū Zaid came also there. He died in 214 or 215 (830). Of his numerous lexical and grammatical works only two have been preserved: his chief work *Kitāb al-nawādir fī l-lughā* and his *Kitāb al-maṭar*. The former contains a collection of rare poems, which he had learned from al-Mufaḍḍal al-Dabbī, and rare *raḍjāz* verses and archaic expressions, which he had heard directly from Bedouins. In its present form this work has been handed down by Abū Ḥatīm and Abū'l-Ḥasan al-Akhfash [q. v.], both of whom furnished it with lexical and explanatory notes (comp. *Khizānat al-adab*, iii. 199). 'Alī b. Ḥamza al-Baṣrī wrote a criticism on it entitled *Kitāb al-tanbīh 'alā aghlāt Abi Zaid al-Kilābī fī nawādirihī* (*Khizānat al-adab*, iv. 39). It was then edited by Sa'īd al-Khūrī al-Sharṭūnī, Beyrout, 1894 (comp. Nöldeke, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlix. 318 *et seq.*; Fleischer, *Kleinere Schriften*, iii. 471 *et seq.*). The *Kitāb al-maṭar*, a collection of Arabic expressions with regard to rain, has been edited by R. Gottheil (*Journ. of the American Orient. Soc.*, xvi. 282—312) and by L. Cheikho (*Le traité philologique Kitab al-matar; Extrait du Machrik*, Beyrout, 1905).

Bibliography: Ibn Qotaiba (ed. Wüstenf.), p. 270; Ibn al-Anbārī, pp. 173 *et seq.*; Ibn Khallikān (ed. Wüstenf.), N^o. 262; Flügel, *Die grammatischen Schulen der Araber*, pp. 70 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 104. (BROCKELMANN.)

ABŪ ZAIYĀN, the name of four 'Abd-alwāḍide or Zaiyānide kings:

I. ABŪ ZAIYĀN I MUḤAMMAD B. ABĪ SA'ĪD 'OTHMĀN B. YAḤMURĀSAN B. ZAIYĀN, the third sovereign of the Zaiyānide dynasty, was proclaimed king at Tlemcen, on the death of his father, the 2^d Dhū'l-Ḳa'da 703 (6th June 1304), during the long siege of that town by the Marinide sultan Abū Ya'qūb al-Manṣūr. The siege was kept on since the 3^d Sha'bān 698 (6th May 1299), and was not to be finished before the 7th Dhū'l-Ḳa'da 706 (10th May 1307) when Abū Ya'qūb was assassinated by one of his eunuchs.

The Marinide sultan had founded, with the object of having Tlemcen entirely blockaded, by the side of the latter town, the famous camp of Manṣūra, a real fortified city, with mosques, a royal palace, public baths, inns, markets, etc., of which some imposing ruins have still remained. But, after the death of that prince, his succession was disputed by three competitors, and Abū Zaiyān, having treated with the principal one of them, Abū Ṭābit, obtained the raising of the siege of Tlemcen and the enemy's handing over of Manṣūra and the Tlemcen territory.

Abū Zaiyān then went to punish the tribes of the eastern part of his kingdom for having supported the Marinides: the Tūdjīn Berbers were compelled to submit and to pay taxes; the Arab tribes were used very ill and forced back into the desert. Then the sultan entered Tlemcen. While he was occupied with repairing the damages caused by the siege (fortifications, royal palaces,

plantations of trees, etc.), he fell ill and died in a few days later, on the 21st Shawwāl 707 (14th April 1308). He was succeeded by his brother Abū Hammū Mūsā I.

Bibliography: Ibn Abī Zarʿ, *al-Karṭās* (Fez, 1303), pp. 283 *et seq.*; Ibn Khaldūn, *Ibar*, vii. 93 *et seq.*, 233 *et seq.* (*Hist. des Berb.*, ii. 136 *et seq.*, 341 *et seq.*; iii. 376 *et seq.*; iv. 169 *et seq.*); Yahyā b. Khaldūn, *Bughyat al-rūwād* (ed. Bel), text pp. 121 *et seq.*, trans. pp. 165 *et seq.*; al-Salāwī, *Kitāb al-istiḳṣāʾ* (Cairo, 1304), ii. 41 *et seq.*; Bargès, *Hist. des Beni Zeiyan, rois de Tlemcen*, trans. af al-Tanasi's Chronicle (Paris, 1852), pp. 32 *et seq.*; idem, *Complément de l'hist. des Beni Zeiyan* (ib., 1887), pp. 39 *et seq.*

2. ABŪ ZAIYĀN II MUḤAMMED B. ʿOTHMĀN B. ABĪ TAŠHFIN I B. ABĪ ḤAMMŪ MŪSĀ I B. ABĪ SAʿĪD ʿOTHMĀN B. YACHMURĀSAN was proclaimed king at Tlemcen, on the 3^d Radjab 761 (20th May 1360), by order of the Marinide sultan Abū Sālim Ibrāhīm, who had just seized that town. But, as Abū Sālim was obliged to leave Tlemcen in order to go to repress some revolts in the Maghrib, the Zaiyānide sultan Abū Ḥammū Mūsā II profited by that opportunity to drive his cousin Abū Zaiyān from his capital and to seize definitely the power in 762 (1360-1361). After several fruitless attempts to recover Tlemcen Abū Zaiyān was forced to seek shelter in the Tunisian Djerid, where he disappeared.

Bibliography: Ibn Khaldūn, *Ibar*, vii. 124 *et seq.*, 311 *et seq.* (*Hist. des Berb.*, ii. 184 *et seq.*; iii. 443 *et seq.*; iv. 345 *et seq.*); al-Salāwī, *Kitāb al-istiḳṣāʾ*, ii. 119 *et seq.*

3. ABŪ ZAIYĀN III MUḤAMMED B. ABĪ ḤAMMŪ MŪSĀ II (the chief of the younger branch of the Zaiyānide emirs), who had been governor of Algiers in the lifetime of his father. But, after the latter's death, having fruitlessly tried to struggle with his brother Abū Tašhfin II, who had seized the sway, he fled to the Court of the Marinide sultan Abū'l-ʿAbbās Aḥmed, whom he implored for help (792 = 1390). Abū Tašhfin II died towards the middle of 795 (May 1393), and he was succeeded by his brother Yūsuf, who refused to recognize the supremacy of the sultans of Fez. Then Abū'l-ʿAbbās Aḥmed undertook an expedition against Tlemcen; Yūsuf was overthrown and Abū Zaiyān III installed in his place (Muḥarram 796 = Nov.-Dec. 1393).

Being a faithful vassal of the Marinides of Fez, Abū Zaiyān patronized letters and poets. He tried to obtain through the scholars, whom he gathered around himself, and the artists, whom he supported, the splendor of his Court, which he failed to obtain through warlike feats. But his reign did not last long; first driven from the throne by his brother Abū Muḥammed ʿAbd Allāh, he was assassinated in 801 (1398).

Bibliography: Ibn Khaldūn, *Ibar*, vii. 148 *et seq.*, 363 *et seq.* (*Hist. des Berb.*, ii. 220 *et seq.*, 460 *et seq.*; iii. 490 *et seq.*; iv. 459); al-Salāwī, *Kitāb al-istiḳṣāʾ*, ii. 140 *et seq.*; Bargès, *Hist. des Beni Zeiyan*, p. 97; idem, *Complément de l'hist. des Beni Zeiyan*, p. 257; Cour, *Les derniers Mérinides* (*Bull. soc. géog. d'Alger*, 1st trim. 1905, pp. 105-106).

4. ABŪ ZAIYĀN IV AḤMED B. ABĪ MUḤAMMED ʿABD ALLĀH, the last but one sultan of Tlemcen. On Abū Muḥammed ʿAbd Allāh's death,

his two sons, Abū ʿAbd Allāh Muḥammed and Abū Zaiyān Aḥmed, contended for the throne. Abū Zaiyān was supported by the Turks of Algiers and his brother by the Spaniards of Oran. Abū ʿAbd Allāh seized the throne through armed force and had himself proclaimed king in 947 (1540). Abū ʿAbd Allāh sought refuge with the governor of Oran, Count Alcaudete, and asked his assistance, engaging himself in return to recognize the suzerainty of Spain. A military expedition, commanded by Don Alfonso de Martinez, was undertaken in favor of the dispossessed prince. But the Spanish troops were made to stop about 12 leagues from Oran and routed by Abū Zaiyān's cavaliers that were much superior in number. Nearly all the Spaniards, among whom the commanding general, perished in that battle, which was so bloody that the place where it was fought received the name of *Shuʿbat al-liḥām* (the mountain pass of flesh). This took place in the very beginning of 1543.

The Spaniards, however, avenged this defeat before long. An army, consisting of 9000 footmen and 500 horsemen, seized Tlemcen, drove Abū Zaiyān away, and installed there Abū ʿAbd Allāh Muḥammed (30th Dhu'l-Ḳaʿda 949 = 7th March 1543). The town was given over to plundering, while Count Alcaudete pursued till Mulūya Abū Zaiyān and his followers. On their way back, the troops of the Spanish governor were harassed by the Arabs till they arrived at Oran. At the same time, the sovereign protected by the Spaniards was driven away by his own subjects. The latter recalled Abū Zaiyān, who reigned since then till his death (957 = 1550).

Abū Zaiyān had declared himself the vassal of the Turks and had the public prayer of Friday (*khutba*) recited in the name of the sultan of Constantinople.

Bibliography: Marmol Caravajal, *Description générale de l'Afrique* (French trans. by Perrot d'Ablancourt, Paris, 1667), ii. 345 *et seq.*; Haedo, *Epitome de los reyes de Argel* (French trans. of Grammont, in the *Revue africaine*, xxiv. 231 *et seq.*); Fey, *Hist. d'Oran*, pp. 85-86; Sander-Rang et Denis, *Fondation de la régence d'Alger* (Paris, 1837); Bargès, *Complément de l'hist. des Beni Zeiyan*, pp. 449 *et seq.*; Ruff, *Domination espagnole à Oran sous le gouvernement du comte d'Alcaudete* (Paris, 1900), pp. 90 *et seq.*; Cour, *L'établissement des dynasties des Chérifs au Maroc* (Paris, 1904), pp. 84 suiv. (A. COUR.)

ABŪ ZAIYĀN MUḤAMMED, the name of five Marinide kings:

1. ABŪ ZAIYĀN MUḤAMMED, son of the Marinide sultan Abū ʿInān Fāris. The latter, while seriously ill, had designated Abū Zaiyān for the succession to the throne, indicating him at the same time the vizier Mūsā b. ʿIsā'l-Aṣūlī as his prime minister. The illness of the monarch was growing worse, and the vizier, in order to avoid the competition of pretenders, wanted to hasten his master's accession to the throne. He, accordingly, spoke of it to the principal personages of the Marinide Court, who recognized Abū Zaiyān as sovereign.

But just the same people feared Abū Zaiyān on account of his severity and harshness towards them. Won over by the vizier Abū'l-Ḥasan b. ʿOmar al-Fadūdī, they, with the complicity of the

militia officers, proclaimed sultan another son of Abū 'Inān, called Muḥammad al-Saiyid, a child of five years. Then, Abū 'l-Ḥasan, escorted by soldiers, went to the royal harem, where Abū Zaiyān had fled for refuge, and compelled the latter to pay homage to the young sovereign. After this, he lured Abū Zaiyān to some deserted room of the palace, where he strangled him. This took place on the 24th Dhū 'l-Ḥijja 759 (27th November 1358), or according to others, Wednesday the 25th Dhū 'l-Ḥijja of the same year.

2. ABŪ ZAIYĀN MUḤAMMED, the son of Prince Abū 'Abd al-Rahmān Ya'qūb and grandson of the Marinide sultan Abū 'l-Ḥasan, took, when ascending the throne, the surname of al-Mutawakkil 'alā'llāh. Since 750 (1349) he sought shelter in Spain, at the Court of the emir of Granada, in order to escape the persecution that his family suffered at the hands of his uncle, Sultan Abū Sālim. The latter, however, through his intrigues compelled him to quit Granada and to flee to the Court of the Christian king of Castile, who received him well and assigned him Seville for his residence. After the assassination of Abū Sālim, the vizier 'Omar b. 'Abd Allāh al-Yabānī had at first the Marinide prince Abū 'Omar Tāshfin, a man morally incapable of occupying himself with state affairs, proclaimed king: but soon afterwards, unable to resist any longer the Marinide chiefs, the same vizier deposed his own creature, and called Abū Zaiyān Muḥammad to the throne.

The latter, having signed a convention with the king of Castile, set sail for Ceuta, whence, escorted by the troops of 'Omar b. 'Abd Allāh, he directed his steps towards Fez, the Marinide capital. His cousins, the sons of the former Marinide sultan Abū 'Alī, tried in vain to bar his entrance into the capital. Being thrown back upon Tāza, they were compelled to withdraw from the strife, and one of them, 'Abd al-Ḥalīm went to found a kingdom at Sidjilmāsa.

Abū Zaiyān, after his arrival at Fez, was proclaimed sultan on Monday the 21st Šafar 763 (20th December 1361); but in reality the vizier 'Omar was the only ruler. In order to be in the good graces of the Marinide chiefs, 'Omar married a wife of the family of one of them, namely of Vizier Ma'sūd b. Rahū b. Māsāi's, and made his friend 'Amr b. Muḥammed, the governor of the city of Morocco, marry a Marinide princess. But in spite of his intrigues the latter two chiefs revolted shortly afterwards and proclaimed two other sultans, one at Morocco ('Abd al-Mu'min b. 'Alī), and one at Debdū ('Abd al-Rahmān b. 'Alī). 'Omar, however, defeated Ibn Māsāi and negotiated with the governor of Morocco.

The sultan Abū Zaiyān was conscious of his dangerous situation and wished to free himself from 'Omar. But the latter had surrounded him with spies, who were even among the women of his harem. Thus when 'Omar b. 'Abd Allāh became aware of the sultan's intentions, he got rid of him. On the 22^d Dhū 'l-Ḥijja 767 (30th August 1366), in the morning, the sultan was found dead in a well of the garden called Rawḍ al-ghuzlān. 'Omar spread the rumor that the sultan, having become drunken, fell there by accident and was drowned; but in reality he had him first strangled by one of the soldiers, then thrown into the well. He was succeeded, at 'Omar's suggestion, by the

Marinide prince 'Abd al-'Aziz, the son of Sultan Abū 'l-Ḥasan.

3. ABŪ ZAIYĀN MUḤAMMED AL-SA'ĪD, son of the Marinide sultan Abū Fāris 'Abd al-'Aziz. The latter, after he had seized Tlemcen, fell ill there and died. The vizier Abū Bekr b. Ghāzī b. al-Kās, informed of the event by the eunuchs of the palace, immediately took upon his shoulders the young Abū Zaiyān, a child of five years, and brought him to the troops, who proclaimed him king on the 22^d Rabī' II 774 (21st October 1372). Since then the vizier Ibn Ghāzī ruled in the name of the young prince. But this minister was not able to prevent either the ex-sultan of Tlemcen, Abū Ḥammū, from retaking his capital, nor the emir of Granada from fomenting insurrections and rousing on all sides pretenders to the Marinide throne. The emir of Granada claimed his underhand dealings to be legitimate on account of the shelter and protection that the sultans of Fez had offered his former minister Ibn al-Khaṭīb. Finally, on the 6th Muḥarram 776 (17th June 1374), Abū 'l-'Abbās Aḥmed, son of the Marinide sultan Abū Sālim and one of the pretenders stirred up by the emir of Granada, rendered himself master of Fez, dethroned the young sultan Abū Zaiyān, and had himself proclaimed the only Marinide ruler.

4. ABŪ ZAIYĀN MUḤAMMED AL-MUNTAŠIR BI-'LLAH, son of the dethroned Marinide sultan Abū 'l-'Abbās Aḥmed b. Abī Sālim. The Marinide sultan Mūsā b. Abī 'l-Faḍl having died suddenly, thought to have been poisoned by the vizier Ya'ish b. Rahū b. Māsāi, the latter hastened to have the young Abū Zaiyān, a child of five years, proclaimed sovereign on the 3^d Ramaḍān 788 (28th September 1386). But the young prince had scarcely been installed, when a revolt, fomented by three viziers dissatisfied with their colleague Ya'ish, brought to power a candidate supported by the emir of Granada. The new sovereign, al-Wāthiq bi-'llāh, a brother of the deceased sultan Mūsā b. Abī 'l-Faḍl, deposed Abū Zaiyān on the 15th Shawwāl 788 (9th November 1386), after the latter had reigned 43 days.

5. ABŪ ZAIYĀN MUḤAMMED AL-WĀTHIQ BI-'LLAH, son of Abū 'l-Faḍl and grandson of the Marinide sultan Abū 'l-Ḥasan. Abū Zaiyān was in Spain, a refugee at the Court of the emir of Granada, when, after the Marinide sultan Mūsā had been poisoned, the vizier Ibn Māsāi offered him the sovereign power. He accepted the offer, and the fact that in the meantime Abū Zaiyān al-Muntašir was proclaimed king did not prevent him from proceeding on his journey to the Marinide capital. As he was supported by the vizier Ma'sūd b. Māsāi and by most of the distinguished personages of Morocco, he could easily overpower his rival. Ibn Māsāi deposed al-Muntašir and had Abū Zaiyān Muḥammed al-Wāthiq proclaimed sultan in his place (15th Shawwāl 788 = 9th November 1386).

But Ibn Māsāi, who had chosen the latter prince on account of his feeble character, could not for a long time rule over the Marinide kingdom in peace. Having claimed the restitution of Ceuta from the emir of Granada, who had unjustly seized it, the latter dispatched against the Maghrib the Marinide ex-sultan Abū 'l-'Abbās at the head of a numerous army. The emir of Granada endeavored to implant his influence over Northeast

Africa, and willingly encouraged anarchy in the sultan family of his neighbors. The partisans of both sultans struggled with each other for nearly one year in the whole Marīnide kingdom. Finally, Abū'l-'Abbās seized Fez, deposed his rival Abū Zaiyān Muḥammed al-Wāṭḥik (5th Ramaḍān 789 = 19th September 1387), and brought him a prisoner to Tangiers, where he had him executed.

Bibliography: Ibn Khaldūn, *ʿIbar*, vii. 299, 317, 336, 352 *et seq.* (*Hist. des Berb.*, ii. 443, 469, 476, 498, 523 *et seq.*; iv. 317, 358 *et seq.*, 400, 436, 439 *et seq.*); *Rawḍat al-nisrīn fī akhbār mulūk Banī Marīn* (MS. N^o. 41 of the Medresa of Tlemcen), fols 171 *et seq.*; Ibn al-Kāḍī, *Djadhwat al-iktibās* (Fez, 1309), pp. 130-131; al-Salāwī, *Kitāb al-istiḳṣāʾ* (Cairo, 1312), ii. 101, 125, 133 *et seq.*; Maḳḳārī (Cairo, 1302), iii. 378 *et seq.* (A. COUR.)

ABŪ ZAKARĪYĀʾ YAḤYĀ B. ABĪ BEKR, a native of Wargla, author of the historical work on the Rostemides and the Maghrib Abādites, entitled *Kitāb al-sira wa-akhbār al-aʿimma*. This work has been discovered in the Mzāb and translated into French by Masqueray, under the title of *Chronique d'Abou Zakaria* (Algiers, 1878).

The Abādite chroniclers Dardjīnī and Shammākhī, who based their historical and biographical works principally on Abū Zakariyāʾ's Chronicle, give very little information concerning this author, and indicate neither the date of his birth nor that of his death. All what is known from Dardjīnī's *Kitāb al-tabaḳāt* is that one of Abū Zakariyāʾ's teachers was Abū Rabʿa Sulaimān b. Yakhluḥ al-Mazātī (d. 471 = 1078-1079). We may thus suppose that the Chronicle was written either at the end of the 5th or at the beginning of the 6th century of the Hegira.

After Duveyrier, who, on returning from his travel to the Sahara, brought a manuscript of al-Shammākhī's work, the honor for signaling the importance of the Abādite works is due to Masqueray. The Chronicle of Abū Zakariyāʾ, of which the latter published a French translation, though imperfect, and showing in several places the author's inexperience, furnishes valuable information about the history of the Imāmate, the Rostemide dynasty and the beginning of that of the Fāṭimides. The value of this Chronicle, the publication of which is very desirable, was spread as far as into the East. It is from it that the anonymous author of the *Kashf al-ghumma* (a work which was the basis of the history of the Imāms of ʿOmān translated by Badger) drew his information about the Abādites of North Africa (R. Basset, *Les sanctuaires du Djebel Nefousa*, Paris, 1869, p. 6).

The Chronicle of Abū Zakariyāʾ is the most ancient document regarding the history of the African Abādites written by one belonging to that sect. It was almost textually reproduced by Dardjīnī in the first volume of his *Tabaḳāt al-mashāʾikh*, which is yet unpublished. Shammākhī used it to a great extent for the articles in his *Kitāb al-siyar* (Cairo, 1301) devoted to the introduction and development of the Abādite doctrine in the Maghrib as well as to the history of the Rostemides. (A. DE MOTYLSKI.)

ABŪ ZAKARĪYĀʾ YAḤYĀ B. AL-KHAIR B. ABĪ ʿL-KHAIR AL-DJENĀWUNĪ (a native of Idj-nāwun, in the Djebel Nefūsa), an Abādite doctor, quoted by Shammākhī (*Kitāb al-siyar*, pp. 135

et seq.) as one of the lights of his epoch. He studied under the erudite *shāikh* Abū Rabʿa Sulaimān b. Abī Hārūn in the mosque of Ibnain. He profited so much by the lessons of his teacher that, Shammākhī says, when he came back to his country, he spent six months in answering to questions addressed to him on every branch of science without ever being puzzled at a single point.

He left diverse works on the *furūʿ*, one of which, on fasting, is to be found in a collection autographed in the Barūniya printing establishment in Cairo. His principal work is the *Kitāb al-waḍʿ*, autographed in the same place, in 1305, with marginal notes of *Shāikh* Muḥammed Abū Setta al-Kaṣbī. It comprises seven books: 1. Tawḥīd; 2. Purification; 3. Prayer; 4. Fasting; 5. Zakāt; 6. Pilgrimage; 7. Oaths. This volume seems to be only the first part of a complete treatise on Abādite legislation written by this author, which is quoted in a catalogue of al-Barrādī (A. de Motylinski, *Les livres de la secte abadite*, p. 12), with an indication of seven parts that it comprises: fasting, marriage and divorce, testaments, judgments, salaries, right of preemption, and pledges (comp. also de Motylinski, *Le Djebel Nefousa*, p. 89, note 1; R. Basset, *Les sanctuaires du Djebel Nefousa*, Paris, 1899, p. 62; *Les manuscrits des Zaouias de ʿAin Madhi et de Temacin*, Algiers, 1885, p. 36).

It has been said above that the book on fasting has been separately published. The book on marriage and divorce has also been separately autographed with marginal notes of *Shāikh* Muḥammed Abū Setta. These different treatises were the principal source for the chapters on the same subjects in the *Kitāb al-nīl* of the *shāikh* ʿAbd al-ʿAzīz. The *Kitāb al-siyar* of Shammākhī furnishes no chronological indication regarding Abū Zakariyāʾ. (A. DE MOTYLSKI.)

ABŪ ZAKARĪYĀʾ YAḤYĀ B. MUḤAMMED. [See IBN KHALDŪN.]

ABŪ ZIYĀ (Arab. *Ḍiyāʾ*) TEWFĪḲ BEI. [See TEWFĪḲ BEI.]

ABUĀM, capital of Tāfilālet. Like the other parts of this province, Abuām has been visited only by a very few Europeans: René Caillé, Rohlf, Schmidt, Harris and Delbrel. It is a very important commercial center. Before the French occupation of Twāt, Abuām had centralized the commerce of Sudan, Sahara and Southern Morocco. Many merchants of Fez have settled there; a market is held there thrice a week and is very animated; dates, salt and skins are the chief native exchange products. The leather of Tāfilālet is very renowned in North Africa; the dates are the best of the region, but they are inferior to those of Southern Constantine and Southern Tunis. A little to the east of Abuām there is the tomb of Mūlai ʿAlī Sherīf, the great saint of that region and the founder of the present reigning dynasty of Morocco; it is a much venerated place of pilgrimage. At a distance of about an hour from Abuām is the Ḳṣār of Risāni, the residence of the authorities. At a little distance to the west are to be seen the ruins of the celebrated Sidjilmāsa [q. v.], now called *al-Medina al-ḥamrāʾ* („the red city“).

Bibliography: Rohlf, *Reise durch Marokko* (Bremen, 1868), pp. 53 *et seq.*, the principal source of information; Schandt, in the

Zeitschr. d. Gesellsch. für Erdk. zu Berlin, xviii. 29 *et seq.*; French trans. of Lacroix under the title of *Voyage au Maroc*, pp. 45-46; Harris, *Tafilelt* (London, 1895), pp. 229, 274; Delbrel, *Notes sur le Tafilelt*, in *Bull. de la soc. géogr.* (Paris, 1894), 2^d trim., pp. 199 *et seq.*; comp. aussi Dastugue, *Quelques mots au sujet de Tafilet et de Sidjilmassa* (*ibid.*, April, 1867), pp. 337 *et seq.* (E. DOUTTÉ.)

ABUBACER. [See IBN ṬUFĀIL.]

ABŪKĪR (Bukīr), name of various places in Egypt:

1. A small Egyptian seaport of 1168 inhabitants on the Mediterranean Sea, after which are called the bay, the island — also called Nelson Island — and the lake (see N^o. 4) near it. It is situated 23 kilometres (15 miles) east of Alexandria on the Rosetta (Rashīd) railroad, and belongs now to the district of the environs of Alexandria, in the government of the latter town; formerly it belonged to the district of Damanhūr in the province of al-Buḥaira. This place, which is perhaps identical with the ancient Bukiris, is not mentioned by the ancient Arabian geographers; still Abu'l-Fidā' and Kaḫḫashandī knew the Lake of Abūkīr. All what is known of the history of Abūkīr in the Middle Ages is the invasion of the Franks in 764 (1362-1363). Abūkīr was much spoken of only after the naval battle, which is called after it, had taken place in the Bay of Abūkīr on the 1st of August 1798. The English under the command of Nelson destroyed the French fleet that covered Bonaparte's expedition to Egypt. One year later, Bonaparte defeated, also by Abūkīr, the Turkish troops that had landed there (25th July 1799). Finally on the 8th March 1801, there landed at Abūkīr the English expedition, which put an end to the French domination in Egypt.

Bibliography: *Diction. géogr. de l'Égypte*, 1898, p. 34; 'Alī Mubārak, *al-Khiṭaṭ al-djādida*, x. 13 *et seq.*; Djabarti, *'Adjā'ib al-āthār* (Cairo, 1297), iii. 1 *et seq.* (French trans.: *Merveilles géographiques et historiques*, Cairo-Paris, pp. 80 *et seq.*); A. Berthier, *Relations de campagnes du général Bonaparte en Égypte et en Syrie*; Sir R. T. Wilson, *History of the British expedition to Egypt*; see also F. Kircheisen, *Bibliographie Napoleons*, pp. 50 *et seq.*

2. A small place in Lower Egypt, belonging to Soronbāi in the district of Rosetta, province of al-Buḥaira. Comp. *Diction. etc.*, *loc. cit.*

3. A spot in Upper Egypt, belonging to the city of Armant, in the district of Luxor (al-Aḫṣur), province Kenā; comp. *ibid.*

4. A large lake of 30000 acres formerly stretched landward behind the city of Abūkīr (N^o. 1) and now dried up. In the time of the French expedition the lake — also called then al-Ma'diya — was still connected with the sea. The narrow plain in the east, which separated it from the Sea of Etkū (Edkū), was also perhaps broken through at certain times. In the west it is bounded by the narrow stripe of fertile land, through which passes the *khaliḍj* of Alexandria, the present Maḥmūdiya Canal. Then follows, to the west, the Lake of Mareotis, which was dried up in the Middle Ages and which was submerged again by the English only at the time of the siege of Alexandria in 1801. At that time the water of the Lake of Būkīr was conducted to the fertile land. Later on the connection with the sea was

cut off, and from 1888 the whole lake was drained by an English company and dried up. Now it is a specially productive cultivated land.

The lakes of Būkīr and Etkū were, according to Arabian tradition, fertile tracts of land in the time of the Pharaohs and partly also under the caliphs. Legend relates their origin as follows: The wife of a Pharaoh, to whom these lands belonged, on a sudden required money for the tithes of the vineyards that were to be paid to her; the peasants could not afford it, and she had those lands submerged. But prosaic statements connect the origin of the lakes with the neglectedness of the canals, the removal of the estuary of the Nile and strong spring-tides. Such a strong overflow of the sea is said to have occurred in 720 (1320).

Bibliography: 'Alī Mubārak, *loc. cit.*; Kaḫḫashandī (trans. Wüstenf.) pp. 29, 99; Abū'l-Maḥāsin (ed. Juynb. et Matth.), i. 50; *Expédition de l'Égypte; Etat moderne*, iia. 192, 483 *et seq.*; iib 82; W. Willcocks, *Egyptian irrigation* (2^d ed.), p. 245, *passim*.

5. Abūkīr or Būkīrān is the name of a legendary mountain (or of a place on a certain mountain) in Egypt, on which all the birds flock once a year. All of them put their heads in a cleft until one remains there suspended dead. According to Yāḳūt and others, the birds that flock on that mountain (commonly called Djebel al Ṭair) are called Būkīr. The mountain was supposed to be situated near Anṣinā in Upper Egypt.

Bibliography: Abū'l-Maḥāsin, *loc. cit.*, i. 45; *Bibl. geogr. arab.* (ed. de Goeje), vii. 82; Yāḳūt, *Muḍjam*, ii. 21; Kaḫḫashandī (ed. Wüstenf.), i. 168. (C. H. BECKER.)

ABUKLEA, [English misspelling of the Arabic Abū Ṭīḫ, the name of a watering place on the caravan road, which runs from Dongola through Kūrti (Korti, on the Nile), avoiding the Nile curve of Berber, directly to al-Metamma, on the Upper Nile, and then further to the Sudan. Abū Ṭīḫ is situated between 17° and 18° north lat., a little north-west of al-Metamma. Its renown is merely due to a brilliant military feat of the English against the troops of the Sudanese Maḥdī Muḥammad b. 'Abd Allāh. In order to rescue Gordon blockaded in Khartūm, the expedition of Lord Wolseley to Khartūm was undertaken in the autumn of 1884. In Kūrti Wolseley divided his army into the „river column“ and the „desert column“. The latter, consisting of 1800 men with 2800 camels, was to push from Kūrti to al-Metamma through the desert. The Maḥdī's men endeavored to prevent it in all possible manner, and so it came to several fights, the most important of which, the one near Abū Ṭīḫ (17th January 1885), is celebrated as a decisive victory of the English arms. The English had 74 dead and 85 wounded; the enemy lost about 1200 men. The effect of the rout on the Maḥdī's camp is depicted by Slatin Paṣha in his *Fire and sword in the Sudan*, p. 319.

Bibliography: W. S. Churchill, *The river war*, i. 97 *et seq.*; Count Gleichen, *With the camel corps up the Nile*; Ibrāhīm Fawzī Paṣha, *Kitāb al-Sūdān bain yadai Ghurdūn wa-Kit-shener* (Cairo, 1319), ii. 40 *et seq.*

(C. H. BECKER.)

ABUMERON, misspelling of Abū Marwān. [See IBN ZUHR.]

ABÜSHEHR. [See BÜSHEHR.]

ABUSHKA („little father“), an East-Turkish-Osmanli dictionary for Mir ‘Ali Sher’s works, entitled after its commencing word. There exist two editions of it, the more circumstantial one has been translated into Hungarian by Vámbéry (Budapest, 1862), and edited by Welyaminof-Zernof (St. Petersburg, 1868). Numerous MSS. are extant; comp. Pertsch (Berlin), N^o. 85.

ABUŠİR. [See BUŠİR.]

ABWĀ’, a place on the road from Mecca to Medina, 23 miles from al-Djuhfa. According to some authorities the name really belonged to a mountain situated there. According to general tradition, Muḥammed’s mother, Āmina, died there on her return journey from Medina and was buried there. Some Meccans are said to have proposed, before they marched out to the Ohod battle, to dig up her corpse, in order to have a counter-pledge in hand against Muḥammed, but the others refused to do so. But how uncertain this all is, may be seen from another tradition (Tabarī, i. 980), according to which Āmina’s grave was in Mecca. Muḥammed’s first looting expedition from Medina was called after this spot. Sprenger (*Die alte Geographie Arabiens*, p. 155) seeks Abwā’ in the present Mastūra; comp. Burckhardt, *Travels in Arabia*, ii. 112 *et seq.*

Bibliography: Tabarī, i. 980, 1266 *et seq.*, 1270; Ibn Hishām (ed. Wüstenf.), i. 107, 415; al-Bakrī (ed. Wüstenf.), pp. 62, 679; Yāqūt, *Mu’djam*, i. 100; Wāḳidī, *Kitāb al-maghāzī* (Wellhausen), p. 103.

ABWĀB. [See BĀB.]

ABYSSINIA, a country in East Africa, the name of which is a corruption of the Arabic *Ḥabash*. This name, which was thought to designate a mixture of races (root *ḥbsh*), seems rather to have been that of a South-Arabian people, who probably lived in the western part of Yemen (Tihāma), and who emigrated afterwards to Africa. The coast of Adulis (Zula), the only one in the whole stretch of the African coast of the Red Sea that offers a tolerably safe landing and, in addition, is in the proximity of the Abyssinian plateau, might have attracted there emigrants from South Arabia and facilitated commerce with Mecca, which was pretty flourishing in Muḥammed’s time. Owing to this circumstance, and on the advice of Muḥammed himself, certain Meccans converted to Islām, emigrated to Abyssinia in order to avoid being tempted by the Koraiṣites to abjure their new faith. The Muslim historians, however, allege another reason for it; they declare also that there was a second emigration to Abyssinia and that Muḥammed sent a messenger with a letter to the Abyssinian king, all which is merely a legend. In the year 20 (641), or later according to others, ‘Omar is said to have sent a small naval expedition against the Abyssinian coast, which expedition miscarried.

Since that time for centuries the Mussulmans have as good as not at all penetrated into Abyssinia, and that is the reason why we have almost no information at all about Abyssinia proper from the ancient Arab geographers, such as Ibn Khordādhbeh, Ya’qūbī, Ibn Rosteh, Muḥaddasī, etc. In general they know only Djarmī, which is indicated as the capital of the country. This statement has originated in Khwārizmī’s *Sūrat al-arḍ* (without, however, being borrowed from Ptolemy’s γεωγρ. ὑφ’ ἡγεσίας), namely the map that Caliph al-

Ma’mūn had drawn up between 201 and 210 (816—825); al-Khwārizmī distinguishes between a large Djarmī and a Djarmī of the Abyssinians. Mas’ūdī (*Murūdj*, Paris, iii. 34) says that there are many towns in Abyssinia, but he mentions only the capital of the Nadjāshī, Ka’bar (Ancober? Axum? = Ḳalghūr?). Yāqūt (*Mu’djam*, i. 29) mentions only Djarmī and that only by the way, for he has no special article on Abyssinia. What he says about the Bādī’ Islands (Massāwa, already mentioned by Mas’ūdī, *Tanbih*, p. 330, Tabarī, i. 2480 *et seq.*) and of Dahlak may hardly be called an exception. Idrīsī speaks of it at greater length, but some of the towns which he enumerates are on the littoral, and the three cities: Djanbaita (Adua? Roha?), Markata and Nadjāgha, situated at a little distance from „the river that crosses Abyssinia to fall afterwards into the Nile“, have not as yet been satisfactorily identified. Ibn Sa’īd (d. 1286) and Abu’l-Fidā’ (his Geography was finished in 1321) added to the information they had drawn from Idrīsī many, but inexact details; they knew the province of Sahart (Tigrē), the nation of Kurla (Kuolla?) the lake Aḥāwūs (Ḳwārā? Agau?), Kalghūr, etc. Dimashqī mentions six Abyssinian races, of which only three can be identified with Abyssinian regions: Amḥarā, Sahart and Dāmot (the last name may not designate the large region of Godjam). Ibn al-Wardī (15th century) and no doubt Ibn Shabīb al-Harrānī (14th century), whom he copies, repeat only after Mas’ūdī the name of the capital: Ka’bar (Vatican MS. N^o. 286: Ka’r). As to the later Arab authors, one may hardly expect from them information about Abyssinia. That part of the geographical literature produced by them consists mainly of *riḥlas*, or descriptions of travels on the occasion of pilgrimage etc., and contains no geographical work of any importance.

The letters which the Abyssinian kings wrote to the sultans of Egypt (namely asking for the metropolitan, or *abūna*), and the answers of the latter gave ‘Umārī the opportunity of furnishing in his *al-Ta’rīf bi’l-muṣṭaliḥ al-sharīf* some information about Abyssinia, which is only correct as far as regards the Mussulman provinces of Adal. The only Arabian author who gives exact information about these provinces and the history of Abyssinia of his time is Maḳrīzī in his small treatise *al-Ilmām bi-akhbār man bi-arḍ al-Ḥabasha min mulūk al-Islām* written in 839 (1434-1435).

Maḳrīzī speaks of a region (*iklīm*) of Abyssinia called Zaila^c (after its principal town, the present Zeila), which comprised seven principalities: Awfāt, Dawāro, Arababnī (Areñī), Sharkhā, Bālī, Dārā and the powerful state of Hadyā. Each of these principalities was governed by its own prince, but all together were subject to the sultan (*ḥaṭī*) of Amḥarā. Maḳrīzī evidently has in mind the State of Zaila^c in the years 1425—1432 when Djāmāl al-Dīn II endeavored to subject it to his rule, in which he indeed succeeded for a short time without, however, obtaining political supremacy. The proper empire of Zaila^c, corresponding to the previous Adal, arose under Ḥaḳḳ al-Dīn II (1365-1366—1374-1375) from the principality of Awfāt (Ifāt), whose first known prince was ‘Omar Walashma^c (about 1260). The old empire of Adal as will be seen below disappeared in the wars with ‘Āmda Ṣeyon. — All those countries were under the suzerainty of the king of

Abyssinia, of which, however, they endeavored to rid themselves. In the course of the 13th and 14th centuries a pretty large number of Mussulmans penetrated into Abyssinia (in Shoa and up to Bēgamedr); the first king of the Solomonian dynasty, Yekuno Amlāk (1270—1285), is said to have persecuted the Muslims. This was the cause of a series of wars, chiefly renowned for the victories of Āmda Šeyon (1314—1344) over the kings of Adal: Šabr al-Dīn, Djamal al-Dīn, etc. These wars were continued by Āmda Šeyon's successors: Newāya Krestos (1344—1372), Dāwīt (1382—1411), Yeṣṣaḥ (1414—1429), Zār'a Ya'eqob (1434—1468), Ba'eda Māryām (1468—1478), Es-kender (1478—1494), etc. Ba'eda Māryām, besides, subjected also the king of the Danākil (Afar), a Mussulman tribe, which up to these days occupies the region between the Red Sea and the Abyssinian plateau. In the beginning of the 16th century Islām in Abyssinia was in complete decadence.

For two centuries the theater of these wars was in general out of Abyssinia proper. In 1521 the sultan of Adal, Abū Bekr b. Muḥammed, removed to Harar the seat of his government, thus putting it in close contact with Shoa and Abyssinia. Shortly afterwards there began the great invasion of the Somali chief, Aḥmed b. Muḥammed Grāñ, who, supported by the artillery and the troops which the Turkish paṣha of Zeila had sent him, penetrated into Abyssinia up to its northern frontier, ravaging the country repeatedly, and even burning the famous cathedral of Axum. The history of this conquest by 'Arab Faḳīh (written towards 1543) is the only Arabic work that mentions many places in Abyssinia. In 1544 Grāñ was defeated and killed by King Galāwdēwos (reigned 1540—1559), who in his turn was, in March 1559, vanquished and killed by Nur al-Dīn, Grāñ's successor. Two years previously, Massāwa was occupied by the Turks, who, thanks to the assistance of the azmāč Yeṣṣaḥ, the governor of the maritime province, seized the neighboring towns, even Debaroa, the capital of that province. Yeṣṣaḥ, having revolted against King Sarṣa Dengel (1563—1597), made an alliance with the Turks, but they were beaten in a great battle near Abbā Garimā in 1578. In 1589 Sarṣa Dengel defeated near Arkiko the Turkish paṣha Kadāwert, who perished in the battle.

Owing to these victories of Sarṣa Dengel and to that which he won over Muḥammed IV, king of Adal, in 1577, and also to the help of the Portuguese, the Mussulmans, either in the north or in the south, were no longer a serious danger to Abyssinia. The Mussulman kingdom of Sennaar was also conquered by King Susneos (Sisinnius, 1607—1632). In 1674, Taḥa, the emīr of Adal, was incited by rebels to seize Abyssinia, but he gave them to understand that it was impossible. The Balaw (Beḍja), who, towards 1650, had founded the Mussulman State of Samhar, under the nā'ib of Arkiko, frequently annoyed the people of the frontier, but they felt too feeble before the Abyssinian kings. Thus, in 1693, the nā'ib Mūsā (a descendant of Amer Kunnu), having retained certain things that were destined for King Iyasu I, went himself to Axum to implore the king's pardon. Shortly after, in 1697, an emīr of the Balaw also was vanquished, and in 1769, under Rās Mikā'el, the nā'ib's velleity of independence was immediately constrained.

Still, there is no doubt that the Muslim invasions, and chiefly that of Grāñ, contributed to Abyssinia being opened to the Mussulmans, that which accounts for the presence of the latter in that country, although the forced conversion imposed by the kings of Adal possibly did not last long. Thus in 1648 the ambassadors of the Imām of Šan'a', Ismā'il al-Mutawakkil, found at a short distance from Gondar a town entirely inhabited by Mussulmans, and in the Enderta they met with Šhāfi'ite Muslims; at Gondar, too, Mussulman quarters existed already at that time. Unfortunately there are no circumstantial annals for the reign of Fasiladas (1632—1667), but it is known that in 1668 a council convoked by King Yohannes I interdicted the Mussulmans to live together with the Christians, and that this interdiction was renewed in 1678; this shows that there was a respectable number of Mussulmans in Abyssinia.

In the course of the 18th century the Islāmic faith was spread among the Galla (Boran), south-east of Abyssinia proper and north of Shoa. According to Krapf (*Reisen*, i. 106), the Wollo were converted to Islām by an Arab called Debelo. Rūppel affirms that towards 1830 Islām progressed in Abyssinia, and indeed the tribes of the Tigre language (Northern Abyssinia) that were still Christians in the beginning of the 19th century are now Mussulmans either entirely as the Habāb, Tamariān, Takles, etc., or in a great part, as the Mensa, etc.

It is to be remarked that Islām in Abyssinia has been indirectly favored by commerce, for in order to enter Abyssinia it was necessary to cross the Mussulman's territory. This circumstance made the Mussulmans almost sole masters of the Abyssinian commerce, that which increased greatly their number in that country and procured them great wealth and influence. Rās 'Alī of the Edju Galla (Gugsā), who from 1830 to 1855 was very powerful in Bēgamedr, etc., though baptised himself, favored the Mussulmans and displeased the Abyssinians; this brought forth a reaction under King Theodoros (1855—1868), an implacable enemy of the Mussulmans. This reaction attained its highest degree after the wars with the Egyptians, who had occupied (1830—1848) certain provinces in Northern Abyssinia (Hallenga, Algheden, Sabderāt, etc.), spreading there the Islāmic faith. In 1864 they took Massāwa from the Turks; in 1875, after having seized Harar and some provinces in Southern and Western Abyssinia, the khedive sent by the way of Massāwa an expeditionary corps, which was annihilated by King Yohannes in the battle of Gudda-Guddi (17th November 1875); a second Egyptian army, commanded by the khedive's son, Ḥasan Paṣha, was also defeated at Gura on the 7th March 1876. King Yohannes, firmly seated on his throne, promulgated an edict (1880), which compelled the Mussulmans either to embrace Christianity or to leave the country. Many Muslims emigrated to Gallabat, and in 1883 the Mussulmans of Seræ, Hamasen, and other places obtained the permission to remain in the country, but they were separated and confined to two places; these measures, for the northern part at least, did not last long. It is also to be borne in mind that before the persecutions of Theodoros and Yohannes the Mussulmans were not equally distributed in the different provinces: they were for instance of a

small number in Godjam, but are said to have formed the half of the population of the Wollo and Edju countries. Now the Mussulmans are very numerous in Kuolla, while the Christians rather live in Dagā. In Shoa there are a great many Mussulmans, they are much less in Dambēā, Godjam, etc. In the Colonia Eritrea there are 20000 Mussulmans; they consequently constitute two thirds of the whole population. They have four kādīs (namely, in the towns of Keren, Agordat, Mas-sāwa and Asmarā) nominated by the Government, which is not the case with the other kādīs (of the Habāb, Assaorta, etc.). By the tribes of Sahel the office of Imām is hereditary in certain families that do not belong to the tribe; so for instance the Imāmate of the Habāb belongs to a Derki family.

The Mussulmans of Eritrea — leaving those of Massāwa out of the question — form four distinct groups, namely: 1. The Soho and their assimilated (to the south of Samhar, in Southeastern Eritrea), partly converted to Islām already in the 14th century. 2. The Mussulmans of Sahel and Central Anseba; their Islāmic faith is generally recent, but strong enough in Sahel: 3. The Mussulmans of Barka; those are Bedja and Abyssinians who have since long professed Islām and even spread it among the Algheden and the Baryā; the latter, pagans still 50 years ago, are now all Mussulmans. 4. The Mussulmans of the Tigrē provinces of Eritrea.

Abyssinian Islām for the greatest part professed by Cushite nations (Galla, Soho, Bedja, etc.) is not so strict as elsewhere. There exist no theological schools connected with mosques; the few Arabs of Massāwa that devote themselves to religious studies go to Cairo to study there in the Azhar Mosque, and very often happens that they do not return to their native country. The religious brotherhoods, that powerful element of the present Islām, are not known at all in Abyssinia. Owing to this indifference and to the imperfect knowledge of the observances of Islām, the Mussulmans of Eritrea are seen to be present at Christian religious festivals and to keep to practices that are in contradiction to Islām.

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(I. GUIDI.)

ACHIR. [See ASHĪR.]

'ĀD, an ancient tribe frequently mentioned in the Ḳor'ān. Its history may be learned only from sporadic indications; it was a mighty nation that lived immediately after the time of Noah, and which became haughty on account of its great prosperity (Ḳor'ān, vii. 67; xli. 14). The large edifices of the 'Ādites are spoken of in Ḳor'ān, xxvi. 128 *et seq.*; comp. lxxxix. 5-6 the expression "Ād, Iram of the pillars", where *Iram* may designate either a tribe or a place. According to Ḳor'ān, xlvī. 20, the 'Ādites inhabited *al-Aḥḳāf* (the sand downs). The prophet sent to them, their "brother" Hūd, was treated by them just as Muḥammed was later treated by the Meccans, and on account of that they were, with the exception of Hūd and a few pious men, swept away by a violent storm (vii. 70; xi. 61; xli 15; liv. 19; lxix. 6). Finally, in Ḳor'ān, xi. 54, is said that they suffered from a drought. These indications gave rise to whole legends narrated by the Prophet. It cannot be said with certainty what more ancient elements are in those legends. The ancient poets knew 'Ād as an ancient nation that had perished (Ṭarafa, i. 8; *Mufaḍḍaliyāt*, viii. 40; Ibn Hishām, ed. Wüstenf., i. 468; comp. Zuhair, xx. 12 and the article LOKMĀN), hence the expression, "since the time of 'Ād" (*Hamāsa*, ed. Freytag, i. 195, 341). Their kings are mentioned in the *Dīwān* of the Hudhailites (lxxx. 6) and their prudence in that of Nābigha (xxv. 4). The mention of the 'Ādite Aḥmar by Zuhair (*Mu'allaka*, verse 32) and in the *Dīwān* of the Hudhailites (p. 31) merits consideration, as Mussulman legend puts this (Ḳudār) al-Aḥmar in connection with the Thamūdites [q. v.]. Whether there really existed, and where, a nation called 'Ād is still an unanswered question. The genealogies of the Arabs with regard to the 'Ādites naturally are valueless, just as their locating that nation in the large uninhabitable sandy desert between 'Omān and Ḥaḍramawt. The identification of Iram with Aram adopted by the Arabs and several modern scholars is not sure at all. Among the latter, Loth identified 'Ād with the well-known tribe of Iyād; on the other hand, Sprenger sought for the 'Ādites in the Oadites, who, according to Ptolemy, lived in Northwestern Arabia, which reminds of the Iram well in Ḥisām (Hamdāni, p. 126; Sprenger, *Die alte Geogr. Arabiens*, § 207). But Wellhausen remarked that instead of "since the time of 'Ād", the expression *min al-'ād* also occurs, and therefore he supposes that originally 'Ād was a common noun ("the ancient time"; adj. 'ādi = very ancient) and that the mythical nation arose from a misinterpretation of that word.

Bibliography: Ṭabarī, i. 231 *et seq.*; Hamdāni, *Djazīrat al-'arab*, p. 80; Sprenger, *Das Leben und die Lehre des Mohammad*, i. 505—518; idem, *Die alte Geogr. Arabiens*, § 199; Caussin de Perceval, *Essai sur l'histoire des Arabes*, i. 259; Blochet, *Le culte d'Aphrodite-Anahita chez les Arabes du paganisme* (1902), pp. 27 *et seq.*; Loth, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxv. 622 *et seq.*; Wellhausen, in the *Göttinger Gelehrte Anzeigen*, 1902, p. 596. (F. BUHL.)

'ĀDA, (A.; P., T. and others Ādat, Ādet = habit, custom), a legal term designating a prescriptive right, which is, in Islāmic countries, independently of the cononical law (*sharī'a*), made

current in those juridical cases which are not closely connected with the religious ordinances. The practical validity of this right, which often is in disagreement with the theologically established law, divided in many countries the jurisdiction into a spiritual and a secular one. We are now in possession of several collections of 'āda laws. In literature, 'āda is sometimes substituted by the term 'urf, or kânûn.

Bibliography: I. Goldziher, *Die Zāhiriten*, pp. 204 et seq.; Snouck Hurgronje, *Van den Berg's beoefening van het Moham. recht*, i. 10 et seq.; T. W. Juynboll, *Handleiding*, pp. 8 et seq. As regards the literature on Indian and North African 'āda, see *Preussische Jahrbücher*, 1905, pp. 290 et seq. For India, *Customs in the trans-border territories of the north-west frontier provinces* (*Journ. of the Roy. As. Soc. Bengal*, lxxiii., part 3, 1904, extra number, pp. 1—34); for North Africa: Saïd Boulifa, *Le kanoun d'Adni* (*Recueil de mémoires et de textes*, Algiers, 1905, pp. 151 et seq.); Decambroggio, *Kanoun orfa des Berbères du sud-tunisien* (*Revue tunisienne*, ix. 346 et seq.). (I. GOLDZIH.)

ADA (T.), a word meaning "island" or "peninsula", which often occurs in geographical names, e. g. Adakale [q. v.], Ada köi, Ada owa, Ada pazar, Adalar deñizi (island sea = archipelago).

ADĀ' (A.), lit. "payment", "accomplishment", a technical term used in the *fiqh* to designate the accomplishment of a religious duty in the time prescribed by the law, in opposition to *kaḍā'*, which designates the belated accomplishment of a religious duty (of course when the delay is permitted). It is also to be distinguished between a perfect and an imperfect accomplishment (*al-adā' al-kāmil* and *al-adā' al-nāqis*). — In the reading of the Korān *adā'* means the traditional pronunciation of the letters, synonymous with *kirā'a* [q. v.].

ADAB (A.), a term meaning, in both the heathen and the Islāmic times, the noble and humane tendency of the character and its manifestation in the conduct of life and social intercourse. There is a well-known aphorism, also frequently occurring in the Ḥadīth: *kāda'l-adab an yakūn thulthayī'l-dīn* ("it can almost be asserted that *adab* equals two thirds of religion"). Parallely to this practical designation of this word there is also a metaphorical one: the knowledge that leads to an intellectual culture of a higher degree and enables a more refined social intercourse, especially the knowledge of Arabic philology, poetry and its explanation and the ancient history of the Arabs (comp. *Khiṣānat al-adab*, iv. 124). The latter application of the word *adab* arose from the influence of the culture tendency, after the Persian model, towards a more refined tone and the growth of profane literature since the second and third centuries of the Hījra. According to this, one may judge of the contents of more special writings, e. g. Ibn Kṭaiba's *Adab al-kātib*, of the books entitled *Adab al-wuzarā'*, etc. — The different branches of *adab*, being profane belles-lettres, are strictly distinguished from 'ilm, which sums up the religious sciences (Korān, Ḥadīth and jurisprudence). Besides the real attainments sometimes also social qualities and skill in sport and in ingenious, mostly imported games, are included in the term *adab*. Persian influence on *adab* is reflected in the

following maxim of the vizier al-Ḥasan b. Saḥr (d. 236 = 850-851): "The arts (*al-ādāb*, pl.) belonging to fine culture are ten: three *Shahradjānic* (playing lute, chess, and with the javelin), three *Nūshirwānic* (medicine, mathematics and equestrian art), three Arabic (poetry, genealogy and knowledge of history); but the tenth excels all: the knowledge of the stories which people put forward in their friendly gatherings" (al-Ḥuṣrī, *Zahr al-ādāb*, i. 142). The sphere of *adab* is naturally not firmly established; sometimes artistic skill and then also industrial ability are counted among the *funūn al-adab*. 'Abd al-Malik b. Idrīs al-Djazarī, vizier of Ibn Abī 'Amir in Spain (end of 4th = 10th century), composed a didactic poem on six different parts of *adab* (al-Dabbī, ed. Codera, p. 362, where, unfortunately, these parts are not enumerated). Besides that, within the Aristotelian gradation of sciences, the propaedeutics (generally called *al-ʿulūm al-riyādiyya*) are sometimes called *al-adab*. In the *Iḥwān al-ṣafā'* (Bombay, treatise 7, book 1, p. 18), besides philology, poetry and mathematics, also magic, fortune-telling, alchemy, etc. are included in this group of sciences. In the course of instruction in the modern École normale arabe (training school for teachers) of Cairo, the following subjects are included under the term *ʿulūm adabiyya*: grammar (*ṣarf wa-naḥw*), calligraphy, lexicology, poetics (*ʿarūḍ, kawāfī*), rhetoric, theory of style, logic (program of Director Emin Beg Sāmī, year 1895). The taste for *adab* brought forth a very important branch of Arabic literature, of which al-Djāhīz passes for the founder.

Bibliography: Adam Mez, *Abulkasim, ein bagdader Sittenbild* (Heidelberg, 1902), introduction; Brockelmann, *Gesch. d. arab. Litter.*, i. 92 et seq., 151 et seq. (I. GOLDZIH.)

'ADAD (A.) = number. The Arabs give different definitions of "number". The most comprehensive definition says: "The number is the unit and all what results from it by division, repetition or by the combination of both functions (*al-wāḥid wa-mā yataḥaṣṣal minhu* . . .). According to this theory, the 1 and also the fractions would be included in "number". Still, whether the 1 itself is a number, is a question, to which the most Arab mathematicians answer in the negative. Thus the 1 is to the numerical system what the atom (*al-djawhar al-fard*) is to the substance, and although it is the basis of every number, it is no number itself. Two other definitions, in conformity with this theory, exclude the unit; according to one, every number is the half of the sum of its two adjacent numbers (*nisf maḍmūn ḥāshiyataihi*), e. g. $3 = \frac{2+4}{2}$, $\frac{1}{2} = \frac{1+3}{2}$, according to the other, it is the quantity composed of units (*al-kamiya al-muta'alifa min al-wāḥidāt*). The latter definition, varying in its terms, is the one most frequently advanced. According to another and less frequently given definition, the numerals express the quantity, that is to say, they answer to the question "how much", or "how many", in so far as they are expressed according to the *ḥisāb* (*al-alfāz al-dālla 'ala l-kamiya bi-ḥasb al-waq'*). As, however, in Arabic the question "how much" is not answered either with 1 or with 2, but with the singular or dual of the object in question, these two numerals, according to this definition, are also excluded.

According to al-Zamakhsharī, there are, properly speaking, only 12 numerals which have special names in the Arabic language, namely: the numbers 1—10, 100 and 1000; all the others are, from his point of view, formed of these in a secondary manner by means of composition or other combination.

The main peculiarity of the numerals from 3 to 10 is their masculine and feminine forms; quite in disagreement with the general rule, the *ḥāʾ marbūʿa* is affixed to the masculine instead of the feminine form. The different explanations of this phenomenon given by the Arab grammarians (e. g. Ibn Yaʿīsh, i. 776 *et seq.*) are not very conclusive. Because the isolated numeral ends with the *ḥāʾ*, it is supposed that this primary form (*al-aḥd*) of the numeral has been retained for the masculine, while the feminine, which is considered as a branch (*farʿ*) of the latter, retained also in the numerals the secondary form. European grammarians (e. g. Wright, i. § 319, note a) see in this anomaly an effort to give prominence to the independent substantive nature of the cardinal numbers, by which they differ from the dependent adjectives.

The compound numbers 11—19 have a particular formation; generally they are (with the exception of 12) indeclinable, and are so closely connected with one another that they are treated of by al-Zamakhsharī (p. 70, § 210), besides in the chapter on the numerals, also in that on compound names (*al-murakkabāt*). In Aramaic and in the Arabic dialects they are fused into one word. It is quite different with the numbers 21—99; they are formed by placing the units before the tens and connecting these two by *wa*. Both units and tens are declined and in opposition to the numbers 11—19 are also designated only as *maʿ-rūfāt*.

It is known that the numbers 3—10 govern the gen. plur., 11—99 the acc. sing., and from 100 upwards the gen. sing.; the numbers 300—900 have, besides, this anomaly that *miʿa* in them is put not in the plur. but in the gen. sing. In larger composed numbers the different elements are arranged in the ascending or in the descending order connected with one another by *wa*.

Just as in the definition of number, the 1 has a peculiar position also in the description of the numerals (Ibn Yaʿīsh, i. 774 *et seq.*, 788 *et seq.*). The proper word for 1 is, according to the Arabs, *wāḥid*, which is, firstly, the nominal designation for the numeral 1 (*ism ʿalam ʿalā ḥādhaʿl-miḥdār*), and secondly, an adjective derived from *wāḥda*. It must not, however, be confounded with *aḥad*, which is also of a double nature. The numeral *aḥad* (*aḥad allatī fiʿl-ʿadad*) occurs as meaning „one“ (*maʿnaʿl-infirād*) only in composed numbers, e. g. *aḥad wa-ʿishrūn* = 21, and namely in the place of *wāḥid*, therefore the *hamza* is considered as the substitute (*badal*) for the *wāw*. When *aḥad* stands alone, it is then an indefinite pronoun, „some one“, with a general meaning (*maʿnaʿl-umūm waʿl-kathra*), and only in negative propositions, e. g. *mā ḡāʿanī aḥad*. This second *aḥad*, in which the *hamza* is supposed to be radical, is therefore called, in opposition to the numeral *aḥad*, the *aḥad* of negation (*aḥad allatī fiʿl-nafy*). The feminine *iḥdā* never occurs alone. — These statements, like all the grammatical remarks of the Arabs, show an enormously great

power of observation, but do not hit at the right point. The proper word for 1 is after all *aḥad*, which in Arabic as well as in other languages can be used in an indefinite sense.

The cardinal numbers are also in Arabic considered as the real numerals, and are therefore plainly designated as *asmāʾ al-ʿadad*. The other kinds of numerals have no special terms. The ordinal numbers have from 2 to 10 the form *faʿīl*, 11—19 are indeclinable and from 20 onwards they resemble their corresponding cardinal numbers.

The multiplicative numbers or numeral adverbs have no special term in Arabic; they are for the greatest part expressed by means of nouns as *marra*, *karra*, *dafʿa* and the like, or by the repetition of the numerals.

The distributive numbers have likewise only in rare cases a special form; al-Zamakhsharī counts this form as *maʿdāl* in his treating of the diptotes (p. 10, § 18). The form *fuʿāl* is properly speaking not considered as an independent grammatical form, but as one derived from the cardinal or ordinal form. Besides, the distributive numbers also occur in the form *mafʿal*.

The *nisba* formations of the numerals are treated of in a continuous way only by Ibn Sida (xvii. 118 *et seq.*), who, besides other details, distinguishes between *thalāthī* (= *min banī thalātha aw uʿtiya thalāthatan*) and *thulāthī* (= *thawb tūluhu thalāthat adhrū*). He treats in the most circumstantial way of the *nisbas* of numerals composed of units and tens.

The fractions (*al-abʿād waʿl-kusūr*) have the forms *fuʿul*, *fuʿl*, and also *faʿīl* (Ibn Sida, xvii. 129). As to the more exact grammatical, formal as well as syntactical, treatment of the above mentioned forms of numerals, comp. the European and Arabic works enumerated in the bibliography.

The terminology referring to the numbers is very rich. The whole numerical system is divided into three serieses (*marātib*, sing. *martaba*) of units, tens and hundreds (*āḥād*, *ʿasharāt*, *miʿāt*), every one of which is divided again into 9 parts (*ʿukūd*). The thousands (*ulūf*) are not considered as a special series, but as deriving from the three former serieses as *āḥād al-ulūf*, *ʿasharāt al-ulūf*, *miʿāt al-ulūf* and *ulūf al-ulūf* (Ibn Yaʿīsh, i. 774). The number is either absolute (*muṭlaq*) and consequently an entire one (*ṣāḥiḥ*), or relative to any assumed unit (*muḍāf ilā mā yufraq wāḥidan*) and consequently a fraction (*kasr*, plur. *kusūr*, *kusūrāt*). The assumed unit is the denominator (*makhrāḡ*). *Musaṭṭaḥ* is the product of a number multiplied by another number, *murabbaʿ* is that of a number multiplied by itself, that is to say its square. If the former multiplication is continued by either of its two factors (e. g. $3 \times 4 \times 4$), the product is called *muḡāssam* (tridimensional); if the same process is applied to the square of a number the product will be the cube (*mukāʿab*). In the simple product, each factor is termed *ḡit* (rib), in that of the square, *ḡidhr* (root), the number itself is therefore called *maḡdḡhūr*.

An even number is called *zawḡi*, an odd one *fard*. In case that the division by two (*al-tanṣīf*) of an even number can be continued until the quotient comes to 1 (as for instance in 16), the number is then called *zawḡi al-zawḡi*, if not, it is called *zawḡi al-fard*, no difference whether the division by 2 can be done only once (as in 6), or more than once (as in 12). Still the explana-

tions of the Arabs concerning this are not positive. The prime number is called *al-ʿadad al-awwal* (or also *awwal fard*, because they are all odd), and is defined as a number divisible only by 1 (*al-ʿadad alladhī lā yaʿudduhu ghair al-wāhid*). 1 and 2 do not come as prime numbers, just as in the definition of their figures and their syntax, these numbers have also in the calculation a peculiar position; the 1 is compared to the point (*nukṭa*), the 2 to the line (*khaff*), the 3 and the following numerals to the plane (*saṭḥ*). As contrasted with the prime number is the compound number (*al-ʿadad al-murakkab*). The term *murakkab* is also used as in opposition to *mufrad* (simple); in this case it means a number composed of 2 or 3 of the 3 *marātib*, e. g. 15 which consist of a unit and a ten.

The general classification of all the numbers in rational and irrational quantities, as it is done by modern mathematicians is not known to the Arabs, and therefore the explanation of Ibn Khaldūn (*Muḥaddima*, iii. text p. 95, transl. p. 132) does not exactly prove correct. The technical term for rational is *muntak* (expressible); the mathematician Muḥammed b. Mūsā uses *maʿlūm* in the sense of rational), that for irrational is *aṣamm* (mute). Properly speaking both these terms are used only with fractions and roots. As the Arabic language has special terms only for the 9 fractions $\frac{1}{2}$ — $\frac{1}{10}$, these are considered as expressible, that is to say rational (these fractions have the numbers 2—10 as denominators), the other fractions are considered as „mute“, because they are expressed only by transliteration (e. g. $\frac{1}{13}$ = 1 part of 13). In the same way roots are termed rational when they may be expressed, that is to say solved by a whole number (e. g. $\sqrt[3]{121}$), and on the other hand irrational when they are insolvable (as $\sqrt[3]{2}$). These latter roots are extracted only approximately, and according to a tradition traced up to ʿĀʾiṣha, only Allāh knows them. Instead of *muntak* *nāṭik* also designates the rational root. Proceeding from this principle the Arabs call inversely a whole number represented by one of the rational fractions $\frac{1}{2}$ — $\frac{1}{10}$ *muntak al-kasr* (expressible through a fraction) and when it is represented by a rational root, they call it *muntak al-djīdr* (expressible through a root).

When a number is equal to the sum of its divisors it is called *tāmm* (complete), or also *muʿadil* or *musāwī*, e. g. 6; for $1 + 2 + 3 = 6$. If the sum of the divisors is smaller than the number, it is then called *nāḳiṣ* (defective), e. g. $4 > 1 + 2 (= 3)$; if it is larger, it is called *sāʿid* (exceeding), e. g. $12 < 1 + 2 + 3 + 4 + 6 (= 16)$. Proceeding from the same principle 2 numbers are called *mutaʿadilān*, when the sum of the divisors of one is equal to that of the divisors of the other, as for instance 39 (the divisors of which are $1 + 3 + 13 = 17$) and 55 (of which $1 + 5 + 11 = 17$). Two numbers, of which, the sum of the divisors of each one equals the other number itself, are called *mutaḥabbān* (the two that love each other reciprocally), as 220 and 284; for $1 + 2 + 4 + 5 + 10 + 11 + 20 + 22 + 44 + 55 + 110$ (the divisors of 220) = 284, and $1 + 2 + 4 + 71 + 142$ (the divisors of 284) = 220.

The numbers in their natural sequence 12345 etc. are called by the Arabs natural or successive numbers (*al-ʿadad al-ṭabʿīya* or *al-mutawāliya*). If the numbers follow one another omitting

every second one (*tafāḍul*) they are called, according as they begin with 1 or 2, *afṛād mutawāliya* (1. 3. 5), or *aswāḍ mutawāliya* (2. 4. 6 etc.). If the numbers are arranged in such a way that the intervals between each two successively increase according to fixed principles, they result in particular serieses of numbers (*al-ʿadad al-musaffaha* or *al-suṭūḥ*). Thus if the omissions are in the natural sequence of the numerals there results the series of *muthallathāt*: 1. 3. 6... 10... 15; If after the 1 the intervals increase in the order of 2. 4. 6, etc. there results the series of *murabbaʿāt*: 1. 4... 9... 16; if the intervals increase in the order of 3. 6. 9 etc., there results the series of *mukhammasāt*: 1... 5... 12, etc. It seems that these serieses take their names from the figure that immediately follows the 1. From the series of *musaffahāt* results that of *muḍjassamāt*, when the parts of any series are amplified either by addition or by multiplication (comp. Abū ʿAbd Allāh al-Kh̲wārizmī, pp. 189-90).

Bibliography: Zamakhshari, *al-Mufaṣṣal*, pp. 93—95 (§§ 313—325); Ibn Yaʿīsh, i. 774—794; Ibn Sida, *Kitāb al-mukhaṣṣaṣ*, xiv. 91 *et seq.*; xvii. 96—130; Naṣīf al-Yāzidī, *Nār al-kirāʾ* (Beyrout, 1882), pp. 229 *et seq.*; Wright, i. §§ 318—337; ii. §§ 96—111; Zimmern, *Vergl. Grammatik*, pp. 179—183 (Litter., p. 193); Sprenger, *Diction. of techn. terms*, pp. 749 *et seq.* (s. v. *ʿadad*), 536, 609 (s. v. *zawāʿij*), 1512 (s. v. *awwal*); Abū ʿAbd Allāh al-Kh̲wārizmī, *Maṣāṭih al-ʿulūm* (ed. van Vloten), pp. 185 *et seq.*; Bahāʾ al-Dīn al-ʾĀmulī, *Khulāṣat al-ḥisāb*; further the other mathematical works and the lexicons under the special headings. (WEIL.)

The most essential characteristic of the Arabic numerals is the remarkable fact that the figures have their absolute value and at the same time the one relative to their place. Thus for instance when we write 25, the figure 2 has its absolute value „two“ and at the same time the value relative to its place „two tens“, and not „two units“. The 5 has its absolute value „five“ and its relative one, „five units“; the whole number designates accordingly „twenty-five“. — The priority for this system of writing the numbers and the calculation of the figures, however, is in no way due to the Arabs. The latter rather took them from the Hindoos, who in any way were the teachers of the Arabs in arithmetic. Formerly the Arabs liked to express the numerals not in their own signs, but in writing them in full. From these words, through abbreviations, arose the so-called *diwānī*-figures, in the use of which the single figures of a number are not arranged in the order of their successive magnitudes, but according to the linguistic use. In the numbers under 100 the ones are written before the tens, just in the same order as the different parts of a series of numbers are pronounced. Besides, the Arabs used to express the numerals by means of the letters of the alphabet of the *abjad* [q. v.] order. Thus, $^a = 1$, $b = 2$, $di = 3$, $d = 4$, $h = 5$, $w = 6$, $z = 7$, $h = 8$, $f = 9$, $y = 10$, $k = 20$, $l = 30$, $m = 40$, $n = 50$, $s = 60$, $ʿ = 70$, $f = 80$, $s = 90$, $k = 100$, $r = 200$, $sh = 300$, $t = 400$. If, for instance, they wanted to express 326, they wrote — naturally, as the other Semites, in the direction from right to left — the corresponding letters of the alphabet: *sh k w*. In order to

express greater hundreds than 400, they composed two or more corresponding letters of the *abjad*, so *tk* = 500, *tr* = 600, *tt* = 800, *ttsh* = 1100, etc. This, indeed, answered to a great extent to the need of knowing how to read and write numbers, but the real aim, to which the writing of the numbers tended, namely calculation, could not be attained through the hitherto developed and practiced methods. Here a number — however large may be the number of units it expresses — presented by written characters could not suffice; there precaution was to be taken that the figures expressing the numbers should have such a stamp that they could be taken as the basis for calculation. This was obtained by that the Arabs assigned the 9 figures used by the Hindoos and the zero also the value relative to their place given to them by the Hindoos. They also named the zero, in faithful agreement with the usage of the Hindoo language, „the emptiness“ (*al-sifr*, whence, through extension to all the figures, the English „cipher“, the German „Ziffer“, etc.). Still the numerical characters of the Western Arabs must be distinguished from those of the Eastern Arabs. While the former endeavored to imitate the ancient Indian figures, which are now called „Djubar figures“, the Eastern Arabs received the Indian figures already in their altered form which they then underwent (8th century, Christian era). The manner in which this happened can hardly be established with historical certainty (see concerning this: Cantor, *Vorlesungen über Gesch. d. Mathem.*, 2^d ed., pp. 669 *et seq.*; there also the bibliography).

(MAHLER.)

‘ADAIM (‘Apēm), an eastern tributary of the Tigris. It is formed of the junction of several rivers, which have their sources in the mountain range east of and parallel to the *Djebel Ḥamrīn*, and which in their course from N. E. to S. W. break through deeply cut ravines. The most important of these rivers are: the river of *Kerkūk* — the *Kaza* (*Kissa*, *Khassa*)-*Čai*; on our maps it figures also under the name of *Čara-Šu*, — which rises from several sources north of *Kerkūk*, further the river of *Tā’uk*, the *Tā’uk-Šu* (or *Čai*), the most important of all, which joins the *Kaza-Čai* southwest of *Tā’uk* (comp. concerning the river of *Tā’uk*: G. le Strange, *The lands of the eastern caliphate*, Cambridge, 1905, p. 92; about *Tā’uk* — Syr. *Dākōka* — itself: G. Hoffmann, *Ausz. aus syrischen Akten persischer Märtyrer*, p. 273), and the *Ač-Šu*, also called the River of *Tüz-Khurmatli*. The latter comes from the *Sedjirmedagh*, and falls below the place *Tüz-Khurmatli* into the river of *Tā’uk* (concerning the latter comp. also G. Hoffmann, *loc. cit.*, p. 275). From this junction onwards, the river is called al-‘Adaim, or also *Šhatt al-‘Adaim*, it forces its way through the *Djebel Ḥamrīn*, flows in southern direction across the Babylonian lowland and falls below 34° north lat. and 44° 20’ east long. (Greenw.) into the Tigris, animating for a short distance the fall of the latter which is rather weak from its entrance into Babylon. On the stretch south of *Tāza-Khurmatli* (below *Kerkūk*) till the discharge of the *Ač-Šu* the northern and then the united northern and middle source rivers meander through extended swamps. When the snow melts, the ‘Adaim is connected through a dried up riverbed, north-east of *Djebel Ḥamrīn*, with the *Narin Čai* (on the maps also *Narit-Šu*), a tributary of the *Diyālā*;

the inhabitants are able to establish such a communication, when necessary, south-west of the *Djebel Ḥamrīn*, by utilizing the generally dried up *Nahr-Radhān*, which is connected with a tributary of the *Diyālā*. When the channel of the *Nahr-Radhān* is opened, the water flows into the *Diyālā* and the Lower ‘Adaim is almost entirely dried up. Towards its estuary the ‘Adaim is very scantily supplied with water in the hot season; according to travellers’ statements, it is often for some months entirely dried up in its lower course. Many particulars are still doubtful. The exact course of the various rivers is in many places not yet established with certainty. Great confusion results also from the unsteady nomenclature in the statements of travellers and partly also on the very spot. Comp. concerning the ‘Adaim and its basin Ritter, *Erdkunde*, ix. 522 *et seq.*, 537 *et seq.*; Billerbeck, in the *Mitteilungen der Vorderasiat. Gesellsch.*, iii. (1878), pp. 65-66, 83. The name ‘Adaim occurs for the first time in the 14th century — as *al-‘Aqīm* or *al-‘Uzaiyim* — by the author of the *Marāsid*; see, besides, G. Hoffmann, *loc. cit.*, note 2162; comp. also in *Mastawfī* (ca. 1340 A. D.): *Nahr al-‘Aqām*, „the powerful river“. It is with the ‘Adaim and not with the Southern *Diyālā* that we may most probably identify the *Turnat* of the cuneiform inscriptions and *Tornadotus* (Thorna) of the classical writers; see about it Hommel, *Grundriss der Geogr. u. Gesch. des alt. Orients* (2^d ed., Munich, 1904), pp. 5, 293 *et seq.* The Lower ‘Adaim appears to have once had also the name *Radānu* shown from the cuneiform inscriptions; the latter name has been preserved in the above mentioned *Nahr Radhān*; comp. Streck, in the *Zeitschr. für Assyriologie*, xv. 275; Fr. Hommel, *loc. cit.*, pp. 293-294. It is still questionable whether we may also identify the *Gyndes* of Herodotus with the ‘Adaim; comp. Billerbeck, *loc. cit.*, iii. 72 *et seq.* and the author’s article *Gyndes* in Pauly-Wissowa’s *Realencyk. d. klass. Altert.-Wissensch.*, s. v. (STRECK.)

ADAKALE (*Ada ka’la*), „island castle“, an island in the Danube in the proximity of the Iron Gate (*Demir kapu*), = New-Orsova, still now inhabited by Turks. The fortress was repeatedly besieged by the Turks and Austrians and captured, and till 1878 had a Turkish garrison, but since then belongs to Austria.

Bibliography: I. Kunos, in the *Ungar. Revue*, xiv. 88—101, 423—433; idem, *Türkische Volksliteratur aus Adakale*.

ADAL, one of the Mussulman States (kingdoms) in East Africa that played an important part in the wars between Islām and Abyssinian Christendom. Makrīzī (*Kitāb al-ilmām bi-akhbār man bi-arḍ al-Ḥabasha min mulūk al-Islām*, Cairo, 1895, p. 6) enumerates the following seven Islāmic States in Southern and Eastern Abyssinia, which he designates as *mamālik bilād Zaila’*: Ūfāt, Dawāro, Arayabnī (Arabāinī, Arababnī), Hadyā, *Shar-khā*, Bālī, Dāra. From Abyssinian chronicles, other States are known which stood on the same footing as the above, one of them being Adal. — Adal (‘Adal) is situated to the farthest east of those States, and is approximately identical with the present „Côte française des Somalis“. The inhabitants are partly Somali, partly ‘Afar (*Danākīl*). It is mentioned the first time in the wars between the Abyssinian king ‘Āmda Šeyon (1314—1344) and the Mussulmans. In the march of ‘Āmda Šeyon upon *Zaila’*

(1332), the king of Adal, who wanted to bar his passage, was vanquished and killed. Under the kings Zar'a Yā'eqob (1434—1468) and Ba'eda Māryām (1468—1478) negotiations took place between the Abyssinians and Adal; afterwards there was fought with changing fortune. Adal frequently served also as a refuge for the Mussulmans that lived farther west from the Abyssinians, who, however, often followed them thither. The Mussulman writers (Maḳrīzī and Shihāb al-Dīn, *Futūḥ al-Ḥabasha*) do not mention Adal — unless it is meant by 'Adal al-umarā' (Maḳrīzī, *loc. cit.*, p. 2), — they rather give information only about the sultanate of Zailā' as being in that region. Further, the king of Adal, Meḥmad, son of Arwē Badlāy (Perruchon, *Chroniques de Zar'a Yā'eqob et de Ba'eda Māryām*, p. 131), belonged to the sultan family of Zailā'; he was a grandson of the celebrated Sa'd al-Dīn, after whom the dynasty and the land were called (*Barr Sa'd al-Dīn*). The latter lived about 1400; he fell in 1402-1403 in the battle with King David I of Abyssinia (1382—1411). „Adal“ and „empire of Zailā'“ are often synonymous, and their histories are closely connected with each other [comp. ZAILA']. With regard to the 16th century comp. also GRÄN AHMED B. IBRĀHĪM AL-GHĀZĪ, Imām of Harar. In the later history of those countries, the wars with the Mussulman Somali and 'Afar are put in the background behind those with the Galla, who since 1540 incessantly warred with the Christian Abyssinians; Adal is still mentioned a few times in the chronicles. Even in the 19th century, before England, France and Italy took possession of the Abyssinian littorals; King Sāhla-Sellāsē of Shoa called himself also „King of Adal“.

(LITTMANN.)

'ADALA (A.) = muscle. Ibn Sīnā (Avicenna), in his Canon (Bulāḳ, 1897), i. 39, defines the muscle as follows:

„The real movements of the limbs can be executed only by means of a power that flows towards them from the brain through the agency of the nerves. The immediate connection of the nerves with the bones, which are the most essential elements of the moving limbs, is impossible, since the bones are hard and the nerves soft. Therefore the Creator by his goodness made a thing to grow upon the bones, which resembles the nerves and which is called sinew or tendon, and united it with the nerves, interweaving them as one thing. This thing, composed of nerves and tendons is in every circumstance delicate, because the nerve by its union with the limbs experiences no increase in volume and thickness in comparison with its origin. Its volume at its origin is such that it corresponds to the substance of the brain and of the marrow of the spinal column, to the volume of the head and its outlets. And if the nerve had the task to put in motion the parts of the body, especially there where it must be divided and ramified in the limbs, and by the increasing removal of its origin becoming always thinner, it would lead to an obvious decay.

For this reason the Creator by his wisdom bestowed on it a certain thickness through pulling to threads the tissue composed of nerves and tendons, at the same time filling the interstices with flesh, wrapping it up with a membrane and establishing in its middle an axiform column of the same matter of which the nerves are composed.

Thus this whole becomes a limb, composed of nerves and tendons and their fibres, of flesh that fills up the interstices, and of a membrane which wraps it up. This organ is the muscle.

When it contracts it pulls the sinew, which is composed of tendons and nerves and which stretches from the muscle to the bone. The sinew then contracts and by this pulls the limb. When the muscle extends, the sinew relaxes, and the limb returns to its previous position“.

The following anatomy of the muscles begins with those of the face, the number of which corresponds to the number of the mobile parts of the face. They are:

1. The frontal muscles.
2. The muscles of the eyeball.
3. The superior palpebral muscles.
4. The muscles of the cheeks in connection with the lips.
5. The special muscles of the lips.
6. The muscles of the sides of the nose.
7. The mandibular muscle.

Then follow:

8. Anatomy of the muscles of the head.
9. " " " laryngeal muscles.
10. " " " pharyngeal muscles.
11. " " " muscles of the hyoid bone.
12. " " " glossal muscles.
13. " " " cervical muscles.
14. " " " thoracic muscles.
15. " " " brachial muscles.
16. " " " antibrachial muscles.
17. " " " carpal muscles.
18. " " " digital muscles.
19. " " " spinal muscles.
20. " " " abdominal muscles.
21. " " " testicular muscles.
22. " " " penis muscles.
23. " " " anal muscles.
24. " " " femoral muscles.
25. " " " crural and patellar muscles.
26. " " " tarsal muscles.
27. " " " muscles of the toes.

As a sample may serve the anatomy of the muscles of the hyoid (*al-aḡm al-lāmi*, N^o. 11): „The hyoid has muscles, which belong to it alone and others which serve also other organs. The special muscles of the hyoid are three pairs; one pair comes from the sides of the lower jaw and joins the straight line which is found on the hyoid; pulling it towards the lower jaw. Another pair takes its root under the chin and proceeds under the tongue till the highest point of the hyoid. This pair also pulls the hyoid towards the sides of the lower jaw. The third pair rises at the arrow-shaped bone appendages that are found near the ears; it joins the lower end of the straight line upon the hyoid. „The muscles which also serve other limbs are already mentioned and will be yet mentioned“ (*ibid.*, p. 45.)

(J. LIPPERT.)

ADALIA (A. Antāliya; Eng. Satalia, the ancient Attalia), capital of a şandjaḳ in the province of Konia, a Mediterranean port, on the gulf of the same name, built on a steep rock 50 metres high. The town has the shape of a horse-shoe, and is surrounded by a triple wall, the foundations of which are washed by the waters of the Düden. These walls, the origin of which goes back to the Roman epoch, have been aggrandized by the Genoese, who have encased

there inscriptions and blazons of podestas. They were rebuilt about one century ago by Tekke-Oghlu, a *Dere beyi*, who openly rebelled against Salim III. Population 25000 inhab., of whom 15664 Mussulmans, and 8967 Orthodox Greeks; 62 mosques, of which 3 monumental; 12 Orthodox Greek churches; 1 library. The port, well sheltered, is choked with sand. The sandjak of Adalia corresponds to the ancient province of Tekke; it comprises 5 *kazas*, 9 *nahiyes*, and 549 villages; 224000 inhabitants, of whom 196887 Mussulmans, and 27000 Orthodox Greeks; about 15000 *yürüks* (nomads), and *Kızıl-bāsh* who practice the trade of *takhtādji* (board sawers). Vast forests; veins of chrome and manganese yet unexploited; manufacturing of cotton striped tissues (*alaḍja*). Under the Seljūkides it was their maritime arsenal and their preferred winter residence. It had been taken away by Kai-Khosraw I (3^d Sha'bān 601 = 5th March 1207).

Bibliography: V. Cuinet, *La Turquie d'Asie*, i. 853 *et seq.*; Ch. Texier, *Asie Mineure*, pp. 705-706; Cl. Huart, *Epigraphie arabe d'Asie Mineure* (extr. of the *Revue Sémitique*, 1905), p. 61; E. Reclus, *Nouv. géogr. univ.*, ix. 650; Spratt and Forbes, *Travels in Lycia*, i. 211; F. Rougon, *Smyrne*, p. 483. (CL. HUART.)

‘ADAM or ‘UDM (A.), philosophical term: non-existence; ant. *wuḍūd* [q. v.]: existence.

ADAM, surnamed *Abū'l-Bashar*, „the father of mankind“, and *Ṣafī Allāh*, „the one chosen by God“, the Biblical Adam. His creation is related in the Korān in the following terms: „We created man of dried clay of black mud formed into shape“ (xv. 26). According to Muḥammedan legend, however, the angels Gabriel, Michael, and Asrafil had, each in his turn, received the order of God to take from the seven layers of the earth seven handfuls of sand. The earth had refused to give it; ‘Azrā’īl then, having received the same order, tore away by force a quantity of earth sufficient to create a man of it. This legend, with some modification, was borrowed from Jewish literature (see Targūm of Jerusalem to Gen., ii. 7; Bab. Tal. *Sanhedrin*, p. 38^a; *Pirḳe R. Elīezer*, ch. xi). God caused a rain to descend for several days on that clay in order to make it soft, then, after it had been kneaded by angels, God himself made the mould of it, which He let dry for a long time before animating it. Mas’ūdi, referring to the above mentioned passage of the Korān, states that Adam’s body had remained formless during 80 years, and then 120 years longer without being animated; comp. *Beṛēshīt Rabba* ad Gen., ii. 7, and *Abōt de- R. Nūṯān* (ed. Schechter), p. 22. After Adam had been created, God commanded the angels to prostrate themselves before him; all of them obeyed with the exception of Iblis (Satan), who by his rebellion brought down his own and Adam’s fall (Korān, ii. 34; vii. 11; xvii. 62 and elsewhere). As to the legend that God had established Adam as the king of the angels, the Korān followed the Christian Syriac Midrāsh (see Bezold, *Schatzhöhle*, pp. 3 *et seq.*; text, p. 14). Adam passes for the first prophet, to whom God has revealed books (alluding to the Book of Adam). God showed Adam all the generations of men with their prophets; having learned that David was to live a very short time, Adam, the duration of whose life should have been 1000 years (equal to one day of God), gave him 40

years of his own life, thus Adam lived 960 years (Tabari, i. 156 *et seq.*; Ibn al-Athīr, i. 37). Comp. *Beṛēshīt Rabba*, ad Gen., iii. 8, and *Benmidbar Rabba* ad Num., vii. 78, where, depending on Gen. v. 5, is said that Adam gave David 70 years of his life. Having been driven from Paradise, Adam alighted upon the island Sarandīb (Ceylon), where he stayed 200 years separated from his wife, spending his time in doing penitence (Korān, ii. 37; comp. Bab. Tal. ‘*Erubin*, p. 18^b). There is on the island a mountain called by the Portuguese Pico de Adam, where, according to legend, are seen on a rock the imprints of Adam’s feet 70 cubits long. After Adam had repented, Gabriel brought him to Mount ‘Arafāt near Mecca, where he met his wife. According to Tabari (i. 122) and Ibn al-Athīr (i. 29), God ordered Adam to build the Ka’ba temple, and Gabriel taught him the pilgrimage ceremonies. — Adam died Friday the 6th Nisān, and was buried in the Cave of Treasures (*Maghārat al-kunūz*), at the foot of Mount Abū Qubais (Ya’qūbī, ed. Houtsma, i. 5). According to other authorities, his corpse was after the flood brought by Melchizedek to Jerusalem. These different statements are reconciled in the above mentioned Syriac Midrāsh, where it is said that Adam, having died Friday, the 14th (?) Nisān, was temporarily buried in the Cave of Treasures and after the flood brought by Melchizedek to Jerusalem (Bezold, *loc. cit.*, pp. 9-10).

Bibliography: Tabari, i. 115 *suiv.*, *Tha’labi*, *al-Ara’is* (Cairo, 1297), pp. 23 *et seq.*; Nawawī (ed. Wüstenf.), pp. 123 *et seq.*; Mas’ūdi, *Murūdj* (Paris), i. 115 *et seq.*; Ibn al-Athīr (ed. Tomb.), i. 19 *et seq.*; Weil, *Biblische Legenden der Muselmänner*, pp. 12 *et seq.*; G. Sale, *The Koran*, i. 5, note; ii. 83, note, 410, note; Grünbaum, *Neue Beiträge zur semit. Sagenkunde* (Leyden, 1893), pp. 54 *et seq.*; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xv. 31 *et seq.*; xxiv. 284 *et seq.*; xxv. 59 *et seq.*

(M. SELIGSOHN.)

ADAMAUA (Adamawa), a region in Central Sudan, bounded north by Bornu, east by Baghirmi, south by Kamerun, and west by Nigeria. From a political point of view, Adamaua corresponds approximately to the territory of the Yola sultanate and the vassal States that depend upon it. It is comprised between 4° 15’ and 10° 15’ north lat. and 8° and 13° 20’ east long. Its area is estimated at 250000 square kilometres (about 96500 square miles); its population is about 4 million inhab. (8 inhab. to a square kilometre). The principal towns: Yola (20000 inhab.), Garua, Banyo, Tibati, Ngaumdere (30000 inhab.).

The name Adamaua is not applied to a well specified geographical unit, but designates a totality of countries differing from one another in their situation, outlines and products. The southern part of Adamaua which encloses the plateau that separates the basins of the Niger and the Chad from that of Congo, and from which the waters flow towards the Atlantic Ocean through the Sangha, towards Congo through the Sangha, belongs to Equatorial Africa. The center and north, on the contrary, belong to Central Sudan, the waters flow in the direction of the Chad or in that of the Benue, a tributary of the Niger, that crosses the country from west to east. The climate of the southern part, with its almost daily rains, and its relatively equal temperature, re-

sembles that of the Congo region, while in the center and north there are two seasons distinctly different and great variations of temperature. Finally from the gallery-shaped forests one may pass to the herbous savanna almost deprived of large trees. The relief of the surface increases the variety of aspect. From Kamerun to Bornu a rather narrow mountain ridge (7 to 8 kilometres) of a middle height (7 to 800 metres) and overtopped by picks which do not exceed 13 to 1400 metres, crosses Adamaua (the Čebti mountains, a range of mountains of Alantika, south of the Benue, and the Mandara mountains, north of the same river). From the central mountain ridge detach themselves ravinous counterforts, which separate the valleys of the various tributaries of the Benue, and afford a shelter to the tribes chased by the possessors of the plains, here and there rise isolated mountain chains (Sari to the south and Mendif to the north of the Benue).

The population of Adamaua is extremely composite. By side of races particular to this region (Dekka, Durru, Mbum) which belong to the Negro group, there are others which approach the type of the desert tribes, or which come from a crossing of these different races among themselves. One meets indeed in Adamaua Haussa, Kanuri, Fulah. The latter introduced Islām in Adamaua, and succeeded in establishing in this country the political organization which it possesses now.

Toward 1826 Fulah adventurers, settled north of the Benue under the command of a certain chief called Adama, crossed that river, invaded the country of Mfombina, that was occupied by fetichist tribes, and established a camp at Gurin. The success of the first invaders attracted others of them and soon the gangs united at Gurin had to be dispersed. The warriors, led by Adama, settled at Yola, while other chiefs were conquering the neighboring countries, founding there small States, which, though recognizing the suzerainty of the monarch of Yola, were ruled by the descendants of the first conquerors. Thus the Fulah were scattered in the whole of Adamaua, and little by little they occupied the western and southeastern regions. Some of them settled at Garua, others reached the South-African table-land; towards 1845 a chief called Abū subjugated the Ngaumdere country; after 1870 other gangs conquered the country of Gaza. The Fulah mainly owed their successes to their horsemen armed with bows; therefore they were powerless before the mountaineers that were defended by the nature of the soil, as well as before the tribes, which, thanks to their being in the neighborhood of Europeans, had succeeded in obtaining fire-arms. Now the Fulah rule over the whole Benue valley, from Yola to Bebene, in Northern Adamaua till the Mandara mountains, south of the Benue, in the plain between Yola and Konča, and in the Faro valley below Čamba. On the other hand the Fulah possess south of the mountain chain of Sari nothing but dispersed colonies and some posts commanding the road from Yola to Ngaumdere. The pagan tribes of the center (Aladžni, Galibu, Sadji) recognize, nominally at least, their supremacy, and pay tribute to them, while on the table-land, the pagan State of Galim escapes their rule entirely.

The organization established by the Fulah in Adamaua is a feudal one, comparable in certain

things, according to Passarge's expression, to the German Holy Empire. The nominal chief of the country is the sultan (babanlamido) of Yola, chosen among the descendants of Adama, but the sultan himself recognizes in his turn the religious supremacy of the sultan of Sokoto, who has taken the title of *Amir al-Mu'minin*. The sultan is assisted by a *qāḍī*, guardian of the Mussulman law, and by a council consisting of his ministers and of the „galadima“ representatives of diverse Muslim groups which participated in the conquest. The different provinces are administered by „lamidos“ chosen in the families of Adama's principal lieutenants. These chiefs receive from the sultan a turban as a token of investiture. Their vassalage, however, is for the most part only nominal. The three provinces Tibati, Ngaumdere and Bubandjidda in reality are entirely independent.

Thus the Fulah form a military and political aristocracy. Still since their settlement in this country, they modified their way of life. From exclusive nomads and shepherds which they were primitively they became in a great part sedentary, and devote themselves to agriculture with the coöperation of slaves obtained in the raids made upon the fetichist tribes. But commercial activity and riches gradually pass into the hands of the Haussa, the „African Parsis“ as Passarge calls them.

From a religious point of view the rôle of the Fulah has been considerable. They have imported and spread Islām in Adamaua. Still, Islām is far from having completely conquered this country. The tribes which remained fetichist greatly get the superiority over those that adopted the new faith: — the Fulah, Haussa, Kanuri and the Shoa Arabs form only the tenth part of the entire population. Besides, the practice of Islām is very superficial. The new converts adopted the garments and cultural ceremonies of the believers; they accomplish the five ritual prayers, frequent the mosques, repeat the name of Allāh to excess; but they have at the same time preserved the fetich practices. The Fulah themselves, through their prolonged contact with the pagan tribes, adopted superstitions and rites foreign to Islām. They, for instance, bury their dead in houses, where they must light no fire and which they must not repair. On the family organization the influence of Islām has scarcely made itself to be felt. The women's condition has not been altered; their morals are now as free as before. Intellectual progress is virtually naught. The knowledge of the Arabic language is very little spread. Passarge tells that he had great difficulty in finding at Ngaumdere one capable to read the letters of recommendation written in Arabic which he had with him. In this respect Adamaua is much behind Bornu and the Haussa countries. The difference between them, Passarge says, is as great as between Russia under Peter the Great and Western Europe. As to European influence, it scarcely begins to be noticed in this part of the Sudan. Adamaua, visited by Barth in 1851, was for a longtime interdicted to Europeans. Flegel in both travels could not stay there, Mizon crossed it from north to south in order to reach the Congo basin (1891), but in the course of his second travel (1893), he could not go beyond Yola, which Maistre, arrived from Ubanghi also reached in the

same year. The first German missions that departed from Kamerun were compelled to retreat to Ibi. Still the English missions that departed from Nigeria succeeded in going upwards beyond Yola. The von Üchtritz-Passarge expedition, organized by the Committee of Kamerun, succeeded in the course of the years 1893-1894 in studying minutely this part of Africa. Adamaua was besides the object of competition of European Powers, established on the coast and on the Lower Niger, which endeavored to include it in their spheres of influence. The treaty of the 15th March 1894 between France and Germany fixed the boundaries of the territories assigned to either of the two Powers. The line of demarcation was drawn in such a way as to leave Bifara, Kunde, Gaza, that is to say, Eastern Adamaua to France. As to England, it has preserved a circular zone around Yola, the radius of which is a line drawn from Yola to a point 5 kilometres distant from the estuary of the Faro, a tributary of the Benue. It may be concluded from what has been said that the greatest part of Adamaua is under German domination and belongs to the colony of Kamerun.

Bibliography: Barth, *Reisen und Entdeckungen in Nord- und Central-Afrika* (Gotha, 1857), ii. 499 *et seq.*; Mizon, in *Tour de monde*, 1892; idem, *Les royaumes foudé du Soudan central* (*Annales de géographie*, 1895, pp. 346 *et seq.*); Maistre, *A travers l'Afrique centrale du Congo au Niger* (Paris, 1895); Passarge, *Adamaua* (Berlin, 1895). — Besides the exposition of the results of the von Üchtritz mission which it contains, this work recapitulates and coördinates the previous works and observations; comp. Marquardson, in the *Globus*, xcii. 197 *et seq.* (G. YVER.)

ADANA, capital of the province of the same name in Asia Minor. The town counts 30000 permanent inhabitants (of which 13000 Mussulmans, 12575 Gregorian and other Armenians), besides a fluctuating population of 15000 workmen, occupied with the decortication and cleaning of cotton. Adana is situated in the middle of a stretched plain, on the right bank of the Saihūn (the ancient Sarus); it is connected by a railway with the port of Mersin. It possesses old bridges built by Justinian. The old Byzantine citadel was entirely destroyed by Muḥammed 'Alī Pasha in 1836. It contains a large mosque Ūlū-Djāmi', built by one of the Ramaḍān-Oghlus, Khalil Beg, or Piri Beg, 18 mosques, 37 medresas, factories for sesame-oil, military cloth and felt; 7 mills for ginning cotton. — The province of Adana is divided into 5 sandjaks (Adana, Mersin, Iç-II, Kozān, Djabal Barakat), 15 kzas, 22 nahiyes; 1644 villages; total population 403430 inhab., of which 158000 Mussulmans, 69300 Gregorian Armenians, 46200 Orthodox Greeks; very mixed races: 12000 newly immigrated Circassians, Kurds, Turkomans, Yürüks (nomads), Nuṣairiya, Syrian Arabs, etc. — The sandjak of Adana consists of 3 kzas (Adana, Ḥamidiye, Kara-İsālu, 5 nahiyes and 599 villages.

Bibliography: V. Cuinet, *La Turquie d'Asie*, ii. 3—40; Ch. Texier, *Asie Mineure*, p. 731; E. Reclus, *Nouv. géogr. univ.*, ix., 656; *Sālnāme* (1325), pp. 810 *et seq.* (CL. HUART.)

ADĀR or **ADHĀR** (A.-P.), the sixth of the Syriac months which the Arabs call *shuhūr al-Rūm* „the months of the Romans“.

(E. MAHLER.)

‘ADAS (A.; also ‘ALAS, BALAS, BULSUN), lentil. Owing to its sensibility to dryness and its predilection for a loose, sandy soil, the lentil is one of the most anciently cultivated plants in the East, especially in Egypt, where up to these days it has been the favorite food of the people. Ibn al-‘Awwām attests its preparation and rational cultivation in the western part of the Islāmic empire, and Ibn al-Baitār, who besides the common lentil mentions also an ‘adas murr (bitter lentil, Greek σφαγγάνιον), an ‘adas nabaṭī (Nabathean lentil) and an ‘adas al-mā (water lentil = *lemna minor*), speaks of its application as a costive, cooling medical drug. Excessive or continual partaking of lentils may engender serious injuries to health, such as jaundice, melancholy, eruption and cancer.

Bibliography: Ibn al-‘Awwām, *Kitāb al-falāḥa*, ii. 25, 69 *et seq.*; Ibn al-Baitār, *al-Djāmi‘* (Būlak, 1291), iii. 117 *et seq.*; Abū Maṣṣūr al-Muwaḥḥaq, *Kitāb al-abniya* (ed. Seligmann), ii. 49; A. v. Kremer, *Aegypten* (1863), i. 203; R. Hartmann, *Reise des Fr. v. Barnim*, p. 219 (Nubia!). (HELL.)

‘ADAT, custom. [See ‘ADA.]

ADĀT (A.; plur. *adawāt*), a word synonymous with *ālā*, „instrument“, but in the terminology of the grammarians it is identical with *ḥarf* „particle“, that is the part of the language opposite to the noun and verb. This tropical meaning results from that the particle is considered as an instrument or auxiliary word in the language. The term *adāt* is not met with very often, and for the most part occurs only in the later grammatical works (it does not occur at all in al-Zamakhsharī), and namely to designate the article (*adāt al-tarīf*; comp. Wright, i. § 345), the preposition, the conjunction (*adawāt al-ṭalab*, *adawāt al-nafy*; comp. Nāṣif al-Yazīdī, *Nār al-kirā*, pp. 243, 271: *Adāt al-tashbīḥ*; Mehren, *Rhetorik*, pp. 15-16 of the Arabic text) and the interjection.

Bibliography: Sprenger, *Dict. of techn. terms*, p. 100; Lane, *Lexicon*, i. p. 38, col. 1. (WEIL.)

‘ADAWĪYA, a designation for the Yazīdis, after the name of their saint Shaikh ‘Adī [q. v.].

ADDĀD (A.; plur. of *ḍidd* = „a word that has two contrary meanings“), words which, according to the definition of Arab philologists, have two meanings that are opposite to each other, e. g. the verb *bā‘a* which may mean „to sell“ and also „to buy“ (= *ishtarā*); still more the word *ḍidd* itself belongs to the same category of words, for in such an expression as *lā ḍidda lahu* it has not the meaning of „opposite“, but that of „equal“. The *addād*, from their point of view, belong as a particular class to the homonyms (*al-mushtarik*), only that the latter means two words that have the same sound but two different meanings (*ma‘nayain mukhtalifain*), while with the *addād* the two meanings are directly opposite to each other. The Arabs treated of this lexical question with the passion and accuracy which they apply to all the other domains of their language; not taking into account the occasional treatises in larger works, 14 more names of grammarians, who have treated of this domain in a special work, have been handed down to us (see Redslob, *Die arabischen Wörter mit entgegengesetzter Bedeutung*, Göttingen, 1873, pp. 7—9, where, however, al-Djāhiz is to be stricken out). The only work edited and at the same time the most important one is that of the Kūfian

philologist Abū Bekr b. al-Anbārī (271—328 = 885—940): *Kitāb al-addād* (ed. Houtsma, Leyden, 1881). Less known, but important are the remarks of Ibn Sīda in his *Kitāb al-mukhaṣṣaṣ*, xiii. 258—266.

The opinion since long upheld that Arabic, contrary to all the other Semitic languages, contains a very great number of such *addād* is no longer tenable. If all what is false and what does not belong here be stricken out from the list, which no doubt is considerable, there remains also in Arabic only a small residue. It is why Durstawaih (quoted by al-Suyūṭī, *Muḥṣir*, i. 191) has gone so far as to deny entirely in a special work the existence of the *addād* in Arabic. Ibn al-Anbārī enumerates in his book more than 400 such *addād*; but in spite of the richness of the work, there are missing words like *ankara*, *walā* and others. Redslob has already pointed out that a considerable part of it must be eliminated, as the authors either extend too far the conception of the *addād*, or accumulate by mere play work as much matter as possible: 1. First of all it must be noticed that most of the words quoted were known to or currently used by the Arabs only in one meaning, and the contrary meaning can be evidenced only by scanty and sometimes even contested citations. If it were not so many misunderstandings would arise in every day life, while Ibn al-Anbārī denies in his introduction (p. 1, l. 16) every ambiguity. 2. It is absolutely false to consider the words not only in themselves, but also in their syntactical construction in the sentence, and to establish a *ḍidd* when, through various constructions or interpretations of the sentence two contrary meanings are possible (Ibn al-Anbārī, *loc. cit.*, pp. 167-168). 3. Particles like *in*, *min*, *an*, *aw*, *mā*, *hal*, must be stricken out from the list of *addād*. Reasons, as for instance *in* "if" and "not", that is to say a word that can indicate a possibility and be also a negative, are feeble. Equally unimportant are the considerations that verbal forms (*kāna* or *yakūnu*) indicate different tenses, or that proper names (*Ishāk*, *Aiyūb*, *Ya'qūb*) may also have secondary meanings. 4. Forms which only eventually may have a meaning contrary to their usual one may be enumerated to an infinity. Here belong words as *ka's*, a goblet, and also its contents, *naḥnu*, we, I; further all the *fa'il* forms which are also passive (e.g. *wāmik*, *khā'if*) and the *fa'il* forms that are also active (e.g. *amin*); the elatives which may be formed of participles of the first and all augmented roots; the verbs that sometimes also in the first form have a causative meaning (e.g. *zāla*) etc., but none of these cases represent any real *addād*. 5. Neither belong here words that in certain cases are used ironically (*iḥṭizā'an* or *tahakkum'an*), e.g. *yā 'aḳil* ("intelligent one"!) for a fool, or euphemistically (*ta'ā'ul*), as *yā sālim* ("healthy one"!) for a sick person. The use of both tropes is at will of the speaker. 6. The highest point of arbitrariness and artifice was finally attained by the grammarians, who count among the *addād* words like *tal'a* (in the meaning of "waterpipe" and "hill", and namely because water flows downwards and the hill rises upwards).

Most of the examples given by Ibn al-Anbārī fall under any of the points just quoted and therefore ought not to be considered as *addād*; only a small residue remains.

The Arabs themselves have sought already for explanations for these phenomena, but only one deserves consideration in so far at least as in the interpretation it leads back to the root, whence both meanings are branched out (Ibn al-Anbārī, *loc. cit.*, p. 5, ll. 20 *et seq.*; *Muḥṣir*, i. 193, ll. 25 *et seq.*); the other explanations account only for the actually occurring meanings, and either regard all the *addād* as meanings borrowed by the roots from one another (Ibn al-Anbārī, *loc. cit.*, p. 7, ll. 13 *et seq.*; *Muḥṣir*, i. 194, l. 4) or attempt, often uncleverly, to find a harmony between the meanings; for instance the Arabs explain *ba'd* in its meaning "whole" by that the whole thing is only a part of something else (Ibn al-Anbārī, *loc. cit.*, p. 6, l. 10). All the recent attempts to explain this linguistic phenomenon from one point of view, such as Abel's (*Über den Gegensinn der Urworte*, Leipsic, 1884), who supposes them to be the remainder of the logically contradictory conception of the first men (see Giese *Untersuchungen über die Addād*, p. 52), or even that of Leguest (*Etudes sur les formations des racines sémitiques*, Paris, 1858), who tried to trace them back by venturesome etymology (see Landau, *Die gegensinnigen Wörter im Alt- und Neuhebräischen*, pp. 21—22), may also be considered now as done away with. Only Giese (see also the notice in the *Journ. of the Roy. As. Soc.*, 1895, pp. 223 *et seq.* and in the *Asiatic Quarterly Review*, new series, ix. 1895, p. 242), who found in the ancient poetry only 22 words with contrary meanings, has, supported by the results of sematology, furnished for the solution of this difficulty different productive methodes, which if applied to all the domains of the Arabic language must certainly be amplified and modified (even he did not succeed in explaining all the *addād*): 1. Metonymy, which is understood as one meaning of a word being a causal or temporal consequence of another meaning; e.g. *nā'a*, to lift a burden with difficulty, to carry it away; *nāhil*, he who goes to the water, the thirsty one; he who returns from the water, one having his thirst quenched. 2. Concatenation of conceptions of various natures; for instance *bain*, "separation" and "union" (according to whether one is separated alone from a group or in union with another), or *djalal* "to be rolled", hence "heavy", but also "to be rolled and whirled up", hence "insignificant, light". 3. Contraction of conception, refinement or making coarser respectively, as for instance *ramma*, "to be marrow-like", "strong" and "to be marrow-less", "feeble". 4. For the words of emotion and odor the neutral original meaning is to be supposed: "to be excited", no difference whether it is applied in the good or bad sense; thus for instance *rā'a* "to be afraid" and "to be pleased"; *ṭariba*, "to be sad" and "to be joyful"; *radjā*, *khā'ifa*, "to hope" and "to fear"; *dhafar*, *banna*, a "good" and "a bad smell". To this class belong the words of conjecture in their double meaning of "to know" and "not to know", e.g. *ḡanna*, *ḡasiba*, *khāla* (Ibn al-Anbārī, *loc. cit.*, pp. 8 *et seq.*; Landau, *loc. cit.*, pp. 189 *et seq.*). 5. Cultural influence has often caused the later differentiations of words originally meaning the same thing in *bā'a*, *sharā*, "to sell" and "to buy", originally "to exchange". 6. Denominatives, especially in the 2^d and 4th forms, originally meant: "to undertake an action with the object in question",

and therefore may be applied both positively and negatively; e. g. *farra'a*, „to rise“, „to sink“ (comp. *יָרַשׁ*, *סָקַר*; see Landau, *loc. cit.*, pp. 71 *et seq.*).

— Besides this the lack of compound prepositions in Arabic makes much ambiguity possible (comp. al-Suyūṭī, *loc. cit.*, p. 189, l. 12: *walā* = *aḥbala*, „to turn oneself to“, and = *adbara*, „to turn oneself from“; *sami'a*, „to hear“, and „to give ear“ in the sense of „to answer“), and many *voces ambiguae* or *communis generis* which admit a double interpretation (Landau, *loc. cit.*, pp. 168 *et seq.*), e. g. *amam*, properly „aim“ = a thing of little or great importance; *ma'tam*, „a gathering place of women“, either on sad or on joyous occasions; *zawāḍj*, „husband“, „wife“. Finally the many dialectal *addād* are of importance. Arab philologists already quoted such examples; *sudfa*, „darkness“ in the dialect of the Tamīmītes, „light“ in that of the Kaisites; *wathaba*, „to sit“ (= *ישב*) in the Ḥimyarite dialect, „to spring up“ generally in Arabic; further *samid*, *kar*, etc. This phenomenon of alteration of the original meaning of a word in different cultural spheres and according to different modes of viewing life and the world is to be noticed not only in the Arabic dialects alone but in all Semitic languages (e. g. *לחם*, „bread“: *lahm* „meat“; originally: „food“; *עשיר*, „rich“, „*usr*“, „poverty“, originally: „work“. Recently Landberg contributed valuable material from modern dialects (*La langue arabe et ses dialectes*, Leyden, 1935, pp. 64 *et seq.*).

The *addād* problem is for the Arab scholars widely different from what it is for us; for them it is a practical problem, for us it is a scientific one. To the Arabs it was of prime importance to give an index as complete as possible of all the words destined for daily use, which have contrary meanings; in this they are often guided simply by exterior consonance; so for instance do they put among the *addād* the word *mūdī*, 1. = „perishing“ root *w d y*, 2. = „vigorous“, „strong“, root *d y*. The origin and explanation are for them a secondary consideration, which, if looked to, is only superficial. With us the practical need is put in the background, we occupy ourselves not only with equally sounding words or forms, but also with roots. We should therefore not be satisfied with the classical language and its quotations from the *Qur'ān* and poetry alone, we should rather bring into the sphere of consideration all the dialects, nay, even the kindred Semitic languages, while many Arabs (e. g. Ibn Duraid), in reality consider as *addād* only those words which have in the same dialect both contrary meanings (al-Suyūṭī, *loc. cit.*, p. 191, ll. 16 *et seq.* s. v. *sh* ⁶) and draw the other dialects into the sphere of their consideration simply from practical motives, because misunderstandings or even mishaps might arise from unacquaintance with them (*ibid.*; Ibn al-Anbārī, *loc. cit.*, p. 59, ll. 4 *et seq.* s. v. *w* th ⁶). The lack of understanding the conception of the rise and organic development, which partly arises from religious motives and which extends over all the domains of knowledge, hindered the Arabs, in spite of the great amount of material, from coming to the proper solution of the problem. In addition to this there is a total unacquaintance with the other Semitic languages and West Asiatic history and culture as well as the groundless explanation of the

words of religious life (e. g. *muṣallā*, *anṣār*, *masīḥ*).

The works on the *addād* have till now been undertaken only on the basis of the material, sometimes misleading, of Arab philologists that has been handed down to us. A compilation and treatise, independent in its construction, and taking into consideration the dialects and kindred languages would bring an important amount of knowledge of the history of culture. (WEIL.)

'ADEN, a maritime town in South Arabia, on the northeastern coast of the completely arid and vegetationless peninsula of 'Aden; the town owes its importance to maritime trade that flourishes there from ancient times. The present harbor Steamer Point, which is visited every year by 1300 steamers, lies at a certain distance from the proper, strongly fortified town. The population of the latter has at all times been of a mixed origin; this explains why the Arab geographers designate the Arabic spoken there as a very corrupt dialect. Even now the population there does not consist exclusively of Arabs, for many Hindus, Somalis, Jews and Europeans have also settled there. The total number of inhabitants is estimated at 44000. The magnificent cistern constructions in a mountain-gorge, which supply the town with drinkable water — an ancient structure neglected for a long time then restored by the English, — are worth seeing. 'Aden does not possess any special Muḥammedan edifices, the principal one is the monument of the saint of the town, *Shaiḫ* al-'Aidārūs, erected on his grave. In the vicinity, on the road to *Shaiḫ* 'Othmān, there are some salt-pans.

Historical. 'Aden, known already to the Greeks and Romans under the name of Adana or Athana, received its first Mussulman governor, Abū Mūsā al-Ash'arī, from the Prophet himself. Later on 'Aden generally shared in the fate of the province of Yemen, among whose maritime towns it was counted, after the Banū Ziyād had founded there an independent dynasty (304 = 916). About one century later (402 = 1011) the Banū Ma'n [q. v.] attained supremacy in 'Aden, Laḥedj, Abyan, *Shihr* and Ḥaḍramawt. The Sulāḥīdes of Yemen invested the Banū Karām with the domination over 'Aden; afterwards discord broke out among the Banū Karām, till finally a portion of this family, the Banū Zurai' [q. v.], prevailed and declared itself independent about 519 (1125). The domination of the latter lasted till 569 (1173), when Turān Shāh, Ṣalāḥ al-Dīn's brother, conquered Yemen. Then the power was held there successively by the Aiyūbides (till 625 = 1228), the Rasūlides (till 858 = 1454) and the Ṭāhirides (till 923 = 1517). In 1513 the Portuguese under the leadership of Alfonso d'Albuquerque appeared before 'Aden, but could not capture the town anymore than, a few years later, could the Egyptian Mamlūks after they had torn away the city of Labīd from the last Ṭāhiride. More fortunate were the Ottomans in 1538, although they lost it again in 1568 in their war with the Zaidites of Ṣan'a'. It is true that they reconquered the place once more, but were compelled to renounce it for good in 1630. Since that time the Zaidites ruled there; still in the beginning of the 18th century 'Aden fell into the power of the sultans of Laḥedj [q. v.], under whose rule the town lost its previous importance as a harbor place, so that when in 1838 the

English Captain Haines prevailed upon the then sultan of Lahej, Muhsin b. Fuḍail, to cede the peninsula to the English, scarcely 600 poor inhabitants earned there a scanty livelihood. The English definitely entered into possession only on the 20th January 1839, and namely by force, because the sultan had in the meantime taken back his word. Even after that year the Arab tribes that dwell around made repeated attempts to seize the town, till the English succeeded after several expeditions in subjugating those tribes also (1867). Since then the development of ‘Aden progressed rapidly and is still rising now. In the English system of administration the town is subordinated to the presidency of Bombay.

Bibliography: F. M. Hunter, *Account of the British settlement of Aden in Arabia* (1877); Playfair, *History of Yaman*; von Maltzahn, *Reise nach Südarabien*, pp. 142 et seq.

ADHĀ (A.), victims (camels, sheep and horned cattle) which are slaughtered in the forenoon (*duḥā*) of the *Yawm al-adḥā*, i. e. the 10th Dhu'l-Hijja. The flesh of the victims is considered as *ṣadaqa* and is left to the poor, yet he who brings the offering also partakes of it. The characteristics of the victims and the manner in which they are slaughtered are accurately prescribed in the *fiḥḥ* books [comp. *DHABH* and *NAHR*]. The custom of doing this on the above-mentioned day in Minā [q. v.] is pre-Islamic and was established also for Islām through Sūra xxii. 34—37. Of course the law compels nobody to bring sacrifices, unless when one is obliged to do so on account of a vow or of a certain misdeed. The victims destined for this solemnity were consecrated by covering them with old shoes or by making bloody incisions in their skin.

‘ADHĀB (A.), „torment, sufferance, affliction“, inflicted by God or a human ruler, and in so far as it expresses not only absolute power but also love for justice, also „punishment, chastisement“ (*‘uḡḡaba*). The divine judgments, which are also mentioned in the *Qurʾān*, hit the individual as well as whole nations in the life of this world as well as in the life to come. It is mainly unbelief, doubt of the divine mission of the prophets and apostles, rebellion against God that are punished in this manner [see ‘AD, FIR‘AWN, LUT, NUH, THAMUD, and others]. With respect to the punishments in the life to come, which begin already in the grave (*‘adhāb al-ḡabr*), see *DJAHANNAM*, *MUNKAR* and *NAKĪR*.

The punishments established in Mussulman law (*shar‘a*) are of four kinds:

1. *Kiṣās*, i. e. retaliation. The guilty one may, by virtue of the right of retaliation, be killed, wounded or mutilated [see *KIṢĀS*].
2. *Diya*, i. e. blood money, which has to be paid if retaliation is not taken into account, or if the same is either impossible or unpermitted [see *DIYA*].
3. *Ḥadd*, i. e. the punishment exactly defined by the law, which may neither be reduced nor augmented, e. g. lapidation, a fixed number of lashes, crucifixion, cutting off the hands or the feet and others [see *HADD*].
4. *Ta‘zīr*, i. e. the punishment inflicted by the judge according to his estimation. It may for instance consist of imprisonment, exile, corporal punishment, boxing on the ear, a reprimand or any other humiliating proceeding. The judge may

for instance blacken the face of the culprit, cut his hair or have him led through the streets, etc. [see *TA‘ZĪR*].

The punishment is considered in Mussulman law either as the right of God (*ḥaḳḳ Allāh*) or as the private right of a man (*ḥaḳḳ ‘adamī*). In the latter case the punishment is applied only at the desire of the plaintiff (or by the latter's relatives or assign). The punishment, e. g. retaliation, is inflicted upon the culprit as the personal right of the plaintiff.

In the case of a transgression against God, and the punishment consequently being then a *ḥaḳḳ Allāh*, there is, however, a peculiar principle in the law. God, it is supposed, is forbearing and requires no punishment of the transgressor.

Punishment was considered in the beginning of Islām, just as in Arabian paganism, as a purification from sin. So for instance a certain Mā‘iz b. Mālik came to the Prophet and said to him: *ṭahhīrni*, „purify me“, i. e. punish me! — Comp. I. Goldziher, *Muhamm. Stud.*, i. 27, note 1; idem, *Das Strafrecht im Islam (Fragen zur Rechtsvergleichung, gestellt von Th. Mommsen, beantwortet von H. Brunner, c. s.)*, pp. 101, 104, note 2.

But the Prophet is stated to have said: „God will forgive the sins of every believer except when the sinner makes them known to the public. God loves those of his servants that cover their sins.“

On the ground of this tradition, there is a prescription in the Mussulman law books that when the punishment is to be considered as a *ḥaḳḳ Allāh* the transgressor should hide his guilt as much as possible and not confess it, and even when he did confess it to revoke his confession. He is supposed to turn himself much more to God in stillness, for God accepts his conversion when his intention is pure.

The witnesses too are commanded not to testify to the detriment of the accused person, and it is meet that the judge should show the latter all the circumstances extenuating his guilt and the validity of revoking his confession. The judge may even entirely leave out the punishment except when the right of a man is also injured at the same time and the latter demands the punishment of the guilty one.

Only in the case of a punishment established by the law (*ḥadd*) the judge has no choice and must execute the punishment. With regard to the latter punishments even an intercession on behalf of the culprit is not allowed, while otherwise it is even recommended. But in order to establish the guilt of the person accused evidence produced with great difficulty is always required in such cases. Practically the decisions of the canonical law offer everybody the opportunity for escaping such punishments. There is only one practical ground on which the legal evidence and the execution of „determined punishments“ may be based, it is the confession of the culprit himself, so that in this respect the „determined punishments“ have the character of penitence.

It is hardly necessary to be remarked that eastern despots were never satisfied with these legal punishments. Very often by mere arbitrariness they inflicted quite cruel and barbarous punishments for real or supposed misdeeds. Particularly there was nothing more usual than that

disgraced viziers or other dignitaries were subjected to most unhuman tortures with the object of extorting money from them before their execution. — As to the criminal law now in vigor in Turkey, see MEDJELLE.

Bibliography: Besides the *fiqh* books of the various schools, see for the Shāfi'ite rite: E. Sachau, *Muhamm. Recht nach schafitischer Lehre* (Berlin, 1897), pp. 757—849; Snouck Hurgronje, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, liii. 161 *et seq.*; idem, *Mr. L. W. C. van den Berg's beoefening van het Mohamm. recht*, ii. 49—61 (= *De Indische gids*, 1884, i. 785—797). For the Hanafite rite: J. Kracsári, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lviii. 69—113, 316—360, 539—581; L. W. C. van den Berg, *Le droit pénal de la Turquie* (in *La législation pénale comparée*, Berlin, 1893); A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, i. 459—469, 540 *et seq.* For the Mālikite rite: M. B. Vincent, *Études sur la loi musulmane (rite de Malek)*; *Législation criminelle* (Paris, 1842); I. Goldziher, in *Zum ältesten Strafrecht der Kulturvölker. Fragen zur Rechtsvergleichung, gestellt von Th. Mommsen, beantwortet von H. Brunner, c. s.* (Leipzig, 1905), p. 102 *et seq.*; J. Kohler, in the *Zeitschr. für vergl. Rechts-Wissensch.*, viii. 238—261; O. Procksch, *Über die Blutrache bei den vorislamischen Arabern und Muhammeds Stellung zu ihr* (Leipzig, 1899); J. Wellhausen, *Reste arabischen Heidentums* (2^d ed., Berlin, 1897), pp. 186 *et seq.* (Th. W. JUYNBOLL.)

ADHAMĪYA, collective name for the pupils of the celebrated Sūfi Ibrāhīm b. Adham [q. v.], who, from the point of view of later authors, have formed a Derwīsh order.

ADHĀN (A.), "announcement", a technical term for the call to the divine service of Friday and the five daily *ṣalāts*.

According to Mussulman tradition, the Prophet, soon after his arrival at Medina (1 or 2 years after the Hidjra), deliberated with his companions on the best manner of announcing to the faithful the hour of prayer. Some proposed that every time a fire should be kindled, a horn should be blown or a *nāḳūs* (i. e. a long piece of wood clapped with another piece of wood; with such a *nāḳūs* the Christians in the East used at that time to announce the hour of prayer) should be used. But one Mussulman, 'Abd Allāh b. Zaid, told that he saw in a dream somebody who from the roof of the mosque called the Mussulmans to prayer. 'Omar recommended that manner of announcing the *ṣalāt*, and as all agreed to it this *adhān* was introduced by order of the Prophet. Since then the believers were convoked by Bilāl, and up to our days the *adhān* is used at the time of the *ṣalāt*.

The *adhān* of the orthodox Mussulmans consist of seven formulas, of which the sixth is a repetition of the first:

1. *Allāh akbar*: "Allāh is most great."
2. *Ashhadu an lā ilāha illa 'llāh*: "I testify that there is no god besides Allāh."
3. *Ashhadu anna Muḥammedan rasūl Allāh*: "I testify that Muḥammed is the apostle of Allāh."
4. *Ḥaiya 'ala 'l-ṣalāt*: "Come to prayer!"
5. *Ḥaiya 'ala 'l-falāḥ*: "Come to salvation!"
6. *Allāh akbar*: "Allāh is most great."

7. *Lā ilāha illa 'llāh*: "There is no god besides Allāh."

The first formula is repeated four (by the Mālikites two) times one after the other, the other formulas are repeated twice each, except the last words: *lā ilāha illa 'llāh* that are pronounced only once. The 2^d and 3^d formulas after being pronounced twice are repeated a third time in a louder voice. This repetition (*tardīf*) is recommended by the law; the Hanafites forbid it. At the morning prayer (*ṣalāt al-ṣubḥ*) the words *al-ṣalāt khair min al-nawm* ("prayer is better than sleep") are added in the *adhān*. This formula, also pronounced two times (*tathwīb*), is inserted between the 5th and 6th formulas, but the Hanafites pronounce it at the end.

The *adhān* of the Shī'ites differs from that of the Sunnites in that the former has an eighth formula (inserted between the fifth and the sixth): *Ḥaiya 'ala khair al-'amal*, "come to the best work"! These words have at all times been the Shibboleth of the Shī'ites; when called out from the minarets in an orthodox country, the inhabitants knew that the government had become Shī'ite (comp. Snouck Hurgronje, *Mekka*, i. 63; S. de Sacy, *Chrestomathie arabe*, i. 60, 169). The Shī'ites pronounce also the final formula two times.

The Mussulmans who hear the *adhān*, must repeat its formulas, but instead of the third and fourth, they recite: *lā ḥawla wa-lā quwwata illa bi-'llāh*; "there is no strength nor power but in Allāh", and instead of the *tathwīb* formula in the morning *adhān*, they say: *ṣadaḳta wa-bararta*, "thou hast spoken truthfully and rightly".

The *adhān* is followed by glorification which is more accurately determined and recommended by the law. It is omitted only after the call to the *maghrib-ṣalāt* [see *ṢALĀT*], because the interval between the *adhān* and the prayer is very short.

There is no fixed melody for the *adhān*. Every *adhān* may be modulated at will with any known tune, provided that the right pronunciation of the words is not impaired by it. Comp. Snouck Hurgronje, *Mekka*, ii. 87: "In Mekka one hears different airs at the same time. Like the recitation of the *Qor'ān*, the singing of the *adhān* is in Mekka an art well cared for and highly developed". Only among the Hanbalites there are doctors that do not allow any melody for the *adhān*.

Every Mussulman who, whether alone or with his family, recites the above-mentioned *ṣalāts* at home or in the field must have the *adhān* pronounced in a loud voice as it is prescribed by the law (comp. Snouck Hurgronje, *Mekkanische Sprichwörter und Redensarten*, p. 87 = *Bijdragen tot de taal- en volkenk. van Ned.-Indië*, 5th ser., i. 519).

The call to the other common *ṣalāts*, for instance the two holiday *ṣalāts*, those at sun and moon eclipses, etc. has only one formula: *al-ṣalāt djam'atan*, "come to the common prayer"! This formula is said to have been current already in the time of the Prophet. Comp. I. Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlix. 315. Important information respecting the modifications of the *adhān* formulas introduced at various times and in various places from the beginning of Islām is to be found in Makrīzī, *Khifāṭ*, ii. 269 *et seq.*

Owing to the profession of faith frequently oc-

curing in the *adhān*, the Mussulmans used to pronounce it in the right ear of a child shortly after its birth (comp. Snouck Hurgronje, *Mekka*, ii. 138) as well as in the ear of people supposed to be possessed of *Ḍjinn* (evil spirits).

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(TH. W. JUVNBOLL.)

ĀDHAR or **ĀDAR**, the name of the 9th month in the Persian calendar, and at the same time that of the 9th day of the Persian month. For the sake of distinction the former is designated by *Ādhar-māh* (*Ādhar* month) and the latter by *Ādhar-rūz* (*Ādhar* day).

(E. MAHLER.)

ĀDHARBAIDJĀN, a province in the empire of the caliphs, bounded on the S. E. by al-*Djibāl* (the ancient Media), on the S. W. by the eastern part of the province of *Djazīra* (the ancient Assyria), on the W. by Armenia, on the N. by the province of Arrān (the countries of the Caucasus), and on the E. by both shore-lands of the Caspian Sea, *Mughān* and *Gilān*. Nowadays under *Ādharbaidjān* is understood the northwestern province of Persia which borders on Turkey and on the Russian Caucasus and which mainly comprises the former 'Abbāsīde province. In ancient times this district formed at first a part of the great Median province of the Achaemenian empire; it is only since the time of Alexander's successors that it came forth as an independent satrapy under the name of Atropatene, so called after Atropates, a Persian satrap, who had gone over into the service of Alexander the Great and who at the division of the world-embracing empire of Alexander maintained himself as master of Northwestern Media, the so-called Media Minor. His dynasty held the sway at least till the beginning of the Christian era. Atropatene remained further still as an independent Arsakide subordinate state, which must at least have existed still in the second half of the 2^d century A. D. (comp. A. v. Gutschmid, *Gesch. Irans*, Tübingen, 1888, pp. 149-150). The boundaries of Atropatene have repeatedly fluctuated in the course of time (comp. concerning this Marquart, *Eranšahr n. d. Geogr. d. Pseudo Moses-Xorēnaḡi* = *Abhandl. der Götting. Gesellsch. d. Wissensch.*, new series, iii. N^o. 2, Berlin, 1901, pp. 108 *et seq.*). — The Strabonical derivation of the name of Atropatene from Atropates is in any case to be maintained as the right one; it is wrongly rejected by modern authors; the name is not to be found in the Assyro-Babylonian cuneiform inscriptions (comp. Streck, in the *Zeitschr. f. Assyriologie*, xv. 359). In Armenian works the name Atropatene occurs under the form of *Atrpatakan*. The exact pronunciation of the name in the 3^d century was without any doubt: *Ādharbadhaghān*, which surely preserved its official character till the fall of the Sāsānide empire in the 7th century. But already in the course of the 4th century a form of the name characterized by the transposition then the elision of the second *dh* was formed in the popular language. This vulgar form was throughout used by the Syriac authors in the 5th century: *Adhorbāighān*, whence the Byzantine form *Ἀδραβρυγάνων* (*Ἀδραβρυγάνων*). The Arab geographers write *Λ(Ā)dharbaidjān*, here and there also *Adhrabidjān*. The modern Persian name is

properly speaking *Ādharbaidjān*, and is pronounced *Āzarbaidjān* in consequence of the usual Arabicized spelling. For the modern Persians, who could not know of Atropates, it was very natural to connect the name with *ādher*, „fire“, an etymology so much more natural as just in the region of this name there were in the time of the Sāsānides specially considerable fire temples (as for instance a celebrated sanctuary of this kind in Ganzaka). With regard to the name and history of Atropatene, comp. W. Ouseley, *Travels in various countries of the East* (London, 1819-1822), i. 125; Ritter, *Erdkunde*, ix. 768; Kiepert, *Lehrb. der alt. Geogr.* (Berlin, 1878), pp. 70-71 (§ 73); Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxiv. 692 *et seq.*; Weissbach, in Pauly-Wissowa, *Realencyc. der klass. Altertumswissensch.*, ii. 2149 *et seq.*; further see Streck, in the *Suppl.*, i. to Pauly-Wissowa, N^o. 1 cols. 223 *et seq.* (where indication for more sources); Marquart, *loc. cit.*, pp. 108-114, 273, 277. The name of the province and the phonetico-historical development of the various forms of the name are best and most circumstantially treated of by Andreas, in Pauly-Wissowa, *loc. cit.*, i. 345 *et seq.* (article: *Adarbigana*). — The name Atropatene became the official designation for the northwestern province of Iran probably from the beginning of the Sāsānide rule (227 A.D.). That it was the name of a Nestorian bishopric is for the 6th century shown from Syriac sources; comp. Guidi, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xliii. 407. Under the caliphate of the 'Abbāsides *Ādharbaidjān* was among the less important provinces; later only, after the Mongol storm, it stood off in more political relief.

Physically *Ādharbaidjān* appears as a magnificent, rifted Alpine landscape, or more exactly as a high plateau bordered all around by higher mountain crests. The Sahend (ca. 3700 metres high), south of Tibriz, the extinguished vulcan Sawalan (3820 metres), the Sablan of the Arab geographers, west of Ardabil and the smaller Ararat (4030 metres) rising in the northwest are to be considered as the highest elevations in the province. The center and at the same time the deepest depression (1300 metres) in it is the Urmiya Lake, the most extensive basin of the present Persia. The most important water courses are: the Aras (Araxes of the classical writers) in the north and the *Kizil-Uzen* („red river“; a Turkish name proved to have been current in the 13th and 14th centuries) in the south. The latter in its lower course is now called *Sefid-rūd* („White River“), and the whole river was known under this name to the Arab writers of the Middle Ages; comp. regarding it G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905), pp. 169-170. With regard to the *Kizil-Uzen*, the ancient Amardos, its sources, course etc., see the detailed description of Andreas in Pauly-Wissowa, *loc. cit.*, i. 1734 *et seq.* The Aras and *Kizil-Uzen*, both of which fall into the Caspian Sea, act still now, just as in the Middle Ages, in a great part of their course as frontier rivers: the Aras as the boundary between *Ādharbaidjān* and Caucasia and the *Kizil-Uzen* as such between *Ādharbaidjān* and al-*Djibāl* (Media, more exactly Media Major of the classical writers), the present Persian province of Irāk 'Adjami.

The capital of Atropatene was Ganzaka (Ga-

zaka), the Kazna (Djanzah, Djanzak) of the medieval Arab geographers, which has probably to be identified with the present Takht-i Sulaimān; comp. Ritter, *Erdkunde*, ix. 770 et seq.; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sassaniden* (Leyden, 1879), p. 100; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (1880), pp. 250 et seq.; Streck, in the *Zeitschr. f. Assyriol.*, xv. 332; Marquart, *loc. cit.*, pp. 108 et seq. — Concerning Takht-i Sulaimān see G. le Strange, *loc. cit.*, pp. 223-224. Under the older 'Abbāsides Ardabil was considered as the metropolis of Adharbaidjān; later on it was replaced by Tibriz. After the Mongol invasion, at first Marāgha, then under the Ilkhāns Tibriz again was the center; comp. A. Müller, *Der Islam im Morgen- und Abendland*, ii. 240. Under the first Šafawides Ardabil, but later Tibriz was raised to the rank of capital of the province, and the latter town has retained its position till now. It is counted amongst the most important towns of the whole of Persia. Of the other towns of Adharbaidjān the most important are: Ardabil, Urmīya, Marand, Khoi, Dilmān and Miyāna. — The area of Adharbaidjān amounts to about 104000 square kilometres (about 40000 square miles); the number of its population is estimated at 2000000. The northeastern part is inhabited by Turkomans, the southwestern by Kurds, both nomadic nations; in the east of the province live Persians. Some Armenians are scattered there and in the vicinity of the Urmīya Lake there are various colonies of Christian Syrians.

Bibliography: Concerning medieval Adharbaidjān see A. v. Kremer, *Culturgesch. d. Orients unter den Chalifen*, i. 340-341, and in particular G. le Strange, *loc. cit.*, pp. 159-171. With regard to the Adharbaidjān of to-day, comp. Ritter, *Erdkunde*, ix. 763-1048; J. de Morgan, *Mission scientifique en Perse*, i. 290-358; *Études géogr.*; J. Dieulafoy, *La Perse, la Chaldée et la Susiane* (Paris, 1887), pp. 29 et seq.; *Map of Adharbaigan* by Khanikoff and Kiepert (Berlin, 1862 = *Zeitschr. f. allgem. Erdk.*, new series, xiv.). The older travel literature has been utilized by Ritter, *loc. cit.*; for the more recent bibliography, see J. de Morgan, *loc. cit.*, i. 290, note 1. (STRECK.)

ADHARGŪN (p. = „flame-colored“; Arabic: **ADHRIYŪN**), a plant about a cubit high with finger-long elongated leaves, red-yellow and badly smelling blossoms and black kernel. The identification of this plant is not yet well established: in Greek *νεῖξ ἀζάριον* occurs synonymously with *senecio vulgaris*, the common groundsel (B. Langkavel, *Botanik der spätern Griechen*, 1866, p. 74, l. 22; I. Löw, *Aramäische Pflanzennamen*, 1879, p. 47). The description of the Arabian authors left the choice between the dark yellow *buphtalmos*, for which Clément-Mullet decided, and the *calendula officinalis*, the „gold or dead flower“, which indeed unites the characteristic features of shape, hue and smell and which formerly was officinal. In Arab medicine *adhriyūn* passed for a cordial, an antidote, etc. The plant played in popular belief a greater part than in medicine: it was believed that its odor alone was sufficient to cause or to facilitate delivery as well as to drive away flies, rats and lizards.

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al-falāḡa (trans. Clément-Mullet, Paris, 1866), i. 269; Ẕazwīnī (ed. Wüstenf.), i. 271; L. Clerc, in the *Notices et extraits des manuscrits*, xxiii. 38. (HELL.)

'ADHRĀ' (A.) lit. „a virgin“, name of a constellation in the zodiac, also called *al-Sunbula*, after its star of the first magnitude (*Spica virginis*). It was also the name of the beloved one of Wāmīk [q. v.].

ADHRI'ĀT, the Biblical Edrei, now Derā'ā in the East-Jordanic country. The town, mentioned by Imru' al-Ḳais (lii. 19), was in 613 or 614 so thoroughly destroyed by the Persians — who vanquished the Byzantines in the vicinity — that it was never afterwards perfectly reestablished. The Jewish tribe Naḡīr, driven by Muḡammed from Medina, moved to this town. The statement (Belādhori, p. 68) that the inhabitants of Adhri'āt submitted to Muḡammed when he stayed in Tabūk, is apparently based upon a mistake. But they submitted to the Mussulmans under the caliphate of Abū Bekr and later welcomed 'Omar during his stay in the East-Jordanic country (*ibid.*, pp. 126, 139). The city, famous for its wine, became under the Arabs the capital of the province of al-Bathāniya. Like the other East-Jordanic towns Adhri'āt was laid waste in 293 (906) by the Karmathians. Muḡaddasī (p. 162) describes it as a town situated near the desert, the mountain chain of Djarash forming its territory. Yāḡūt (*Mu'djam*, i. 176-177) mentions some scholars natives of Adhri'āt. As to the present relatively important locality of Derā'ā, comp. Schumacher, *Across the Jordan*, pp. 121 et seq.

Bibliography: Tabarī, i. 1005, 1007, 1415; iii. 2257; *Bibl. geogr. arab.* (ed. de Goeje), vii. 113; al-Bakrī (ed. Wüstenf.), i. 83; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sassaniden* (Leyden, 1879), p. 299; *idem*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxix. 431. (F. BUHL.)

ADHROḤ (this is the pronunciation on the very spot; comp. *Adpōā*), more rarely **ODHROḤ**, a place between Ma'ān and Petra, a magnificent Roman camp with an overflowing spring, unfortunately discharging its water into a kind of a funnel. This place, situated in the Djudhām country, was later visited by the Ḳoraishite caravans. At the time of its submission to Muḡammed it contained at least one hundred families. Mu'āwiya is said to have received there homage from al-Ḥasan, the son of 'Alī; it is still mentioned in the 11th century of the Christian era as inhabited then by Ḥashimide Mawlās. It is not mentioned any more since the time of the crusaders, who nevertheless possessed in that region Ahamant, the Vaux Moyse (= Wādī Mūsā), etc.

Adhroḥ is chiefly known on account of the conference — called the conference of Adhroḥ — which took place there. At Šiffin it had been agreed upon choosing a place just in the middle between Syria and 'Irāḡ: Dūmat al-Djandal or Adhroḥ. It was decided for the latter, a well-watered place and chiefly more accessible to the illustrious Medinians invited by Mu'āwiya. If certain annalists state Dūmat al-Djandal to be the place of the conference, it is simply by transmitting the *riwāyāt* without discussing them. In another place they decide for Adhroḥ, and the testimony of contemporary poets removes every doubt (comp. al-Aḡḡāl, *Diwān*, lxxix. 3). The

assembly (38 = 658) had to decide between 'Alī and Mu'āwīya; each of the two plenipotentiaries (*hakamān*), Abū Mūsā al-Ash'arī for 'Alī and 'Amr b. al-'Asī for Mu'āwīya, was escorted by 400 men. According to the current version, Abū Mūsā was deceived by a coarse disloyalty of 'Amr: the latter, after it had been agreed to depose Mu'āwīya, publicly took back his word and went so far as to proclaim him caliph! But this is inadmissible; such an enormous lie would rather have heightened 'Alī's prestige, and called forth the protests of the 'Irāqian escort, such impartial witnesses as Sa'd b. Abī Waqqās, Ibn 'Omar, etc. Neither would have 'Alī's own partisans. — as was the case with Khirrīt b. Rāshid — seceded from him on account of his perjury. 'Alī himself does not mention in his protestations 'Amr's lie; if he names the arbitrators it is to accuse both of them of felony.

The honest, but naïve Abū Mūsā could not struggle with the artful (*al-dāhiya*) 'Amr, and the latter cleverly turned to his advantage the misunderstanding, with which terminated the conference. The object was not clearly determined, still less the points that were to be discussed: the arbitrators had simply confined themselves to declare that the *Qur'an* would serve them as a basis and a standard. The conference was considered by the 'Irāqians as a simple formality, in which their candidate should triumph. The Syrians, on the other hand, if the discussion of the pretensions of both 'Alī and Mu'āwīya — the latter had not yet then made them manifest — was to them out of the question, wanted only to examine whether 'Alī's responsibility in the assassination of 'Othmān did not exclude him from the government of Islām. Al-Ash'arī's chief mistake was in allowing his colleague to place on the same footing Mu'āwīya, a simple governor of a province, and 'Alī, recognized as caliph by the majority of the Mussulmans. Before that time the son of Abū Sufyān had passed only for the avenger of 'Othmān's blood, and, as Ibn 'Abd Rabbihi (*'Ikd*, ii. 291) observes, the Syrians followed him as such and not as a pretender to the caliphate. Because Abū Mūsā did not make any distinction between the two candidates, he thus encouraged the secret designs of Mu'āwīya: he allowed 'Amr to discuss the latter's rights to succeed 'Othmān. After having tired Abū Mūsā by proposing a series of unacceptable candidates, 'Amr induced him to declare that both candidates should be removed from the throne. Mu'āwīya lost nothing by this sentence, but it deprived 'Alī from the supreme dignity. While he became again simply the son of Abū Tālib, his rival remained governor of Syria. This brilliant diplomatic victory, constraining 'Alī to perjury, placed the right on the side of Mu'āwīya and habituated the people in general to consider him as the only person capable to restore peace unto the Mussulman world. On Mu'āwīya's return from Adhroḥ, the Syrians began to salute him with the title of caliph.

Bibliography: Ibn Sa'd, *iiia*, 21; Ibn Hādjar, *Isāba*, ii. 324; Ṭabarī, see index; Ya'qūbī (ed. Houtsma), ii. 225; *Bibl. geogr. arab.* (ed. de Goeje), i. 58; *iii*, 54, 155; *vii*, 326; Mas'ūdī, *Murūj* (Paris), iv. 394 *et seq.*, 406; Belādhorī (ed. de Goeje), pp. 59, 68; Hammadī, p. 129; al-Bakrī (ed. Wüstenf.), p. 83; Dīnawarī (ed. Girgas et Rosen), pp. 108, 211,

215; Yāqūt, *Mu'djam*, i. 184 *et seq.*; Brünnow, *Die Provincia Arabia*, i. 443 *et seq.*; H. Lammens, *Etudes sur le règne de Mo'awia Ier*, pp. 125—140. (H. LAMMENS.)

'ADĪ B. ḤATIM, with the *kunya* of Abū Ṭarīf, a partisan of 'Alī. He was the son of the celebrated poet Ḥatim al-Ṭā'ī, of whom he inherited the royal power over his tribe, the Ṭaiyites. Being threatened with the loss of the royalty, 'Adī, who like his father was a Christian, went over to Islām in the year 9 (630). He collected for the Prophet the taxes among the Ṭaiyites and Asadites. He knew how to prevent the threatening apostasy of his tribe after the death of the Prophet. He moved with Khālīd to 'Irāq, where he took part in the war of conquest as a sub-commander. 'Othmān gave him the village of al-Rawḥā on the Nahr 'Isā, near Bagdad, for his usufruct (*ḥif'a*), yet he kept out of the caliph's way, and, as it may be concluded from Ṭabarī (i. 3164), he must have stood in some connection with 'Othmān's murderers. In the battle of the Camel he fought for 'Alī, by whom he was among others sent as an envoy to Mu'āwīya during the four weeks armistice before the battle of Šiffin. When finally it became necessary that the sword should decide, 'Alī honored him by appointing him as standard bearer. — Later on 'Adī lived in Kūfa, where he did not deny his 'Alide sentiments, and took under his protection his tribesmen that were persecuted by the powerful governor of 'Irāq Ziyād b. Abī Sufyān. — 'Adī died in 67 (686-687), at the age of 120 years.

Bibliography: Ibn Hishām, i. 948 *et seq.*, 965; Ṭabarī, see index; Ibn al-Athīr, *Uṣd al-ghāba*, *iii*, 392 *et seq.*; Yāqūt, *Mu'djam*, s. v. *Djusiya*; Belādhorī (ed. de Goeje), p. 274; Wüstenfeld, *Geneal. Tabellen*, index, s. v.

(A. SCHAADÉ.)

'ADĪ B. MUṢAFIR (SHAIKH 'ADĪ), a Mussulman ascet, said to have been born in the village of Bait Fār, near Ba'labakk (Baalbek), where the house of his birth was in Ibn Khallikān's time still the place of pious pilgrimage. 'Adī, who was celebrated on account of his saintly life, founded a religious order called after himself, al-'Adawiya. He had fixed his residence in the mountains of the Hakkārī Kurds in the region north of Mosul, and died at the age of 90, in 557 (1162), or according to others in 555 (1160) in the hermitage which he had built there for himself; his descendants continued to live there and to enjoy the same reputation of a saint. According to an eyewitness, he was of middle stature and much tanned. It is he whom the Yazīdīs adopted as their national saint. His sepulchre is indicated by three conical cupolas in the environs of the village of Baadri, 20 miles to the east of the Nestorian convent of Rabbān-Hormuzd. Nightly processions by torch light, the exhibition of the green colored pall, which covers the tomb, the distribution of large trays with smoking *harisa* (a ragout with coagulated milk) compose the ceremony which attracts a great number of Yazīdīs and of which H. Layard was in 1849 an eyewitness. The poem of 80 verses, translated into English by Layard and Badger (*Nestorians and their rituals*, i. 113—115), shows that this ascet was a mystic pantheist of the Šafī order, and that his followers believed that he was the incarnation of the divinity.

Bibliography: Ibn Khallikān (trans. de Slane), ii. 197; H. Layard, *Nineveh and its remains*, i. 293 *et seq.*; idem, *Discoveries in the ruins of Nineveh and Babylon*, pp. 79 *et seq.*; Ainsworth, *Travels and researches in Asia Minor*, ii. 187 *et seq.*; Badger, *loc. cit.*, pp. 104—107, gives three sketches of the tomb.

(CL. HUART.)

‘ADĪ B. AL-RĪKĀC (b. Zaid b. Malik b. ‘Adī b. al-Rīkā), Arab poet of the ‘Āmila tribe, a subdivision of Kuḏā’a, of urban and not Bedouin origin, lived in Damascus as encomiast of the Umayyads, particularly of al-Walīd b. ‘Abd al-Malik, and had a poetical contest with Djarir. Muḥammed b. Sallām placed him in the third class of Islāmic poets. Of his verses a *nasīb* on Umm al-Kāsim is mostly quoted (e. g. Mubarrad, *Kāmil*, p. 85, l. 14).

Bibliography: *Aghāni*, viii. 179—183; Ibn Kṭaiba, *Kitāb al-shi‘r* (ed. de Goeje), pp. 301 *et seq.* (BROCKELMANN.)

‘ADĪ B. ZAID, pre-Islāmic Christian poet, the year of whose birth is unknown. He was of a distinguished family of al-Ḥīra, and his father had sent him to the royal court of Persia for the purpose of receiving there a higher education. ‘Adī, even after his return to his native country, stood in close connection with the Persian Court, whose interests he furthered after the death of al-Mundhir IV, by advocating the election of al-No‘mān III as his successor. He naturally played a prominent part at the Court of these Lakhmide princes, until his enviers and enemies succeeded in making him powerless. Al-No‘mān had him thrown into prison, where he was assassinated (ca. 604). His death is said to have been the cause of the fall of the Lakhmide dynasty. His poems are mainly wine songs and elegies on the transitoriness of earthly power and greatness.

Bibliography: Ibn Kṭaiba, *Kitāb al-shi‘r* (ed. de Goeje), pp. 111—114; Brockelmann, *Gesch. d. arab. Litter.*, i. 29—30; L. Cheikho, *Shu‘arā’ al-naṣrāniya*, pp. 439—474; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sassaniden* (Leyden, 1879), pp. 312 *et seq.*; Rothstein, *Die Dynastie der Lahmiden in al-Ḥira* (Berlin, 1899), pp. 109 *et seq.*

(A. HAFNER.)

AL-‘ĀPID LI-DĪN ALLĀH, the last Fātimide caliph. His real name was Abū Muḥammed ‘Abd Allāh, and he was the son of Sulaimān, whom ‘Abbās b. Abī’l-Futūḥ [q. v.] killed, and the grandson of the caliph Ḥāfiḡ. He was a cousin of his predecessor al-Fā‘iz, who died on the 17th Raddj 555 (23^d July 1160) at the age of 11½ years, after having „reigned“ 6½ years. Al-‘Āpid was born on the 20th Muḥarram 546 (9th May 1151), thus at the time of his accession to the throne he was 9 years old. From the beginning till his death at the age of 20 (10th Muḥarram 567 = 13th September 1171) he was an unconscious instrument in the hands of the occasional generalissimo; only shortly before his death he seems, by that he called Nūr al-Dīn [q. v.], to have personally meddled with the affairs of the country. He passed for a zealous Shi‘ite and persecutor of the Sunnites. There is nothing for the rest to be reported of his acts; but during his reign the greatest changes took place in Egypt, changes which will be indicated here by the way only, as they will be circumstantially treated of in the

articles TALĀ‘I, RUZZĪK, SHĀWAR, DIRGHĀM, SHĪR-KŪH and ŠALĀḤ AL-DĪN. At the time of his accession to the throne, Talā‘i b. RuzzĪk was the omnipotent minister, but he died in the following year. After the son of the latter, RuzzĪk b. Talā‘i, had ruled for a short time, Shāwar took charge of the vizierate in the beginning of 558 (it began the 10th Dec. 1162). Shāwar was 9 months later supplanted by another general called Dirghām; he fled to Syria and tried to win the help of Nūr al-Dīn. The new vizier Dirghām is described as distrustful if not unfit. Almost all the men of importance fell victims of his exaggerated suspicion, so that Egypt lacked of leading spirits when the Franks invaded the country and at the same time Shāwar marched upon it with a Syrian army. Among the latter were Shīrkūh and his nephew Šalāḥ al-Dīn (Saladin). Dirghām was repulsed and killed and Shāwar was again invested with the vizierate. Then began the varied play of intrigues that lasted several years and the embittered struggle for domination in Egypt, in which Shāwar, the Syrians and the crusaders took part in manifold combinations. The caliph sided now with one, now with the other without, however, influencing essentially the situation. It ended with the occupation of Egypt by the troops of Nūr al-Dīn under the leadership of Shīrkūh and with the assassination of Shāwar. Shīrkūh succeeded the latter, and after his death (22^d Djumādā II 564 = 23^d March 1169) Šalāḥ al-Dīn took charge of the vizierate. At the insistence of his lord Nūr al-Dīn he had the prayer established in the beginning of 567 (end of 1171) for the ‘Abbāside caliphs. This meant the end of the sham domination of al-‘Āpid and of the Fātimides in general. The unfortunate last scion of this celebrated race was no longer conscious of his dethronement, as, having since long been sickly, he died a few days after this event.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N^o. 361 (ed. Bulāḡ, 1299, i. 338; trans. de Slane, ii. 72); Makrīzī, *Khīṭaṭ*, i. 357 *et seq.*; Ibn al-Athīr (ed. Tornb. and ed. or.), xi. (*Recueil des historiens des croisades; Hist. or.*, i.); Abū Shāma, *Kitāb al-raḥḍatāin* (Cairo, 1287-1288), i. 124—203 (*Recueil*, iv); Ibn Khaldūn, *Iḥār*, iv. 76 *et seq.*; v. 279 *et seq.*; Abū’l-Fida’ *Mukhtaṣar*, iii. 575 *et seq.* (*Recueil*, i.); H. Derenbourg, *Oumāra du Yémen*, i and ii; Wüstenfeld, *Gesch. d. Fātimiden-Chalifen*, pp. 325 *et seq.*; Stanley Lane Poole, *History of Egypt*, pp. 176 *et seq.*; idem, *Saladin*, pp. 77 *et seq.*; R. Röhrich, *Gesch. des Königreichs Jerusalem*, chapters xvii, xviii.

(C. H. BECKER.)

ADIGHE. [See ČERKES.]

‘ĀDIL (A.), „equitable“ (synonym of ‘adl), frequently entering as an element in the titles of princes, e. g. al-Malik al-‘Ādil „the equitable king“. Some princes known in history under this name follow below [comp. also BAHRĀM, KITBOGHA, RUZZĪK, SALĀMISH and others].

AL-‘ĀDIL, name of two Aiyūbides:

I. AL-MALIK AL-‘ĀDIL I ABŪ BEKR MUḤAMMED B. AIYŪB, with the honorific title SAIF AL-DĪN („the sword of religion“), the Saphadin of the crusaders, the brother, assistant and spiritual heir of Saladin. He was born in Muḥarram 540 (June-July 1145), or according to others in 538 (1143-1144) in Damascus or in Baalbek, thus

6—8 years younger than his celebrated brother, whose confident and representative he remained till the latter's death. Having always been loyal towards Saladin, he followed after the latter's death his own personal policy, which, however, was to the advantage of the dynasty and Islam. He proved a good soldier on land as well as on water; but his main successes he obtained as politician and diplomat.

After al-ʿĀdil had already distinguished himself under Nūr al-Dīn, he came with Saladin under the command of Shīrkūh to Egypt, but only in 570 (1174-1175) he won greater importance, when on Saladin's departure to Syria he replaced him in Egypt. In this position he proved an able man also after 573 (1177-1178) and 578 (1182-1183) on the occasion of interior revolts as well as of Frankish invasions. In 579 (1183-1184) he was removed from Egypt to Aleppo, but came back to Egypt in 582 (1186-1187) as his nephew and successor al-Malik al-Muʿazzar Taḳī al-Dīn ʿOmar did not agree together with his adjunct al-Malik al-Aḫḫāl [q. v.], a son of Saladin. Both were consequently revoked, and al-ʿĀdil was again entrusted with the management of the affairs under the nominal supreme authority of al-Malik al-ʿAzīz [q. v.], another son of Saladin. In the following years al-ʿĀdil energetically supported from Egypt the policy of his brother, and also often came in person with an army or fleet to Syria. In this way he conquered Yafa and Karak, was present at the conquest of Jerusalem, attempted in 585 (1189-1191) to relieve ʿAkkā and played a particularly important part in the negotiations between Saladin and Richard Cœur-de-Lion. He entered into friendly relation with the latter and one of his sons was created a knight by Richard. In 587 (1191) the adventurous plan was even considered to marry al-ʿĀdil with a sister of the English king and to let both rule jointly over Palestine. In the same year al-ʿĀdil renounced most of his Egyptian and Syrian fiefs and was indemnified with Mesopotamia and Diyār Bekr. In Syria he received among other places the Balḳāʾ and Karak, where he just stayed when the news of Saladin's death (27th Šafar 589 = 4th March 1193) reached him.

When now the struggle for the sovereignty was inflamed between Saladin's sons, al-Aḫḫāl of Damascus and al-ʿAzīz of Cairo, al-ʿĀdil at first played the mediator, but only in order to seize for himself the sway at a favorable opportunity. At first al-ʿAzīz marched against al-Aḫḫāl, but peace was reestablished through the intervention of al-ʿĀdil and other Aiyūbides (590 = 1193-1194). When in the following year al-ʿAzīz renewed his plans of conquest, al-ʿĀdil made common cause with al-Aḫḫāl; they drove al-ʿAzīz back to Egypt, where they came afterwards to an understanding. Al-Aḫḫāl returned to Damascus, and al-ʿĀdil remained as manager of the affairs with al-ʿAzīz (591 = 1194-1195). But shortly afterwards it came again to a war, provoked by the Egyptians, the aim of which was the conquest of Damascus. Al-ʿĀdil, being nominally the vassal of al-ʿAzīz, obtained also the sovereignty over Syria. He thus became again free to act against the crusaders and could put in order his Mesopotamian possessions. The unexpected death of al-ʿAzīz (27th Muḥarram 595 = 29th November 1198) called him back to Syria, where he had to fight for his

existence; for in Egypt, on al-ʿAzīz's death, al-Aḫḫāl was in an inconceivable manner chosen as tutor of the latter's minor son, and he hoped to revenge himself on al-ʿĀdil by means of an unexpected attack from Damascus, in which his brother al-Zāhir of Aleppo would support him. Yet al-ʿĀdil forestalled them, he cleverly knew how to disunite his antagonists; al-Aḫḫāl was compelled to surrender and al-ʿĀdil became also the ruler over Egypt. He distributed the gigantic empire among his sons: al-Kāmil represented him in Egypt, al-Muʿazzar in Damascus, al-Fāʾiz in Mesopotamia, other sons and relatives ruled over smaller provinces, and the hitherto independent members of the family also recognized the supremacy of al-ʿĀdil. Thus almost the whole of Saladin's empire was reestablished. Al-ʿĀdil had not much to do with the crusaders; it was then the quiet period between the fourth and the fifth crusades, the period of the children's crusade (1212) and of the expedition of the Hungarian king (1217). Small collisions with the Frankish states were not lacking, but al-ʿĀdil sought everywhere to establish peace quickly. With this policy harmonizes also al-ʿĀdil's efforts to further commerce, efforts shown in the treaty of commerce with Venice. Towards the end of his reign there began the new crusade against Damiatta in Egypt; he did not live to see the fall of Damiatta; while he was occupied with equipping troops for Egypt he died in ʿAleḳin on the 7th Djuṡādā II 615 (31st August 1218).

Bibliography: *Recueil des historiens des croisades, Hist. or.*, i, iii, iv, v; Ibn al-Aḫḫāl (ed. Tornb.), xi, xii; Abū Shāma, *Kitāb al-rawḍatain*; Ibn Shaddād, *al-Nawādir al-sultāniya*; Abū'l-Fidāʾ, *Mukhtaṣar*, iv; Ibn Khalikān (ed. Wüstenf.), N^o. 704 (trans. de Slane, iii. 235); Makrīzī, *Khiṭat*, ii; idem, *Sulūk* (comp. Blochet, in the *Revue de l'Orient latin*, vi, viii, ix, x); Ibn Iyās, *Taʾriḫ Miṣr* (Bū-lāk, 1311), pp. 75 *et seq.*; Ibn Khaldūn, *Tbar*, v; Amari, *Diplomi arabi*, p. 69; Stanley Lane Poole, *Saladin*; idem, *A history of Egypt*, vii, 212 *et seq.*; Röhrich, *Gesch. d. Königr. Jerusalem*.

2. AL-MALIK AL-ʿĀDIL II ABU BEKR SAIF AL-DĪN, a son of al-Malik al-Kāmil [q. v.], a grandson of the preceding and one of the less important Aiyūbides. He was born in Dhu'l-Ḥijda 617 (Jan.-Febr. 1221) at al-Manṣūra in Egypt, from which place his father watched the Franks before Damiatta. At the age of 12 (629 = 1231-1232) he appeared already as the representative of his father in Egypt. As he held the same office also at al-Kāmil's sudden death (21st Raddjab 635 = 8th March 1238), he was recognized by the Syrian and Egyptian emirs as his father's successor. His elder brother al-Šāliḥ Aiyūb (born the 24th Djuṡādā II 603 = 26th January 1207) was of course not pleased with it; he succeeded indeed in establishing himself in Damascus, but he lost again this city shortly afterwards. He even was taken a prisoner by his cousin al-Nāṣir Dāwūd, who sided with al-ʿĀdil, but who afterwards preferred to make common cause with al-Šāliḥ against al-ʿĀdil. The latter marched against them till Bilbis, but was there dethroned by his own insubordinate emirs (8th Dhu'l-Ḥijda 637 = 31st May 1240), and al-Šāliḥ was proclaimed his successor. He died in prison at Cairo on the 12th Shawwāl 645 (9th February 1248).

Bibliography: Ibn Khallikān (ed. Wüstenf.), N^o. 705 (trans. de Slane, iii. 244 *et seq.*); Abu'l-Fida', *Mukhtaṣar*, iv. 432 *et seq.*; *Recueil des historiens des croisades. Hist. or.*, i. 108—125; Sibṭ b. al-Djawzī, *Mir'āt al-zamān* (ed. Jewett), pp. 466—485; Ibn Iyās, *Tārīkh Miṣr* (Bulāq, 1311), pp. 82—83; Makrīzī, *Khiṭaṭ*, ii. 236; idem, *Sulūk* (comp. Blochet, in the *Revue de l'Orient latin*, x); Ibn Khaldūn, *Ibar*, v. 355—356. (C. H. BECKER.)

AL-ʿADIL B. AL-SALĀR, with his full name al-Malik al-ʿAdil Abu'l-Ḥasan ʿAlī b. al-Salār, a vizier alleged to have been of Kurdish descent. When the celebrated Fāṭimide general al-Afdal Shāhīnshāh took Jerusalem from the Ortokides in 491 (1097—1098), a part of the mercenaries of the latter entered into the Egyptian service. Amongst these was al-ʿAdil's father, who later, like his son, entered the body-guard of the powerful vizier. As al-ʿAdil distinguished himself by his intelligence and skill, he soon rose to the rank of emir. Then the caliph al-Ḥāfiẓ entrusted him with the administration of Alexandria and Buḥaira. Al-ʿAdil was in this important position one of the most powerful men in the Fāṭimide empire, where the power slipped from the hands of the central administration at that time and went over to the governors of the large provinces. When the caliph now ventured to appoint his favorite Ibn Maṣāl his vizier, al-ʿAdil rebelled, killed Ibn Maṣāl and entered himself Cairo as a vizier. His vizierate, however, was not of long duration, for he was assassinated on the 6th Muḥarram 548 (3^d April 1153).

Bibliography: Wüstenfeld, *Gesch. d. Fāṭimiden-Chalifen*, pp. 312 *et seq.*; see also ʿAB-BĀS B. ABĪ'L-FUTŪH. (C. H. BECKER.)

ʿADILE KHĀTŪN, a daughter of Aḥmed Pasha and wife of Sulaimān Pasha, an Ottoman governor of Bagdad. In her husband's lifetime, she took part in the government of the province, had her audience days, in which the petitions of private persons were presented to her through the intermediary of one of her eunuchs. She had a mosque and a caravansera built and gave them her name. Seeing that the sway was escaping her after the death of Sulaimān, she incited against his successor ʿAlī Pasha the Janizary corps, then five of the principal Mamlūks and made ʿOmar Pasha, her brother-in-law, to be recognized as governor in the place of ʿAlī Pasha (1764). She died in obscurity, the date of her death is unknown.

Bibliography: Cl. Huart, *Hist. de Bagdad dans les temps modernes*, pp. 153—154; Niebuhr, *Voyage en Arabie*, ii. 215, 258 *et seq.*

(CL. HUART.)

ʿADILSHĀHS, designation for the ruling family that reigned in Bidjāpūr from 895 to 1097 (1489—1686); all the princes of this family added to their names the title of ʿAdilshāh. The founder of that dynasty, Yūsuf ʿAdilshāh, or ʿAdilkhān, attained to higher consideration at the Court of the Bahmanide Muḥammed Shāh II (867—887 = 1462—1482), and when after the latter's death the Bahmanide empire was approaching its end, Yūsuf received the governorship of the province of Bidjāpūr. As he did not think himself safe in the Court, he removed with his family to the capital of his province. In 1489 he took the title of prince (*Shāh*). The historians, in order to heighten the consideration of the new dynasty, tell that the founder was of princely origin: he

was, they pretend, a son of the Turkish sultan Murād II, was obliged to flee with his mother, then sold as a slave and in this way he was received into the body-guard of the Bahmanide. Yūsuf ʿAdilshāh died in 916 (1510) and bequeathed the sovereign power to his descendants. Here are their names and the years of their reign:

Ismāʿil b. Yūsuf . . .	916—941	(1510—1534)
Mallū b. Ismāʿil . . .	941—941	(1534—1535)
Ibrāhīm I b. Ismāʿil . . .	941—965	(1535—1557)
ʿAlī I b. Ibrāhīm . . .	965—987	(1557—1579)

Ibrāhīm II b. Tahmasp	b. Ibrāhīm	987—1035	(1579—1626)
Muḥammed b. Ibrāhīm		1035—1070	(1626—1660)
ʿAlī II b. Muḥammed		1070—1083	(1660—1672)
Sikandar b. ʿAlī . . .		1083—1097	(1672—1686)

Under the reign of Muḥammed ʿAdilshāh the ʿAdilshāhs already lost their independence and the right to coin money with their name. The Great Moghul of Delhi Shāh Djahān [q. v.] after he had conquered in 1044 (1634) a large part of the Dekkan, compelled them to pay tribute. Still the dynasty kept on for some time but very soon lost all importance through the rebellion of the Marhatta chief Siwādji, who put to flight the troops sent against him, killed their general Afdal Khān and left his previous masters their capital Bidjāpūr only under paying tribute. This induced the Great Moghul Aurangzib to march upon Bidjāpūr, and he succeeded in conquering the city (1097 = 1686) after a siege of one year. The last ʿAdilshāh was taken prisoner, and died three years later.

The ʿAdilshāhs deserved well of their capital Bidjāpūr, which they decorated with their buildings. Some of them are highly praised as promoters of science. [See further BĪDJĀPŪR, there also the bibliography.]

AL-ʿADİYĀT, „the fleet horses“, title of sūra 100.

ʿADJ (A.) = ivory (also tortoise-shell). The ivory, much spread in the old Egyptian and Babylonian empires, found its way also from India via ʿAden to Arabia. According to the Ḥadīth Muḥammed possessed a comb of ʿādī and made a present of ivory arm-rings to his favorite wife Fāṭima; the poet of the Umayyads, al-Farazdaq, also makes a female singer to wear such arm-rings. Although the Mussulman theologians partly declared ivory as unclean, yet it won in Arabian small art a continually rising importance, and formed, by side of the slave trade, the most important export article in the commercial towns of the East African coast. It yielded together with ebony, red wood and tin, fine mosaic work (see *Aeg. Mus.*, room iv. Nos 57—60). Larger arias were covered with carved work and inscriptions, entire objects were rarely manufactured of ivory. Its use in Muḥammedan incrustation work of the 15th century is very common.

Bibliography: *Lisān al-ʿArab*, iii. 158—159; Jacob, *Altarabisches Beduinenleben*, p. 149; A. v. Kremer, *Kulturgesch. des Orients unter d. Chalifen*, ii. 279, 302; Prisse d'Avennes, *L'art arabe*, pp. 226—227, pl. 157; Herz, *Catalogue du Musée Arabe*, pp. 101, 107. (HELL.)

ADJAʿ and SALMĀ, two parallel mountain ranges in Central Arabia (Nedjd), often called in Arabian tradition the two mountains of Ṭaiyīʿ [q. v.]. Yāqūt (*Muʿdjam*, i. 122 *et seq.*) makes a detailed statement concerning the immigration of the latter tribe. The same author also mentions the legend connected with these mountains,

namely that Adja' and Salmā were two lovers who met in the house of Salmā's nurse, al-'Awdjā', and when they were surprised, they fled to the abovesaid mountains and the valley (al-'Awdjā') lying between them. There they were killed by their furious relatives. More important is what the same author (*loc. cit.*, iii. 912) states in the name of Ibn al-Kalbī, that a red projection of human shape in the middle of the black granite mountain, was called *Fals* and worshiped by the Ṭaiyites. This idol, which had there its own priests, the Banū Bawlān, was destroyed by order of Muḥammad in the 9th year of the Hīdja.

Just as in the ancient times these mountains were called after the tribe of Ṭaiyī' they are now called the mountains of the Shammār, after the Shammār [q. v.].

Bibliography: Besides Yākūt, Kaẓwīnī (ed. Wüstenf.), i. 152; ii. 49; Wellhausen, *Reste arab. Heidentums*, pp. 51 *et seq.*; further statements under SHAMMĀR and ḤAYIL.

ADJAL (A.), "term, goal of life", the period decreed by God for individuals as well as for whole classes and totalities, a term which can neither be shortened nor lengthened (Korān, vii. 32, x. 50, xvi. 63, xxix. 53, lxxi. 4). "Neither is the life of him who is made to live prolonged nor is anything diminished from his life, but (what is written) in a book (of Allāh's decrees)" (xxxv. 12). The *adjal* is not shortened even through sinning (xxxv. 44, xlii. 13), while on the other hand it may be concluded that Muḥammad presupposed the shortening of the *adjal* as a punishment, but it might be restored to the original length through repentance (xi. 3, xiv. 11). The Korān very often emphasizes the expression of *adjal* as the immovable period of life assigned by God with the epithet of *musammā* (xxxix. 43, xl. 69 and elsewhere), "one enounced" (without ambiguity), "through a word which had proceeded from God" (xlii. 13); the same epithet is applied to the course of the unchangeably operating phenomena of nature (xxxi. 28, xxxv. 14, xxxix. 7). The decreed duration of the world is also often designated by this formularistic expression (vi. 2, 61, xxxv. 44). At the end of the time decreed from the beginning for the existence of the world (*adjal musammā*), the period of resurrection enters: neither sooner nor later. One may notice in the commentaries to the Korān the tendency to refer the *adjal musammā*, where it is possible, to the period of the end of the world.

The religious conception of the *adjal* resulted for the dogmatic schools of Islām in a series of debated particular questions, about which diverging dogmas have been formed; particularly with respect to the questions: whether violent interruption of life is included in the sphere of the *adjal* decreed by God; whether in the sense of the *adjal* dogma the unnatural manner of making an end to life is identical with the divine decree and included in God's eternal prescience (the death was decreed: the Ash'arites, Abu'l-Hudḥail al-'Allāf; comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xx. 21), or whether the person, for which a longer *adjal* had been decreed and which was killed, could without that violent interruption to its life have continued to live; whether violent death is an entirely free action of the murderer and independent of divine determination (Mu'tazilites; allusion to this difference of opinion concerning the *adjal* by Khwā-

rizmī, *Rasā'il*, Constantinople, 1297, p. 108, l. 4 from the bottom). The advocates of the last view may argue in their favor from the consideration that according to the opposite opinion revenge for homicide and in general punishment for murder would be unjustified and paradoxical. Further the dogmatists discuss in connection with the conception of the *adjal* the question: in how far God lengthens or shortens the *adjal* as a reward for obedience or as a punishment for disobedience respectively, a question to which the answer results in the harmonizing interpretation of the Korānic verses quoted above and puts the *adjal* question in the domain of the debates on *badā'* [q. v.]. — There is a modality of the *adjal* question which is applied to the death of great masses by elementary catastrophes, war, persecution, etc.

The treatment of these questions has formed since the beginning of dogmatic literature in Islām a section of dogmatic compendiums, e.g. in al-Ash'arī's *al-Ibāna fī uṣūl al-diyāna* (Haidarābād, 1321), p. 76, al-Idrīsī's *Mawāḥif* (Constantinople, 1266), p. 525 and others. A detailed exposition of the school differences with regard to these questions of Islāmic dogmatics is given by Ibn Abī'l-Ḥadīd in his commentary to the *Nahḍ al-balāgha*, a work wrongly attributed to 'Alī; Dildār 'Alī (a Shī'ite) inserted some quotations from it in an exhaustive chapter of the *Imād al-Islām fī 'ilm al-kalām* (Lucknow, 1319), ii. 149—153. The Jewish religious philosophy has developed the treatment of the question from the same point of view; see concerning this D. Kaufmann, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlix. 73—84; S. Poznanski, in *Monatsschr. f. Gesch. d. Judent.*, xlv. 142—143. (I. GOLDZIH.)

'ADJALA (A.) = a wagon, cart. According to Dozy, *Supplément*, it also designates the constellation Ursa Major (*al-Dubb al-akbar*).

'ADJAM (A.; coll.) in opposition to 'Arab "foreigner", "non-Arab". We find already in pre-Islāmic poetry this designation for non-Arabs (more frequently, however, in the form *A'djam*, pl. *A'adjim*), and namely not only for Persians; the latter, whose usages and customs are mentioned in pre-Islāmic poetry, are in such cases mostly designated as *Fārisī*. Later on the appellation of 'Adjam was preferably used to designate the Persians, and even now in geographical nomenclature 'Adjam designates Persia. Although Islām taught the equal worth of Arabs and non-Arabs, yet the Arabs took with them their national pride towards the 'Adjam also into Islām, and under the Umayyads asserted it also in the administration [see MAWLĀ]; under the 'Abbāsides the foreign element stepped forth more freely. This competition of the non-Arabian Mussulmans with the concealed aspirations of the Arabian element has manifested itself also in literature [see SHU'UBIYA].

Bibliography: Goldziher, *Muham. Stud.*, i. 101—176; E. G. Browne, *A history of Persia*, i. 209—270. (I. GOLDZIH.)

'ADJAMĪ OGHLAN, fourth division of the Janizary corps, composed of 34 *ortas*. They formed the depot of the corps and never left Constantinople, not even in time of war. The recruits received from them their military training before they were admitted to the corps and distributed among the other divisions. According

to the law established by Sultan Murād I, the recruits who had been prisoners of war and therefore made slaves or those levied by compulsion among non-Musulmans were obliged to serve at first for seven years as supernumeraries in special barracks. Later on, the admission into the corps having become more and more slow, there arose among them riots, which compelled the authorities to accelerate it (1057 = 1647 and 1059 = 1649). Those that were assigned for the service of the imperial palaces served there as gardeners and guardians and finally formed the Bostandjī corps, others learned the trades of carpenter, calker, farrier, saddler, and barber, or were sent as cultivators into the imperial farms. The 'Adjami-oghlān, who had become Janizaries, received the title of Çikma.

Bibliography: d'Ohsson, *Tableau de l'empire ottoman*, vii. 313; Ahmed Djewād Bey, *Ta'rikh-i 'askar-i 'Othmānī*, i. 174 = *Etat militaire ottoman*, i. 241; Mustafā Efendi, *Natā'idj al-wukū'at*, i. 166, 174; ii. 109.

(CL. HUART.)

'ADJĀRIDA, a Khāridjite sect called after ('Abd al-Karīm) Ibn 'Adjarrād [q. v.], under which al-Shahrastānī (ed. Cureton, p. 96) counts the Šālīya, the Maimūniya, the Hamziya, the Khālafiya, the Atrāfiya, the Shu'aibiya and the Khāzimīya. The Tha'aliba, too, at first belonged to the 'Adjārīda, but were no longer considered by the latter as theirs from the time they expressed a milder opinion with regard to the children of the non-Khāridjites, namely that it was allowed to live with them in friendship until they would become guilty of real unbelief or of sins that incur the punishment of death. It may be inferred from this, which is also explicitly stated, that originally the 'Adjārīda professed with the Azrakites the more severe line of thought among the Khāridjites, according to which the children of the non-Khāridjites would enter Hell and that the Khāridjites should renounce them until they would grow up and become believers. Still this was not the opinion of all the 'Adjārīda in so far as the Maimūniya and the Khālafiya professed from the beginning a milder opinion. This explains why Makrizī (*Khiṭaṭ*, ii. 355) and others (comp. Haabrick, *Religionspartheien und Philosophenschulen*, ii. 406) prefer another classification of the above-mentioned sects.

AL-'ADJDĀDJ, more properly 'ABD ALLĀH B. RU'BA, a Tamīmīte poet, born about 25 (646) and died in 97 (715). Very little is known of his life; he is renowned as the most decided Radjāz poet, and in the first place he composed in the Radjāz meter some longer *kaṣīdas*. Encomium and description form above all the contents of his poetry; the former was chiefly applied to prominent men like 'Abd al-'Azīz b. Marwān, Bishr b. Marwān, al-Ḥadjjdād b. Yūsuf, Yazīd b. Mu'āwīya, Muṣ'ab b. al-Zubair, Sulaimān b. 'Abd al-Malik, to his tribe and to himself; the latter part was particularly applied to horses, camels, wild asses, wild bulls and weapons. His contention with his son and poetical rival Ru'ba also became decisive for the contents of his poetry.

Bibliography: Brockelmann, *Gesch. d. arab. Litt.*, i. 60; Ahlwardt, *Sammlungen alter arab. Dichter*, ii; Ibn Kōtaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 374 *et seq.*

(A. HÄFFNER.)

ADJĪMĪR (Ajmere, Ajmir), capital of the British enclave Ajmere-Merwara in Radjputana. In 1901 the enclave counted upon 7021, 5 square kilometres (about 2800 square miles) 476912 inhab. (of whom 13% Mussulmans), the town 73839 inhab. (the half of them Mussulmans). Adjmir is renowned for its monuments of Mussulman architecture, such as Akbar's palace (now a *tahsil* building without Adjmir proper), the magnificent Arhai-dinka-jhompra mosque built about 1200 by Kuṭb al-Dīn Ilṭutmish and the Dargāh, the sepulchre of the saint Mu'in al-Dīn Čishtī [q. v.] highly revered in India, with mosques attributable to Akbar and Shāh Djahān. The former used to visit the tomb of the saint every year.

Historical. Adjmir is said to have been founded in 145 A. D. by Adjāipal, and in 1024 was plundered by Mahmūd the Ghaznawide. In 588 (1192) the town fell into the power of the Ghūrides and in 1559 it was incorporated by Akbar in the Moghul empire. In 1756 Adjmir was conquered by the Mahrattas, who held it until 1818 when Dawlat Rāo Sindhia ceded it to the English.

Bibliography: *Imperial gazetteer* (1907);

Rajputana district gazetteer (1904).

ADJINABĪ (A.), Turkish pronunciation *Edjinebi*, „a stranger“, in Turkey particularly: a person of foreign nationality but domiciled in Turkey [for its civil position comp. TURKEY]. — In the Arabic grammar *adjinabi* designates a word in compound propositions, which apparently stands in no grammatical connection with the subject (comp. de Sacy, *Grammaire arabe*, ii. 208).

ADJNĀDAIN (or ADJNĀDĪN), a town in Palestine between Ramla and Bait Djibrin (comp. Yā-kūt, *Mu'djam*, i. 137, according to Abū Ḥudhaifa: „in the region of Ramla, in the territory of Bait Djibrin“; al-Bakrī, ed. Wüstenf., i. 72: „in the province of Urdunn, but according to others in that of Filastīn, between Ramla and Djibrin“; Ṭabarī, i. 2125: „a *balad* between Ramla and Bait Djibrin“; Nawawī, ed. Wüstenf., p. 430). From Ṭabarī's mode of expression (i. 2408) Adjnādain seems to have been a fortress. In Djumādā I 13 (July 634; according to others, in Djumādā II) a large battle took place there between the Arabs and the Greeks, in which battle the imperial troops were so seriously beaten that their general Artabūn (Areton; comp. Butler, *The Arab conquest of Egypt*, p. 215) had to seek a refuge in Jerusalem. Saif (in Ṭabarī i. 2398 *et seq.*) wrongly places the battle in the year 15 of the Hīdjra. — The name cannot be authenticated in the more ancient times and appears to have been forgotten also in a later epoch. De Goeje supposes that Adjnādain is to be looked for in the neighborhood of Yarmūk, the Biblical Jarmuth (Josh., x. 3 and elsewhere), that which explains the confusion of the battle of Adjnādain with that of the Yarmūk [q. v.].

Bibliography: Ibn Ishāk (according to 'Urwa), in Ṭabarī, i. 2126; al-Madā'inī, *ib.*, p. 2127; Belādhorī (ed. de Goeje), p. 114; al-Yā-kūbī (ed. Houtsma), ii. 151; de Goeje, *Mémoire sur la conquête de la Syrie*, 1864, pp. 33 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 251—252; Wellhausen, *Skizzen*, pp. 6, 57—58, 66.

(F. BUHL.)

ADJRŪMIYA, better ĀDJURRUMIYA, title of a much used grammatical sketch, called after the author Ibn Ādjurrūm [q. v.].

‘ADJŪZ (A.), „old woman“. The „days of the old woman“ (*aiyām al-‘adjūz*) are the last winter days in Syria and elsewhere, generally seven in number, namely the last three days of Shabāt (February) and the first four days of Ādhār (March), which are decried as rainy, stormy and cold. Each of these days has its own name. Sometimes their number is given only as five and their names are also differently stated. A similar designation for certain days, but in a different season of the year, exists with various nations around the Mediterranean Sea.

Bibliography: Kaẓwīnī (ed. Wüstenf.), i. 77; further sources in Lane, *Lexicon*. i. 1961.

ADJWAF (A.), „concave“ (derived from *ḍawf*, „cavity“, „belly“), a term used in the terminology of the grammarians to designate the *verba mediae infirmæ* (*mutall al-‘ain* = ʾy, ʾy), which are occasionally designated as „concave roots“ also by Europeans, because the feeble second radical, which eventually may entirely disappear (as قُلْتُ from قَوْل), is enclosed between two strong ones,

so that the entire root is considered as concave. These verbs are called according to whether the second radical is originally a *w* or a *y*: *al-adjwaf al-wāwī* or *al-adjwaf al-yāʾī*. Such verbs, e. g. *kāla yakūlu*, *bāʾa yabīʾu*, are considered as irregular (more details about them in Zamakhsharī, *Mufaṣṣal*, p. 178, l. 21 — p. 183, l. 17), with the exception of those that designate colors or bodily defects, like *ḥawira*, *ʿawira*; in these verbs the *w* is considered as a strong radical. For the *verba mediae infirmæ* in Arabic as compared with the other Semitic languages comp. Wright, *Comparative grammar*, pp. 242—255; Zimmern, *Vergl. Gramm.*, § 51.

Bibliography: Sprenger, *Dict. of techn. terms*, p. 241; *Taḍjī al-ʿArūs*, vi. 63.

(WEIL.)

‘ADL (A.), „equitableness“, also concrete (= *ʿādil*), „equitable“, „blameless“, therefore *ʿadl* designates in the *fiqh* a person whose testimony is valid; antithesis *fāsiḳ*; comp. Juynboll, *Handleiding tot de kennis van de Moh. wet*, pp. 293 *et seq.*; Dozy, *Supplément*, ii. 103. In numismatics *ʿadl* means „of full weight“, and therefore is this word (often abridged in *ʿ*) stamped on coins to show that they have the just weight and are current (*ʿadli*).

‘ADLĪ, poet's name of Mehmed III, and Maḥmūd II, further of Bayezid II. It is true that the latter's poet's name is supposed by Gibb (*History of the Ottoman poetry*, ii. 32 *et seq.*) to have been ‘Adnī, but the MS. of Upsala bears ‘Adlī.

‘ADN (A.), a word occurring in the expression *ḍjannāt ʿadn* (Korʾān, ix. 73) which designates the Garden of Eden, a designation taken from Biblical tradition [see DJANNA].

‘ADNĀN, according to Arabian genealogists the ancestor of the last immigrated „tertiary“ Arabs (Ismāʿīlites); comp. Wüstenfeld, *Register zu den general. Tabellen der arab. Stämme*, p. 47; Ibn Hishām (ed. Wüstenf.), i. 5-6; Ṭabarī, i. 1112 *et seq.*; Caussin de Perceval, *Essai sur l'histoire des Arabes*, i. 8 *et seq.*, 175 *et seq.*

ADRAMĪT (EDREMĪD, the ancient ADRAMYTUM), a town in Asia Minor, capital of a ḳaẓa in the province of Khudāwendigīār (Brusa), four kilometres (about 2½ miles) distant from the

sea; 6200 inhab., of whom 4960 Mussulmans and 1240 Orthodox Greeks; preparation of olive oil and wine; thermal sulpho-ferrugineous springs in the village of Frenk. Commerce is carried on through the harbor of Akḳei, 10 kilometres (a little more than 6 miles) distant from the town, with which it is connected by an alley of gigantic olive trees. — The ḳaẓa of Adramit counts 50614 inhab., of whom 42933 Mussulmans and 7482 Orthodox Greeks; it is divided into two nahiyes (in which the capital) and 102 villages.

Bibliography: V. Cuinet, *La Turquie d'Asie*, iv. 273 *et seq.*; Ch. Texier, *Asie Mineure*, p. 205; E. Reclus, *Nouv. géogr. univ.*, ix. 596; *Sālnāme* (1325), p. 773.

(CL. HUART.)

ADRĀR (in Berber „mountain range“), name of two African regions: Adrār of the Awelimmiden [see TUAREG], situated north of the Middle Niger, and Adrār Tmarr, or West Adrār, to the north of Senegal between the newly organized French territory of Mauritania and Southern Morocco. The pronunciation of the natives is, according to Barth, for the former Aderār, for the latter Aderē.

West Adrār is one of the least known parts of the Sahara. Perhaps in the beginning of the 16th century it was visited by the Portuguese settled in Arguin, who came there now and then to traffic and exploit the mines. Since then only a few Europeans traveled through the country: the Frenchmen Panet (1850) and Vincent (1860), the Spaniards Cervera and Quiroga (1886) and finally the members of the Blanchet expedition (1900), who could not go beyond Atar.

Adrār has the shape of a triangular plateau inclined to the east and southeast. To the west it is bordered by a reef of moderate elevation (about 175 metres), but so steep that it offers only one practicable passage for beasts of burden, the Tiderez neck, and to the east by an unlevelled surface partly masked by sand dunes. The interior of the plateau is furrowed by oblong depressions, similar to crevices, in which alluvion is accumulated and in which some humidity is always left. The rains that fall there from August till November are indeed abundant enough to supply with water some Wādīs that flow from northeast to southwest, and yet Adrār is after all a rather miserable region. Cultivation (barley and millet) is rudimentary; irrigation, indeed, is not practiced even for the date tree, which, however, forms the principal resource of the country. Industry scarcely exists, the commerce is confined to transactions carried on at the passage of the caravans.

The population is rather scanty (7000 souls according to Barth). The sedentary people are grouped in the oases, of which the main ones are, from west to east: Atar (200 houses and 2000 settled people according to the Blanchet mission); Shingeti, the most important place in the time of Captain Vincent, and whence still now depart the caravans to Saint Louis and Niore in the Sudan; Wadan, now entirely in decay; and Ujeft.

Adrār seems to have been very early occupied by Berbers. It is the cradle of the Lamtūna, who, with other tribes of the same race, took part in the Almoravide invasions [see ALMORAVIDES, ṢAN-HĀDJA]. Some Berber tribes of the Atlas, thrown back into the desert, took refuge there at a later

date as well as Arab tribes. Towards the middle of the 17th century, the Rehāmna, who had settled in Adrār, were driven from there by the Ulād Billah; the latter founded there a powerful confederation. It was destroyed in 1680 by a nephew of Mūlāi Ismāʿīl, whose army advanced till Tagant. The authority of the sherifs, however, could not maintain itself in these remote regions, and at present Moroccan influence over Adrār is disputed by the ceaseless advance of the French north of Senegal.

The tribes of Adrār fall into two categories: marabouts and warrior tribes. The warriors or „Hassan“ live only by plunder; the principal warrior tribes are the Ulād Ghailān, Ulād Bū Sba and Ulād Yahyā b. ʿOthmān, who claim pure Arabic blood. Each of these tribes is ruled by a *shaiḫh*, who is assisted by a *djamāʿa*. The marabout tribes feed the warriors. The former generally are nomads, going up with their herds towards the north during the winter and going down towards the south in the dry season. Some of them are sedentary, e.g. the Smacid that settled at Atar; they are administered by *djamāʿas*. As to the confederation of the Kunta, which extends over Tagant and Adrār, it comprises both marabouts and warrior tribes. Finally warriors and marabouts have sometimes tributaries or „harratin“, which are unanimously considered as the survivors of the autochthonal nations. All these nations embraced Islām at the time when this religion was introduced into the Sahara from North Africa. The religious brotherhoods, particularly those of the Qādiriya and Fāḍiliya count there many followers, and the religious chiefs such as Saʿd Bū enjoy considerable prestige and influence.

Bibliography: Barth, *Reisen und Entdeckungen in Nord- und Central-Afrika* (Gotha, 1857), v. 552 *et seq.*; *L'Adrār* (in the *Bull. de la soc. de géogr. commerciale de Paris*, 1880, March-April); Vincent, *Voyage dans l'Adrār (Tour du monde, 1861)*; *La mission Blanchet (Annales de géographie, 15th November 1900)*; Le Chatelier, *L'Islam dans l'Afrique occidentale* (Paris, 1899). (G. VVER.)

ADRIANOPE. [See EDIRNE.]

ʿAḌUD AL-DAWLA FENNĀ KHOSRAW ABŪ SHUDJĀʿ B. RUKN AL-DAWLA, a Būyide sultan, born at Ispāhān on the 5th Dhū'l-Kaʿda 324 (24th September 936). At the age of 13 (337 = 948-949) he was appointed by his uncle ʿImād al-Dawla his successor to the throne, and when the latter died in the following year, ʿAḌud al-Dawla succeeded him under the guidance of his father in the domination over the province of Fārs. His warlike activity, however, began only in 357 (968) when he seized on Kirmān; later on (Rabīʿ I 363 = December 973) he conquered ʿOmān. In the following year (14th Djuṃādā I 364 = 30th January 975) ʿAḌud al-Dawla, in a battle near Wāsīt, inflicted on the Turks under the leadership of Alftegin a terrible defeat, after which he triumphingly entered Bagdad. He won by presents the caliph al-Taʿī li-ʿIllāh, who had fled with the Turks to Takrīt, and had him come back to Bagdad. He had for a long time coveted Persian ʿIrāk, the territory of his cousin Bakhtiyār, and only fear for his father had kept him off from seizing it. Nevertheless after the defeat of the Turks he obtained through intrigues the abdication of Bakhtiyār, whom he threw into prison

the 26th Djuṃādā II (13th March) of the above-said year, and only on the intervention of Rukn al-Dawla he was compelled to release him and return him his kingdom. After Rukn al-Dawla's death (Muḥarram 366 = September 976) ʿAḌud al-Dawla marched at the head of a strong army to ʿIrāk, and after a bloody battle with Bakhtiyār's troops he seized Baṣra; in the following year he subjugated the whole of ʿIrāk. Since then he conquered one province after the other: in 369 (979-980) he took away the kingdom of his brother Fakhr al-Dawla; in 371 (981-982) he rendered himself master of Djuṛdjan and Ṭabaristān, so that he united under his scepter the kingdoms of all the other Būyides. Already in 367 the caliph had conferred upon him the title of Sultan and in the following year he ordered to mention in the Friday prayer after himself ʿAḌud al-Dawla with the title of „king of kings“ (*shā-hinshāh malik al-mulūk*) and to beat the drum in front of his door in the hours of prayer. Thus ʿAḌud al-Dawla was the first in Islām who took the title of „king“. The ties between him and the caliph were strengthened still more by that the latter married his daughter (370 = 980-981). In 371 (981-982) ʿAḌud al-Dawla sent the qāḍī Ibn al-Bakillānī on an embassy to Constantinople, about which the Eastern authors relate many fables.

In 369 (979-980) ʿAḌud al-Dawla had been stricken with epilepsy, which grew more and more violent, till he died of it on the 8th Shawwāl 372 (26th March 983). He was temporarily buried in Bagdad, where he died, his death having been kept secret; in the following year his death was made public and his body was transported to Kūfa for definite burial.

ʿAḌud al-Dawla is considered not only as the greatest Būyide prince, but also as the most illustrious ruler of his time. In spite of his manifest ambition for the sovereign power the Mussulman historians describe him as a man highly endowed and as one of great love for justice and truth. With regard to the latter trait it is told that he placed in his audience hall various kinds of wild animals for the purpose of intimidating those who would tell a lie. All what is certain is that he distinguished himself by his charitable deeds and by the favors he lavished on poets and literary men. Of his numerous buildings there may be mentioned: the celebrated hospital at Bagdad which bore his name, finished in 368 (978-979), the mashhad on the presumed tomb of ʿAlī, the weir of the Kur near Shīrāz known under the name of Bend Emīr, and others. For these works he found valuable aid in his Christian vizier Naṣr b. Hārūn. Many poets, among whom Mutanabbī, sang his glory, many writers dedicated to him their works, as for instance Abū ʿAlī al-Fārisī, who wrote for him his *Kitāb al-idāh*. ʿAḌud al-Dawla himself wrote verses, several of which al-Thaʿlibī reproduced in the *Yatimat al-dahr*.

Bibliography: Ibn Khallikān (ed. Wüstenf.), No. 543; Ibn al-Athīr (ed. Tornb.), viii; Abū'l-Fidaʿ (ed. Reiske), ii. 401 *et seq.*; al-Makin (ed. Erpenius), pp. 221 *et seq.*; Wilken, *Mirkhond's Gesch. d. Sultane aus dem Geschlechte Bujeh*, ch. v-vi; Weil, *Gesch. d. Chalifen*, iii. 23 *et seq.* (M. SELIGSOHN.)

ʿAḌUD AL-DĪN. [See AL-IDJĪ.]

ʿAḌUD AL-DĪN ABŪ'L-FARĀDJ MUḤAMMED B. ʿABD ALLĀH, of the family of Ibn Muslima [q. v.],

held the office of *Ustād Dār* under al-Mustandjīd until he had the latter assassinated in the bath and homage paid to al-Mustadīr (566 = 1170). He was appointed vizier by the latter, but one year later he was dismissed and shortly afterwards reestablished in his office. When ʿAḍud al-Dīn prepared himself for the pilgrimage to Mecca in 573 (1178) he was killed by the Ismāʿīlites. — Ibn al-Taʾāwīdhī [q. v.] was one of the poets who glorified him.

Bibliography: Ibn al-Athīr (ed. Tornb.), xi. 219 *et seq.*; *al-Fakhḥrī* (ed. Ahlwardt), pp. 367 *et seq.*

ADWIYA (A.) pl. of *dawāʾ*, "medicinal drug". The Arabs divided the medicinal drugs into simples (*mufrada*) and compounds (*murakkaba*), the latter being comprised also under the term of *akrā-bādhin*, "pharmacopœia".

The simples again were divided according to their properties into warm and cold, dry and moist, and namely according to the temperature of the human body.

The simples are also distinguished as primary and secondary, according to whether their natural mixture consists of one or more elements. Thus for instance milk is considered as a secondary simple, since it is composed of water, cheese and fat. The effects of the mixture must be learned by practice or analogy, as for instance the same medicament may act when warm on the human body and when cold on that of a lion or of a horse.

The following terms were used to designate the effects of the medicines:

1. *mulattif* (rarifying); 2. *muḥallil* (loosening); 3. *djālī* (polishing); 4. *muḥkashshin* (making rough); 5. *muḥattih* (opening); 6. *muḥkhi* (relaxing); 7. *munḍiqī* (digestive); 8. *hādīm* (purgative); 9. *kāsir al-riyāḥ* (wind breaking); 10. *muḥattīʿ* (cutting off); 11. *djādhib* (pulling); 12. *lādhiʿ* (biting); 13. *muḥammir* (epispastic, a vesicant); 14. *muḥakkik* (a stimulant); 15. *muḥarriḥ* (ulcerating); 16. *muḥriḥ* (caustic); 17. *akkāl* (consuming); 18. *muḥattit* (wiping off, removing roughness); 19. *muʾaffin* (putrefying); 20. *kāwī* (burning); 21. *kāshir* (wiping off hard); 22. *muḥarriḍ* (cooling); 23. *muḥawwī* (fortifying); 24. *rādīʿ* (repellent); 25. *muḥalliz* (incrassative; the opposite of N^o. 1); 26. *muḥhidj* (repellent); 27. *muḥhaddir* (narcotic); 28. *murattib* (moistening); 29. *munaffikh* (making odorous); 30. *ghassāl* (washer, polisher); 31. *muwassikh liʾl-kurūḥ* (making the ulcers filthy); 32. *maszāk* (tearing); 33. *mumallis* (emollient); 34. *mudjaffif* (desiccative); 35. *kābid* (astringent); 36. *ʿāṣir* (compressing); 37. *musaddid* (constipating); 38. *muḥvri* (agglutinant); 39. *mudmil* (cicatrizing); 40. *munbit liʾl-laḥm* (making flesh grow); 41. *khātim* (covering).

Some examples may show how these terms are defined. The definitions invariably begin with the formula: "This is the medicament, the intrinsic property of which is to" . . . Thus for N^o. 7 (*munḍiqī*): "This is a medicament of which the intrinsic property is to help the process of mixing at the time of digestion by uniform warming; it also has an astringent power which holds together the mixture and forcibly does not let it be dissolved, for that would be a disruption." — For N^o. 26 (*muḥhidj*): "This is the opposite of *hādīm* (N^o. 8) and of *munḍiqī* (N^o. 7), and it is a medicament the property of which is to remove by

its coolness the effect of natural and foreign warmth; likewise at the time of nourishment and mixing, until it remains indigested and not ripened."

Now and then medicines are joined to the definitions as examples, e. g. at N^o. 1 (*mulattif*): hyssop, thyme and camomile; at N^o. 2 (*muḥallil*): castoreum; at N^o. 4 (*muḥkashshin*): melilot, etc.

Sometimes behind the function only the predicate *maʾrūf* (known) stands instead of the usual definition, as is the case with N^o. 28 (*murattib*).

These participial definitions of medicaments are followed by three substantival ones:

1. *al-Dawāʾ al-kātil* (the killing medicine), it alters the mixture to a pernicious excess, such as euphorbium and opium.

2. *al-Samm* (poison), it corrupts the mixture only by its special reaction, as for instance the foxglove.

3. Theriac and bezoar-stone, both are preservative medicines for the strength and health of the soul.

In Ibn Sīnā there follow twelve tables in which are briefly enumerated the medical cases of coloring, adorning, swellings, pustules, wounds and ulcers, of the organs of the limbs, head, eyes breathing and chest, of the organs of digestion, and secretion, of fever and of poisons. An index in the *Abjad* order of the simple medicaments forms the close.

The Arabs possess an old literature on this part of medicine; it arose simultaneously with the Arabic translation of the Greek medical works. The meritorious Ishāk b. Hunain composed a *Kitāb al-adwiya al-mufrada* (Ibn al-Kifī, ed. Lippert, p. 80, l. 8), and thanks to the celebrated Har-rānīan Thābit b. Qurra we possess two monographs on this subject: 1. *Kitāb fi adjnās mā tanqasimu ilaihaʾl-adwiya*, (*ibid.*, p. 119); 2. *Kitāb fi adjnās mā tuzamu bihiʾl-adwiya* (*ibid.*). The valuable work of Ibn al-Baitār (d. 646 = 1248): *Djāmiʿ mufradāt al-adwiya waʾl-aghddhiya*, was first made known through a German translation of inferior value by J. v. Sontheimer under the title of *Grosse Zusammenstellung über die Kräfte der bekannten einfachen Heil- u. Nahrungsmittel* (Stuttgart, 1870—1872), then through the publication of the Arabic text (Bulāq, 1875) and finally it was translated into French by the military physician L. Leclerc under the title of *Traité des simples* (Paris, 1883) and furnished with notes and an index. It is to be considered as the most important Arabic work in this domain as it unites both practical knowledge and nomenclature and contains more than 3000 names.

The work of M. Steinschneider: *Heilmittelnamen der Araber* (*Wiener Zeitschr. f. d. Kunde des Morgenl.*, xi), which contains 2043 numbers, is also based on profound original researches.

(J. LIPPERT.)

AFĀ (A.), the female viper, a black spotted, venomous snake, of various sizes, with a broad head, narrow neck and short tail, sometimes with two horny scales over the eyes (the horned viper). The viper, which lives mostly hidden under the sand, was considered by the Arabs as "the greatest enemy of man" (*Damiri*), and as "one of the ugliest beasts" (*Kāẓwīnī*); many fabulous accounts, of which very little is true, are in circulation about it: e. g. that it lives to an age of 1000 years, that it becomes blind and recovers its sight

at the *rāsyāndj* tree etc. In ancient poetry the viper is represented as the emblem of the mortal enemy, namely of him who seeks revenge for murder, and in proverb the viper is „violent“, for it needs only to appear in a house and it will scare away all the inhabitants. Another proverb reads: „He who has been stung by a viper is afraid to take hold of a rope“. — The vipers of Sidjistan are considered as the most dangerous. Like the Greeks the Arabs considered the flesh of the viper as a remedy for elephantiasis and other skin diseases. Viper's blood was supposed to fortify the eyes and the dried heart of a viper to act as a talisman against a charm.

Bibliography: Damiri, i. 34-35; Kazwini (ed. Wüstenf.), i. 428-429; Ibn al-Baitār, *al-Djāmiʿ* (Bulak, 1291), i. 46. (HELL.)

AFĀL (A.). [See FĪL.]

AFĀMIYA or **FĀMIYA**, the ancient Apamea, situated near great swamps in the Orontes valley. The city, important in the time of the Seleucides, was conquered and devastated in 540 by the Persian king Khosraw. After the capture of Himṣ (Emesa) Afāmiya surrendered to Abū ʿUbaida and since then played no special part. A terrible earthquake in 1152 changed it in a heap of ruins, which show still now the site of the former city and above which towers only the old Kaʿat al-Muḍiḳ.

Bibliography: Belādhorī (ed. de Goeje), p. 131; Vākūt, *Muʿdjam*, i. 322-323; iii. 846-847; E. Sachau, *Reise in Syrien und Mesopotamien*, pp. 71-82. (F. BUHL.)

AFĀR. [See DANĀKIL.]

AL-AFDAL, his full name, **ABU'L-ḤASAN ʿALĪ AL-MALIK AL-AFDAL NŪR AL-DĪN**, an Aiyūbide, the eldest son of Saladin, shared in the sad fate of most of the sons of that great man. He was born in 565 (1169-1170) and was initiated into Islāmic science by the best teachers in Cairo and Alexandria. In 579 (1183-1184), when he was only 14 years old, he was entrusted with the representation of Saladin in Egypt. Takī al-Dīn ʿOmar was appointed his mentor. As they did not agree together, Saladin recalled both of them in 582 (1186-1187) and enfeoffed al-Afdal with Damascus. From there the young lord of less than twenty was under the control of his father, with whom he took part in the battle of Ḥiṭṭin (25th Rabīʿ II 583 = 4th July 1187). His own account of this first battle of his has been preserved. Shortly afterwards he conquered ʿAkkā, which he received as a fief. Then he took part under the command of his father in the battles against the crusaders and in 588 (1192) in the negotiations with Richard Cœur-de-Lion. On Saladin's death (27th Šafar 589 = 4th March 1193) he inherited Damascus and Syria as well as the suzerainty over the other Aiyūbides. But evidently he was not yet mature for such an important position, for just at that time this man, otherwise so pious and depicted almost as an ascet, is said to have indulged in various kinds of debauchery and to have entrusted his minister *Ḍiyāʾ* al-Dīn b. al-Aṭṭār al-Djazarī, the brother of the celebrated historian, with the management of the State affairs. The disastrous influence of his minister is supposed to have induced him to neglect the old and meritorious emīrs of his father. The latter having been disappointed, abandoned him and went over to his brother al-ʿAzīz in Egypt. Thereupon al-ʿAzīz declared himself independent

and set out in 590 (1193) for the purpose of conquering Damascus. The two disunited brothers were once more reconciled by the old and well-tried Saif al-Dīn or Saphadin (al-ʿĀdil I, q. v.) and other mediators, but in the following year a new expedition against Damascus came about again. This time al-ʿAzīz was abandoned by his troops before the gates of Damascus, was obliged to flee and was pursued till Egypt by al-Afdal, who was joined by al-ʿĀdil. Al-ʿĀdil-Faḍil, the aged minister of their father, reconciled on Egyptian soil the contending brothers; al-Afdal returned to Damascus while al-ʿĀdil remained with al-ʿAzīz in Egypt. In the year 592 (1195-1196) the Egyptian allies returned again to Syria with a hostile intention; al-Afdal was removed from Damascus and was indemnified with the small fortress of Šarkhad, which he received as a fief. When al-ʿAzīz died in 595 (1198-1199), the Egyptian emīrs, leaving out the powerful al-ʿĀdil, called al-Afdal to Cairo as atābeg of the minor al-Manṣūr. He wanted directly to reconquer Damascus, but al-ʿĀdil prevented him, sowed discord between him and his helpers and followed in his footsteps to Egypt; there al-Afdal was forced to capitulate in Rabīʿ II 596 (Jan.-Febr. 1200). The promises made to him were not fulfilled and he had to return again to Šarkhad. Thereupon he allied himself in the following year with his brother al-Zāhir of Aleppo, who promised him to conquer for him Damascus. The city was already on the point of falling when the two brothers became disunited and the siege was raised. Al-Afdal withdrew to Himṣ, where his family was found, as he had previously given up Šarkhad. In the negotiations of the following year he received from al-ʿĀdil the three fortresses: Kaʿat Nadjīm, Sarūd and Sumaisāt, but in 599 (1202-1203) they were taken again from him. His mother tried in vain to intercede for him with al-ʿĀdil. Still al-Afdal established himself firmly in Sumaisāt and declared himself the vassal of the Seldjūkide of Asia Minor, Rukn al-Dīn Sulaimān II. With the aid of the latter's third successor Kai-Kawūs he attempted once more, and namely soon after the death of his brother al-Zāhir of Aleppo, to found an empire. The enterprise, however, entirely miscarried on account of discord in the camp of the allies, and the interference of al-Ashraf, the son of al-ʿĀdil (615 = 1218-1219). Al-Afdal renounced all further attempts of conquest and returned to Sumaisāt, where he ended his life full of disappointment.

Bibliography: *Recueil des historiens des croisades. Hist. or.*, i, iii, iv, v; Ibn al-Aṭṭār (ed. Tornb.), xi, xii; Abū Šāma, *Kitāb al-Rawḍatain*; Abū'l-Fidāʾ, *Mukhtaṣar*, iv; Ibn Khaldūn, *Ibar*, v. 304-339; Ibn Khallikān (ed. Wüstenf.), N^o. 497 (trans. de Slane, ii. 353); Maḳrīzī, *Khiṭaṭ*, ii. 235; idem, *Sulūk* (comp. Blochet in the *Revue de l'orient latin*, ix. 503, *passim*); Stanley Lane Poole, *A history of Egypt*, vi. 213-215. (C. H. BECKER.)

AL-AFDAL (al-Malik al-Afdal) ʿABBĀS B. ʿALĪ, of the Rastulide dynasty [q. v.], reigned in Yemen from 1363 to 1376. He also occupied himself with genealogy, and among other works he wrote: *Bughyat dhawī'l-himam fī maʿrifat ansāb al-ʿArab wa'l-ʿAdnam*.

Bibliography: Johannsen, *Historia Yemenae*, pp. 165 et seq.; Brockelmann, *Gesch. d. arab. Litter.*, ii. 184.

AL-AFDAL B. BADR AL-DJAMĀLĪ, a Fātimide general and vizier. Abu'l-Kāsim Shāhinshāh, surnamed al-Malik al-Afdal, was the son of the minister for many years of the Fātimide caliph al-Mustaṣir, the Armenian Badr al-Djamālī, who, shortly before it was too late, brought the Fātimide empire once more to a flourishing state. Badr al-Djamālī, simply known under the title of Emir al-Djuyūsh, knew how to make for himself such an independent position beside the throne that the caliph, in spite of his aversion, had to yield and after Badr's death confirmed his son Shāhinshāh in all the offices of his father. Badr and al-Afdal are the first examples of omnipotent generals, in whose hands the caliphs were reduced to insignificant puppets, a fact which characterizes the entire later history of the Fātimides. Under both Armenians Egypt enjoyed a well-organized administration and the tranquility of peace. We do not know all the details about their interior policy, but it is praised by all historians. — Al-Afdal had scarcely taken charge of the affairs — his father had died in Dhū'l-Ka'da or Dhū'l-Hidjja 487 (Nov. 1094–Jan. 1095) — when, in the last days of the year, the caliph al-Mustaṣir followed his great minister into the grave. Al-Afdal then placed on the throne not the eldest son of the caliph, Nizār, but the youngest son, Ahmed, under the name of al-Musta'li, upon whom he hoped to maintain his influence more easily. Nizār fled with his loyal partisans unto Alexandria, where he was proclaimed caliph. Al-Afdal marched against him, suffered at first adversity, but at last became master of the revolt and had Nizār and his followers executed. With this Nizār was connected the Shī'ite sect of the Nizārites, whose specially renowned champions were the lords of Alamūt. After Nizār's death al-Afdal ruled without opposition over Egypt. The death of the caliph al-Musta'li (14th Safar 495 = 8th December 1101) did not affect the situation either. Al-Afdal had the son of the deceased, al-Manṣūr, a child of five years, proclaimed caliph and gave him the honorific title of al-Āmir. For twenty years al-Afdal succeeded in wielding this caliph also entirely at his will. But when al-Āmir grew older and other influences prevailed upon him he could not tolerate any longer the tutelage of his minister. He decided to get rid of him; at his instigation al-Afdal was suddenly attacked in the open street (end of Ramaḍān 515 = beginning of December 1121). The vizier succumbed to his wounds shortly afterwards; the caliph affected much grief, but immediately after the death of al-Afdal he ordered to clear the latter's house and appropriated the fabulous riches which al-Afdal had hoarded during his long rule.

The historians, occupied as they were with narrating al-Afdal's campaigns and the military events in Syria, told very little of his interior political activity; and yet al-Afdal's rule coincided with the first crusades. This man, otherwise so far-sighted, seems to have at first completely misunderstood the character of that tremendous movement. He considered the knights of the first crusades as welcomed helpers against the Seldjūqs that settled in Syria, who in the lifetime of his father had almost torn away the whole of Syria from the Fātimides. The Franks had already taken Antiochia when al-Afdal set out (491 = 1098) to wrest Jerusalem from the Ortōkides; he succeeded in doing it after

a short siege. But this victory was nothing else than a preparatory work for the crusaders, who afterwards had a more easy task, and who a few months later were masters of Jerusalem. Al-Afdal experienced that the crusaders still refused at that time to enter into negotiations only too late in 492 (1098–1099), when, after he had tried in vain to come to friendly terms, he was grievously beaten near Askalon. In 494 (1100–1101) he sought to revenge himself, but only in 496 (1102–1103) his general won a victory over Baldwin. During all this time al-Afdal carried on war with much zeal, he sent to the field his best generals, even his own sons, but he obtained no lasting success; one city of Palestine after the other fell into the hands of the crusaders: Ἀκκά in 497 (1103–1104), Tripoli in 503 (1109–1110); in 511 (1117–1118) Baldwin even ventured to push forward unto Egypt and reached Tinnīs, but he died on his retreat. In the year of al-Afdal's death only a few forlorn places of Syria were still in Mussulman possession, first of all Tyre and Askalon. And still al-Afdal had left nothing unattempted, he had even managed a coöperation with the atābeg of Damascus. The domination of the Fātimides in Syria came to an end. In spite of these failures abroad and his arbitrary policy at home, al-Afdal's rule on the whole was a blessing for Egypt.

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ĀFERĪN (P.; = Pazend *Āfrin*), lit. „blessing“ (from *āfri* + suffix *na*), in opposition to *nafrīn*, „curse“ (an + *āfrīn*); *āferīn* is generally used in the sense of „bravo“! The dictionaries give *farī* (Zend *frīnaitī*, Vedic *prīṇāte*) as the abridged form. Borrowed by the vulgar Arabic: *ʿafārim* (Egypt), *afaram* (Algeria). The astronomers of Djalāl al-Dīn Malik Shāh gave the name of Āferīn to the first of the five intercalary days at the reform of the Persian calendar.

Bibliography: J. Darmesteter, *Etudes iraniennes*, i. 262, 309; P. Horn, in *Grundr. der iran. Philol.*, *ib.* 40, 125; Vollers, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, i. 646; Beausnier, *Diction. arabe-français*, p. 11.

(CL. HUART.)

AFGHĀNISTĀN, country in Southern Asia.

a. GEOGRAPHICAL OUTLINE.

The country now known as Afghānistān has borne that name only since the middle of the eighteenth century, when the supremacy of the Afghān race became assured: previously various districts bore distinct appellations, but the country was not a definite political unit, and its component parts were not bound together by any identity of race or language. The earlier meaning of the word was simply „the land of the Afghāns“, a limited territory which did not include many parts of the present state but did comprise large districts now either independent or within the boundary of British India. As at present con-

stituted, under the rule of the Bārakzai emīrs, Afghānistān consists of a territory of irregular shape lying between $29^{\circ} 30'$ and $38^{\circ} 30'$ N. lat. and between 61° and 75° (or, if the long strip of Wakhān is omitted, $71^{\circ} 30'$) E. long.

Geological formation. This country forms the northeastern portion of the great Iranian plateau, which is bounded to the north by the Central Asian depression, and to the east by the plain of North India, while to the south and west it slopes away into the depressed tract which occupies the central portion of the plateau, and on the southeast is connected with the mountain system of Balōčistān. The northern barrier of the highlands is the mountain range extending westwards from the Pamir, with its outlying ridge, the Band-i-Turkistān, beyond which the plain of sand and loess extends to the Oxus. On the east there is a sudden drop into the Indus valley. It will be seen therefore that, with the exception of the loess plain of Turkistān, the whole country belongs to the plateau, which is itself a late geological formation of the tertiary period, mainly sandstones and limestones. The northeastern part of the plateau previously formed part of a great ocean connecting the Caspian depression with the North Indian plain. The process of upheaval which has raised it still continues, and Holdich considers that the extraordinarily deep river gorges are due to the fact that the erosive action of the rivers is too slow to keep pace with the upward movement.

Orography. The most prominent feature of the mountain system is the northern range running east and west above alluded to as forming the northern boundary of the plateau. It divides the Turkistān districts on the north (the ancient Bactria) from the provinces of Kābul, Herāt and Qandahār (the ancient Ariana and Arachosia) on the south. This main range is known by various names such as Hindū-kush on the E. where it branches from the Pamir, Kōh-i Bābā further west, and Kōh-i Safid and Siyāh-Bubuk near Herāt; the latter is generally known as Paropamisus, although the true Paropamisus (or Paropanisus of Ptolemy) included the Hindū-kush. The greater part of the country south of this range is occupied by a number of subsidiary chains or long spurs which run from east to west or more generally from northeast to southwest. These ranges and the intervening valleys form the greater part of the Herāt and Qandahār provinces, while the tangled mass of mountains lying to the south of the eastern Hindū-kush comprises the valleys of the Kābul and Kurām rivers and forms the provinces of Kābul and Kāfristān. The highest elevation in the northern range is the Shāh Fulādī peak (16870 ft. = 5158 metres) in the Kōh-i Bābā, and the long spur running to the southwest contains several peaks of about 11000 ft. (3353 m.). The ridges dividing the Helmand, Tarnak, Arghandāb and Arghasān are outliers of this system, and it may be traced further southeast into British Balōčistān. The Sulaimān Range (highest peak the Takht-i Sulaimān 11200 ft. = 3415 m.), which drops finally into the Indus valley and is the eastern edge of the plateau, is beyond the political limits of Afghānistān. The mountains further north on this eastern flank of the plateau between the Kurām and Gomāl rivers are a more irregular mass with peaks over 11000 ft. (3353 m.), while

further north still between the valleys of the Kābul and the Kurām is the Safid Kōh, the highest range in Afghānistān after the Hindū-kush and Kōh-i Bābā (highest peak Sikarām 15600 ft. = 4543 m.).

River system. Northward from the Hindū-kush the level of the country falls rapidly towards the Oxus valley, while southward the valleys fall more gradually towards the Sistān depression containing the Helmand Hāmūn (= H. Lake) and its extension the Gōd-i Zirah, into which flow, with the exception of those belonging to the Indus system, all the rivers south of the Hindū-kush. Thus the rivers fall naturally into three groups, which may be called the Indus group and the Oxus group.

The Indus group comprises the Kābul river and its affluents, of which the most important are the Tagāo and Kunar flowing from the Hindū-kush on the north and the Lōghar flowing from the Gul-Kōh on the south. South of this the Kurām rising in the Paiwar, and its tributary the Tōči, called in its lower course the Gambila, which joins it in British territory below the mountains. Still further south separating the Waziristān mountains from the Takht-i Sulaimān is the Gomāl formed by the junction of the Kundar and Zhōb. These rivers though of small volume drain extensive tracts and mark important military and trade routes through the mountains between India and the plateau. Other small streams such as the Wahoā, Lūni, Kahā and Nārī further south serve a similar purpose. It may be noted that many of these streams flow not along the natural valleys formed by the mountain range but transversely across the sandstone and limestone ridges of the Sulaimān Mountains, through which they cut deep precipitous gorges.

The second or Helmand group consists of the Helmand and its tributaries, and of the other rivers running towards the southwest into the Sistān depression. The Helmand or Hirmand (the Haetumat of the Avesta, the Etymandros of classical writers) is the principal of these. It rises near Kābul and flows through narrow mountain valleys into the more open country of Zamīndāwar, where it is joined on the left bank by the Arghandāb (Harahwaiti, Arachotis). The latter in its turn is formed by the junction of the Upper Arghandāb, the Tarnak, and the Arghasān (or Arghastān), which drain a series of nearly parallel northeasterly and southwesterly valleys. Another member of the same system is the stream flowing southward from Ghaznīn which never joins the Helmand system but is absorbed by the Ābistāda Salt Lake. Other rivers west of the Helmand with the same general southwesterly flow, which also discharge into the Hāmūn, are the Khash-rūd, the Farāh-rūd and the Harūt-rūd.

The Hāmūn, a basin sometimes of small extent, expands enormously to the south in seasons of high flood, when the hill fort of Kōh-i Khwādja becomes an island. It then discharges itself through a channel called the Shēlagh into a still lower depression known as the God-i-Zirah. Part of the Hāmūn is in Afghān territory and part in Persian according to modern demarcations which have divided Sistān. The Hāmūn is only 1580 ft. above sea-level, and the Gōd-i-Zirah is still lower. — The Hāmūn on the average overflows once in ten years into the Gōd-i Zirah. Its water is only slightly

brackish, and can be drunk, a circumstance due no doubt to its occasional overflow. The level of Sistān does not appear to have risen since ancient times in spite of the enormous volumes of silt discharged by the rivers which have no other outlet. The cause of this is probably the prevalence of violent northwest winds through a great part of the year, which remove the light surface soil.

The third or Oxus group of rivers comprises the Oxus and its southern tributaries, as well as the Murghāb and Hari-rūd which also flow northward into the plain but never reach the Oxus. All of these rise on the northern flank of the great mountain barrier, with the exception of the Hari-rūd, which rises on the south of the Kōh-i Bābā and flows westwards through a narrow valley between the Kōh-i Safid and Kōh-i Siyāh into the Herāt plain where it turns to the north and after passing through a depression in the mountains loses itself in the plains of Russian Turkistān beyond Dhu'l-Fikār.

General formation. The mountain ranges generally become less lofty towards the south and west and the difficulties of communication that exist further north disappear. Hence the easy route for trade or military expeditions from Herāt to Qandahār has in all ages been circuitous via Sabzawār, Farāh und Girishk, while from Qandahār to Kābul and Ghaznīn the direct line of the Tarnak valley is followed. From Herāt where the Paropamisus drops to an insignificant elevation the Turkistān province is easily accessible, and the same country can also be reached from Kābul directly by difficult passes, the Khawāk, Bamiān and others, through the Hindū-kush.

Thus the three towns Herāt, Qandahār and Kābul are marked out by natural position as the most important points in the country. Each of them lies in a fertile valley and is self-supporting, and each of them commands important routes to the others as well as to India, Persia and Central Asia. If therefore Afghānistān is to be an independent political whole the possession of these three points is essential to its rulers. There can be no stability if they are in separate hands. In this political sense Ghaznīn and Djalālābād must be classed with Kābul, the old capitals Bust and Girishk with Qandahār, and Sabzawār with Herāt. Sistān lying on the easy route from Herāt to Qandahār has always been a debatable land.

Kābul is in every way the strongest position, and has generally in consequence been more independent than other districts. Herāt on the contrary is much exposed to attack from the west and north, and when Herāt has been conquered by a foreign invader Qandahār is immediately threatened. As long as Herāt is held Qandahār is safe from an attack on the western side, and it has also a strong position towards the Indian side, though not so strong as that of Kābul.

The district of Sistān adjoining the Hāmūn is fertile and suited for irrigation. Occupying a commanding position on the route leading eastward to Qandahār and westward to Herāt, it is of great importance to the rulers of Afghānistān, and its present division between that country and Persia is unfortunate. As an ancient seat of Iranian culture and connected with Persian legend the Government of Persia holds to it tenaciously and it seems that it is destined long to continue divided as at present.

Climate. The whole country is liable to great extremes of temperature ranging from the intense summer heat of Sistān, the Garmsēr district and the Oxus valley to the great winter cold of the high exposed regions, where violent snowstorms are not uncommon. Instances of armies suffering from such cold are well known in history. The march of the emperor Bābar from the neighborhood of Herāt through the Hazāra Mountains to Kābul is a case in point, and the Hindū-kush (lit. Hindū-slayer) is popularly supposed to derive its name from the death of the Indian troops of the emperor Shāh-Djāhān. More recent instances are the sufferings of 'Abd al-Rahmān's army in 1868 and of the British Boundary Commission in Bādghīs in 1885. The daily range of temperature is everywhere very great, the difference between maximum and minimum varying from 17 to 30 degrees of Fahrenheit. In the spring and autumn the upland valleys have a temperate and pleasant climate, which is very favorable to the growth of fruit, especially grapes, melons, peaches, plums, apricots, walnuts and pistachio-nuts. Modern travellers have found the neighborhood of Kābul to be not unworthy of the praises lavished on it by the emperor Bābar.

In the more lofty part of the Hindū-kush inhabited by the Kāfir tribes a truly Alpine climate is found resembling that of parts of the Himalayas.

The vegetation generally speaking is that of the Persian plateau, and is quite distinct from that of the Indian plains. In the plains few trees are found except those cultivated in gardens, fruit-trees, planes and poplars, while on the higher mountains many varieties of pines and evergreen oaks are found with wild vines, ivy and roses. On the lower and dryer ranges the wild pistachio (*F. stacia khinjuk*), wild olive (*Olea europea*), juniper (*J. excelsa*) and the reodān (*Tecoma undulata*) are the most characteristic trees. The angūza or hing (*Ferula assafetida*) is very abundant in many parts. Wild flowers also abound in the spring, especially the iris, tulip and poppy.

Political Divisions. The divisions of the country follow its physical formation.

Kābul. The province of Kābul contains the fertile high-lying valleys round the upper waters of the Kābul, Lōghar and Tagāo rivers and Ghaznīn, also the lower part of the Kābul valley near Djalālābād. Ghaznīn was the most important town in this tract formerly, but Kābul has taken its place during the past four hundred years. Kābul was recognized as the centre of government under Moghul emperors, and was adopted by the Durrānī kings as their capital taking the place of Qandahār. Its old rival Peshāwar is the natural centre of the tribes in the lowlands near the Indus, but has been cut off from Afghānistān since it was taken by the Sikhs in 1834, and since 1849 has formed part of British India. Kābul is now a thriving town. Its population is variously stated. A late resident (F. Martin) places it as high as 150,000, but this is beyond all other estimates. Under the firm rule of the late emirs it has no doubt grown rapidly.

Qandahār. Qandahār includes the old province of Zamīndāwar, and comprises the lower valleys of the Helmand, Tarnak, Arghandāb and Arghasān, the principal home of the Durrānīs. The modern town of Qandahār on the Arghandāb

has been the capital of the province since the 15th century, and has taken the place of older towns such as Girishk and Bust.

Sistān. Sistān is the hot and fertile irrigated district lying around the Hāmūn. A large share of it, however, belongs to Persia. It contains no large town.

Herāt. The Herāt province includes the fertile valley of the Hārī-rūd and the open country lying between the Hazāra Mountains and the Persian border; also a considerable part of these mountains which are inhabited by the Hazāra and Čahār Aimāk tribes. The town of Herāt, one of the most famous in eastern history, is its capital; although fallen from its ancient glory it is still and must remain a place of importance and will no doubt develop greatly with peace and improved communications. Sabzawār is also a thriving town in the south of the province.

Hazāristān. The country of the Hazāra and Čahār Aimāk tribes is the mountainous mass bounded to the north by the Kōh-i Bābā, to the west by the open country of Herāt, to the east and south by the Helmand valley. It is the country anciently known as Ghōr, and the ruins of the town of Ghōr lately explored probably mark the site of the old capital of Fērōz-Kōh, where the Ghōrī kings reigned in the 12th century. It now contains no town of importance.

Turkistān. The country north of the Kōh-i Bābā as far as the Oxus is known as Turkistān. Its old capital Balkh has lost its former importance, and the present centres of administration are Mazār-i Sherif, Tāshkurgān and Maimana.

Badakhshān. The region lying north of the Hindū-kush and east of Turkistān along the left bank of the Oxus is known as Badakhshān. It is watered by the Kunduz-River and its affluents.

Wakhān. Still further to the east and extending as far as the Pamir is the long mountain valley called Wakhān.

Kāfiristān. The recently conquered mountain mass of the Hindū-kush lying north of the Kābul valley and west of the Kunar, inhabited by the Kāfirs, is known as Kāfiristān.

b. ETHNOLOGY.

The races which inhabit Afghānistān may be classed under the following heads: 1. Afghān; 2. Persian; 3. Turkish and Mongolian; 4. Aryans of the Hindū-kush. — But considerable intermixture has taken place, and it is not easy to determine the elements which enter into the composition of every tribe.

The Afghāns. Physically the Afghān race belongs in the main to the Turko-Iranian type with a considerable admixture of Indian blood among the eastern tribes. There is great variation of type, and the absence of anthropometrical observations over the greater part of Afghānistān renders certainty unattainable at present. It may be considered as established, however, that the proportion of brachycephalic heads is larger than among the Indo-Aryans of the Pandjāb, and probably larger than among the pure Persians. Among the southern tribes such as the Kākars of Zhōb and the Tarīns and Ačakzais of Pishīn and Čaman the type resembles that of the Balōčs with broad heads while among the tribes of the Indus valley heads are narrower. Figures are wanting for the great central body of Durrānis and Ghalzais, Noses

are generally long and often curved and this is perhaps the origin of the idea which some have entertained that the Afghāns are of Hebrew origin. Uffalvy has noted that this peculiarity is very marked in the portraits of the Kushān kings on the coins of the 1st cent. (A. D.), and it is certainly not confined to the Afghāns but widely spread among other races of the country as well as among the Balōčs and in the Northwestern Pandjāb and Kashmīr. The Afghāns are a tall and well-built race, often fair in complexion in comparison with their neighbors, brown beards and even blue eyes being occasionally seen, but in these points there is great variation even in neighboring tribes. Some modern writers have attempted to draw a distinction between Afghāns and Pathāns. They maintain that only the Durrānis and kindred tribes are entitled to the name Afghān, while the title Pathān (an Indian corruption of the native form Pakhtāna or Pashtāna, pl. of Pakhtūn, Pash-tūn) includes all tribes of whatever origin who speak the Pashto language. This distinction, however, appears to be unreal and of modern origin. The name Pashtūn or Pakhtūn is undoubtedly the true national name and it is universally used, while the word Afghān seems to be of literary origin and like many other national appellations was first applied to this people by foreigners, and in modern times it has been adopted as a polite designation by educated persons and those who are proud of their descent. The theory restricting it to the Durrānis and to the other tribes who claim by their genealogies a similar descent appears first in the works of Bellew and has been adopted by others without sufficient reason. According to this theory great tribes like the Ghalzai are allowed to be called Pathān but not Afghān, and this is applied also to the Afrīdī, Bangash, Khatāk, Wazīrī, Kākar, Gandāpūr, Shērānī, Ustarānī and many others without any sufficient justification. Bellew accepts the story of the Hebrew origin of the true Afghāns and supposes them to have come into the Āndahār province from the west, and there to have met the Indian colony from Gandhāra (the present district of Peshāwar), which had been driven thither by Scythian invaders in the 5th or 6th cent. (A. D.). From these Indians they are supposed to have acquired the Pashto language, regardless of the fact that Gandhāra was purely Indian and the language spoken there a form of Prakrit and not an Iranian idiom from which Pashto could be derived. The Afghān settlement of the Yūsufzais dates only from the 15th cent. Bellew supposes without a particle of evidence that they were only returning to their original home. The name Āndahār he supposes to be identical with Gandhāra, and to have been carried to the Arghandāb valley by these colonists. It may be noted here that Āndahār is historically a modern place and we hear nothing of it before the 14th cent. The Ghalzais are identified by Bellew and others with the Turkish tribe which he calls the Khiličī, i. e. the Khaldjī. Darmesteter (*Chants des Afghans*, p. clxiii) supports this view, and it may be admitted that the Ghalzais have probably absorbed a good deal of Turkish blood although the actual identification of names is doubtful. The tribes of the Sulaimān Range are supposed by Bellew to be aboriginal Indians and he follows Lassen in identifying them with the Πάντρες, who are stated by

Herodotus to have occupied Πακτυική on the Indus. Among the other identifications made are those of the Afridi (or Apridai) with the Ἀπαρύται of Herodotus, and the Khaṭak with the Σατταγύδαι. Of these the first is *prima facie* correct although it is by no means certain that the Ἀπαρύται occupied the country of the modern Afridis. That of the Khaṭak with the Σατταγύδαι cannot be accepted. The name given by Herodotus appears as Thatagush in the Achaemenian inscription of Behistūn, and the initial Σ of the Greek form evidently corresponds to this *Th*, and could not represent a guttural as in Khaṭak. The identity of Πάκτυες, Πακτυική with Paštūn, Pakhtūn mentioned above as first advocated by Lassen has been more recently supported by Trumpp and Grierson but is considered very doubtful by Spiegel and Geiger. Grierson considers the connection between the Persian *pusht*, *pushta* (back, mountain), Vedic *paktha*, the Πάκτυες of Herodotus and the Παρσῦνται of Ptolemy very probable. Darmesteter considers the latter form the most likely to be near the original, and thinks that the Πάκτυες of Herodotus may stand for some form like Parshṭyes. It must be remembered that in the modern language the form with *sh* is older than that with *kh*. It seems improbable therefore that a form like Πακτυική (which we know only through the Greek) could give rise to a modern Pašht or Pakht. Raverty thought that Πακτυική might be represented by the town of Pakhlī on the Upper Indus, and this is not impossible considering how frequently an ancient dental passes into *l* in Pašhto.

The combination *rs*, *rś*, in Avesta or Sanskrit frequently becomes *śh* in modern Iranian languages. Thus the Pers. *pusht*, Pašhto *pushti* represents Avesta *parsti*, Sanskrit *prsthā*; Pašhto *kshal* = Av. *kerēś*; Pašhto *push-tedal*, Pers. *purs-īdan* = Av. *pareś*, etc. Παρσῦνται or Parshṭyes therefore may well be represented by Pašht-Pukht. The Παρσῦνται are mentioned by Ptolemy among the five tribes comprised under the head of Παροπανισάδαι (the others being the Βωλίται, Ἀριστόφυλοι, Πάρισσοι and Ἀμβραῦνται), who occupied the southern and eastern slopes of the Hindū-kush. A native tradition derives the name from *pushta*, a mountain, and very possibly the original form from which Παρσῦνται was taken may have borne the meaning of "highlander".

The form Pathān certainly came into use in India, though it is now used to some extent in Afghānistān, and in Balōčistān it takes the form Paṭān, with the accent on the first syllable. Grierson finds a form Paithān in use in the East Gangetic valley to denote a Muḥammedan Rāḍipūt, not an Afghān. This name Paithān (from the Sanskrit *pratiṣṭhāna*) is also the name of two well-known towns. It seems possible that some such vernacular term may have influenced the form taken by the Indian adaptation of Paštāna as Pathān.

The name Pathān first appears among the writers of the 16th century and Ni'mat Allāh finds an imaginary derivation for it in the name Patan said to have been bestowed by the Prophet upon Kais 'Abd al-Rashīd. The word is said to mean the keel of a ship, in what language is not specified, as it is not Arabic.

The name Afghān was used much earlier, and is the only name applied to the race by the older

chroniclers from the 5th to the 10th centuries of the Hidjra (11th to 15th A. D.). It was originally suggested by Lassen, and again by Crooke that the origin of the name may be looked for in the Ἀσσακάνοι or Ἀσσακῆνοι of Arrian (Ἀσπακηνόι of Strabo), and the Ἀσπάσιοι of the same writer (the Ἰππάσιοι of Strabo), and that these names are identical with the Aśwaka of the Mahābhārata, who are associated with the Gandhāra (vi. 9 351). It seems that the identification of Aśwaka with Ἀσσακάνοι may be justified as a Prakrit form and Ἀσπάσιοι might be the Iranian equivalent and Ἰππάσιοι a Greek version (as Skr. *aśwa* = Av. *aspa* = Gr. ἵππος), but the modern name Afghān cannot be deduced from it, as the combination *sw*, *sp*, *sm* never gives rise to a modern *p* or *f*, but rather to *ś*, *ss* or *ṣ* in North India and Afghānistān (see Grierson, *Pisāca languages*, pp. 293, 319). This origin is on these grounds rejected by Grierson, also by Darmesteter (*Chants des Afghans*, pp. clxiv, clvi) Bellew's suggestion of an Armenian origin (aghwan) has met with no support. It may therefore be stated that no satisfactory origin of the name Afghān (often pronounced Awghān or Aoghān) has yet been found.

The theory of Hebrew descent of the Afghāns, especially of the Durrānīs, who as stated above are assumed to be the only true Afghāns, which many modern writers such as Bellew, Yule, Holdich and to some extent Raverty have advocated, is of purely literary origin and may be traced back to the *Makhsan-i Afghāni* compiled for Khān Djahān Lōdī in the reign of the emperor Djahān-gīr, and does not seem to have been recorded before the end of the 16th cent. It is an example of the widely spread practice among the Mussulman races of Persia, India and Afghānistān of putting forward a genealogy claiming connection with the family of the Prophet or descent from some personage mentioned in the Kor'ān or other sacred books. Thus the Balōčēs claim descent from Mīr Ḥamza, the Dāwūdipotras and Kalhoras from 'Abbās etc., and the chroniclers, anxious to glorify the Afghāns who had risen in the world and become a ruling race under the Lōdis and Surs, found an ancestor in Malik Tālūt or King Saul. — This legend is paralleled by another which Firīšta (p. 17, Lucknow text) quotes from the *Maṭla' al-anwār*, to the effect that the Afghāns were descended from certain nobles of the Court of Fir'awn (Pharaoh), who refused to accept Islām when preached to them by Moses, and emigrated to the Sulaimān Mountains. — There is absolutely no historical evidence in support of either form of the tradition; both forms were unknown to the early chroniclers.

The first mention of the Afghāns in written history is in the chronicle of al-'Othbī known as the *Tārīkh-i Yamīnī* (the author was secretary to Maḥmūd of Ghaznīn), and an almost contemporary mention by al-Bīrūnī; al-Idrīsī in his account of Kābul and Qandahār (end of 11th and beginning of 12th centuries) does not even mention them. Al-'Othbī records that Sebuk-teḡīn enrolled Afghāns in his army, and that Maḥmūd in his invasion of Tokhāristān led an army consisting of Indians, Khaldjī, Afghāns and Ghaznawīs, and that on another occasion he attacked and punished the Afghāns. Baihaqī's Chronicle only a little later in date confirms this. Maḥmūd's attacks on the Afghāns took place in 411 (1020-1021) and 414

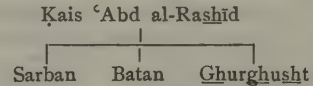
(1023-1024). Al-Bīrūnī mentions the Afghāns once (ed. Sachau, i. 208), saying that in the western mountains of India live various tribes of Afghāns who extend to the neighborhood of the Sind (i. e. Indus) valley. Thus in the 11th cent. when the Afghāns are first mentioned they are found occupying the Sulaimān Mountains now occupied by their descendants, the very tribes which the advocates of the exclusive claims of the Durrānīs will not admit to be Afghāns. Al-Bīrūnī no doubt also alludes to them in the passage (*loc. cit.*, p. 199) where he says that rebellious, savage races, tribes of Hindūs, or akin to them, inhabit the mountains which form the frontier of India towards the west. There is no record that at this time any Afghāns were found west of Ghaznīn nor in the Kābul valley and Gandhāra which was occupied by a Hindū kingdom. Confusion has arisen through the error of modern historians who have, as Raverty has pointed out, mistaken Tādjik Ghōrīs and Turkish Khaldj for Afghāns. Raverty considers with good ground that the Afghāns were at this time found only in the mountains south of the Kurām and east of Ghaznīn. The most persistent mistake is that regarding the Ghōrīs. Thus Malleon (*Hist. of Afghanistan*, p. 93) speaks of Kutb al-Dīn Ghōrī Afghān, where Ferishta, who is his authority, does not use the word Afghān at all, but calls him Ghōrī Sūrī, i. e. a descendant of Sūrī, and not a member of the Sūr tribe of Afghāns. Even so accurate a writer as E. J. Browne (*Lit. hist. of Persia*, ii. 305) speaks of the „kings of Ghūr, those fierce and hardy Afghāns of Fīrūz-kūh“. It is evident that throughout the Ghaznawī period the Afghāns continued to be an obscure mountain race. We occasionally hear of them, but as adventurers and hill rebels only. In 431 (1039-1040). Mas'ūd sent his son Amīr into the hill country near Ghaznīn to subdue the rebel Afghāns (Malleon, *loc. cit.*, p. 86, turns this into Afghāns, Abdālīs and Ghālzaīs, the two latter names being absolutely unknown at that time). In 512 (1118-1119) an army composed of Arabs, 'Adjam, Afghāns and Khaldj, was assembled by Arslān Shāh. In 547 (1152-1153), Alfī says, Bahrām Shāh assembled an army of Afghāns and Khaldj. With the rise of the Ghōrī power the same state of things continues. In 588 (1192) according to Ferishta the army assembled by Mu'izz al-Dīn Muhammed b. Sām consisted of Turks, Tādjiks and Afghāns, and his Indian opponent Pithorai (Prithōi Rādj) assembled a force of Rādjipūt and Afghān horsemen. Thus in this great war between Mussulmans and Hindūs Afghāns are represented as fighting on both sides, which probably indicates that they were not yet completely converted to Islām, although the manufactured legends represent them as having been converted from the days of Khālīd. It is not clear whence Ferishta obtained this statement. It does not appear in the account of his war given by Minhādī-i Sirādj in the *Ṭabaqāt-i Nāṣiri*. This author does not mention the Afghāns throughout his account of the Ghaznawī and Ghōrī kings. His first and only mention of them is in his own time in the year 658 (1260) in the reign of Nāṣir al-Dīn Maḥmūd of Dehlī. He there says that Ulugh Khān employed 3000 brave Afghāns in subduing the hill-tribes of Mēwāt in Rādjipūtāna. During the next two centuries we find occasional mention of Afghāns in Indian history. For instance in the reign of Muḥammed b. Tugh-

laḳ, Baranī says in the *Tārīkh-i Fērōz-Shāhī* that there was a rebellion at Multān of a body of Afghāns headed by Multān Mall (this name means in the Multānī dialect „the champion of Multān“, and is probably not the proper name of an Afghān). Again Makh Afghān was one of the foreign emīrs who rebelled at Dēogīr. In 778 (1376-1377) the fief of Bihār was given to Malik Bir Afghān (*Tārīkh-i Muḥarak-Shāhī*). The emir Timūr found them still hill robbers, and in the *Maḥfūzāt-i Timūri*, the *Ẓafar nāme* and the *Maṭla' al-sādain* it is related that he ravaged the country of the Awghānī (or Aghānī) who inhabited the Sulaimān Mountains. Thus except as occasional soldiers of fortune they remained a fierce race of mountain robbers until the rise to power in India of one of these adventurers made them famous. There can be no doubt that the collapse of the Dehlī monarchy after Timūr's invasion gave them their opportunity. This leader was Dawlat Khān Lōdī who was *fawḍjār* of the Doāb in 808 (1405) and many other Lōdīs are alluded to as holding important posts. He rose to be one of the most important persons in the empire, and held Dehlī for some time against Khizr Khān, and is by some classed as one of the kings, but never took the title of Sultān. He surrendered to Khizr Khān in 817 (1416) and died in confinement soon after. Under the succeeding kings another Lōdī Sultān Shāh, alias Islām Khān, rose to power and his nephew Bahlōl first became governor of the Panjāb, and in 855 (1450) he dethroned the last of the feeble Saiyid kings and became sultan of Dehlī. He was succeeded by his son Sikandar who was followed by Ibrāhīm, but the Lōdī rule, at first vigorous, had failed to revive the moribund sultanate of Dehlī which fell before Bābar in 932 (1525). The Afghāns, who had become numerous and powerful in India, succeeded, however, in driving out the Moghuls for a few years, and founded another Afghān dynasty under the brilliant leadership of Sher Shāh Sūr. The Sūr clan were near connections of the Lōdīs, both being branches of the Ghālzaī stock. Many families of the Prāngī and Sūr clans settled in India at this period, indeed they seem to have migrated bodily, and at the same time the related Niyāzī and Lōhānī clans moved down from the mountains into the Indus valley. In the preceding century the Yūsufzais, a branch of the great Sarbanī family of Afghāns (to which the Durrānīs belong) had moved from the neighborhood of Kābul, where they had been settled some time, into the Peshāwar valley and the mountain tract of Badjāwar, Swāt and Bunēr. They gave the valley the name of Yūsufzai which it still bears, and many of them are believed to have accompanied Bābar into India. Their descendants are found scattered over Hindustān. The names of the Prāngīs and Sūrs are not now found, and they have probably merged in the Lōdīs. These settlers were generally known in the Ganges valley by the name of Rohēlā or Rohilla (from the West Panjābī word *roh*, a mountain, *rohēlā*, mountaineer), and have given their name to the province of Rohilkhand. At the present day the Afridī, Ōrakzai, Bangash, Tarīn and Bārakzai are strongly represented there. A population of over 100000 in the United Provinces of Hindustān is classed as Ghōrīs, and this probably includes the descendants of the miscellaneous followers of

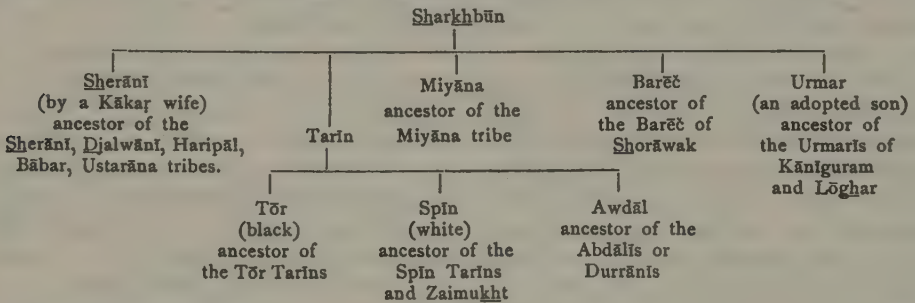
the Ghōrī kings, whether Tādjik, Turk or Afghān. There are many Kākars also, both in the United Provinces and the Panjāb. The Zamand tribe settled in Multān and Kasūr in the Panjāb and a large number of Abdālīs driven from Kandahār by the Ghalzais in the early part of the 18th century joined them at Multān. From these sources spring the Multānī and Kasūrīya Pathāns. The Afghāns thus colonized northern India largely, and their descendants there are still distinguishable although greatly assimilated by the surrounding population. They have lost their language and tribal organization.

In their own country the Afghāns never succeeded in establishing an independent rule until the 18th century. They remained, like the rest of the country, nominally subject to the powerful rulers of the day: the Moghuls, the Timūris, the Moghul emperors of India, or the Šafawī kings of Persia, until the rise of the Ghalzais to power under Mir Wais, and afterwards of the Abdālīs (Durrānīs) under Ahmed Shāh. It was at this period, when the Afghāns became the ruling race over a large population, that the name Afghānistān was extended to the whole country, including a large part of what had till then been known as Khorāsān, a name still in popular use for the plateau country above the Sulaimān Mountains.

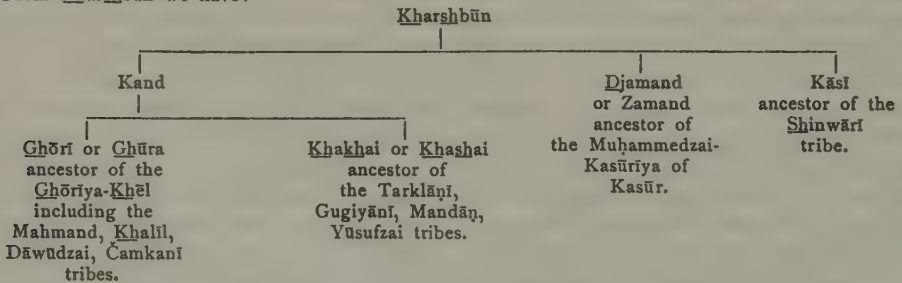
The genealogies recorded in the *Makhsan-i Afghānī* are the foundation of those found in more modern works such as the *Hayāt-i Afghānī*. In their later parts they are historical, in the earlier they are valuable only as a guide to beliefs entertained three hundred years ago as to the relationship between the tribes. According to these almost all Afghāns are descended from Kais 'Abd al-Rashīd, who was converted to Islām through the intervention of the victorious Khālid, and who was himself descended from Afghāna son of Irmiya son of Malik Tālūt or Sarūl (Saul). He is supposed to have derived his name from Kais (Kish) the father of Saul. From Kais 'Abd al-Rashīd the alleged descent is as follows:



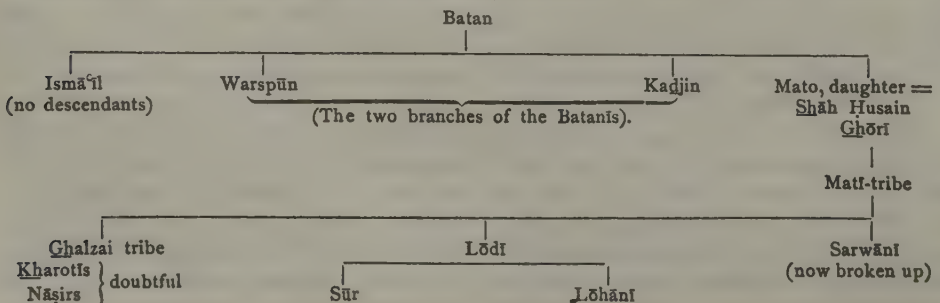
These three sons are the eponymic founders of the three main branches of the Afghān race, the Sarbanīs, Batanīs, and Ghurghushtīs. Sarban had two sons Sharkhbūn and Kharshbūn, and from them we find that a large number of the most important tribes claim descent. Thus from Sharkhbūn we have:



From Kharshbūn we have:



Returning to the second main branch, the Batanīs, we have:

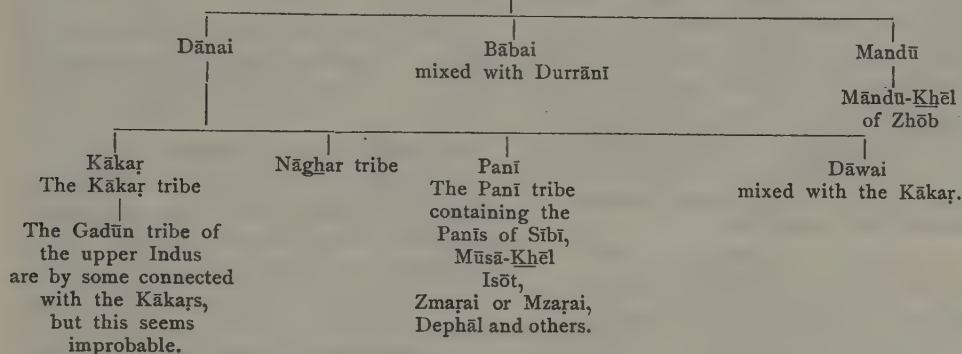


From the Lōhānī stock the present Dawlat-Khēl, Miyān-Khēl, Niyāzī, Marwat, Khasōr and Tatōr tribes are derived. It will be seen that the only tribe claiming to belong to the Batanī section in the male line is the small Batanī tribe, while the great Ghalzai tribe, almost a nation in itself, and the numerous Lōdis and Lōhānīs are believed to descend only from Batan's daughter, by her marriage with Shāh Husain, a descendant of the Ghōrī kings. This probably means that a large Tādjik or Ghōrī element is to be found in these tribes. The legend of the illicit connection between Shāh

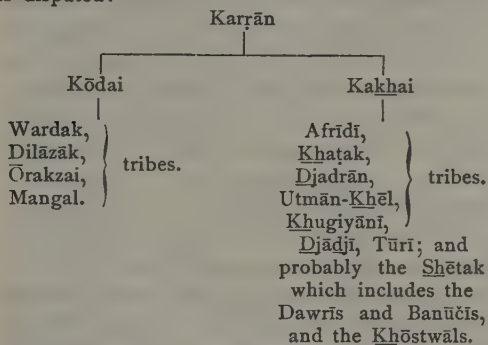
Husain and Bibī Mato, afterwards sanctioned by her father, and the birth of a son named Ghalzoe („thief's son“), no doubt conceals the adoption of some such element as Afghān. It has been thought by some that the Khaldj Turks are the tribe thus absorbed and that the name Ghalzai is simply Khaldji. This is very doubtful, but it is probable that there is a Turkish as well as a Tādjik element in the tribe.

The Ghurghushtī branch is also not very widespread. The pedigree is:

Ghurghusht



There remains a group of tribes which are jointly known as Karṛānī or Karlānī supposed to be descended from Karṛan or Karlan, whose origin is disputed:



In addition to these the great Wazīrī tribe divided into Maḥsūd and Darwēsh-Khēl, and the tribes of Dawr are separate, and are not included in any of the genealogies.

Certain sections of tribes claim to be Saiyids by origin. They are found among the Sherānīs, Kākārs, Karṛānī, Dāwai, Tarīn, Miyāna and Batanī. The Gandāpūr and Ustarāna tribes also claim this descent; they were originally sections of the Sherānīs but are now separate tribes. The Bangash claim to be Kūrēsh by origin.

All these tribes were recognized as Afghāns in the *Makhsan-i Afghānī* with the exception of the Bangash and Wazīrīs and the Karlānīs of the Kakhai branch including the Afridīs and Khāṭaks, and the tribes of the Kuṛām valley and Khōst, the Utmān-Khēl with the Djādjis and Tūris, and the Djadrāns, as well as the tribes of Dawr and Banū. These were probably unknown to the author as they lived in obscure and inaccessible mountains.

He mentions other tribes such as the Farmūlis only to reject the idea of their being Afghāns, and his omission of these tribes must have been due to ignorance.

I. DISTRIBUTION OF AFGHAN TRIBES.

The Durrānīs occupy the lower valleys of the Helmand, Tarnak, Arghandāb and Arghasān, Zamīndāwar, the country south of Kandahār up to the Balōčistān border.

The Ghalzais are spread over the upper valleys of these rivers and the whole country of Zurmat east of Ghaznīn up to Khōst and Wazīristān, and the northern tributaries of the Gomal. They go down in large numbers every year by the Gomal and Tōḥī passes to the plains of the Indus and are largely engaged in mercantile pursuits in India during the winter. At the beginning of the hot weather they make up their caravans in the plains of the Dēradjāt and go up to their upland pastures. This class of Ghalzais is known as Powindahs and belongs mainly to the powerful Sulaimān-Khēl clan. The smaller tribes known as Nāṣir and Kharotī are of a similar type and are also migratory. They resemble the Ghalzais but are considered to be distinct from them. South of the Ghalzais is the widely spread Kākār tribe, now mainly located in Zhōb and Peshīn, provinces of British Balōčistān. The same remark applies to the Tarīns, a tribe akin to the Durrānīs, who are now confined to British territory, and border on the Balōč and Brahōī tribes. The Panīs and their offshoots also inhabit Sībī and the hill country bordering on the Balōčs.

North of the Ghalzais in the lower Kābul valley we find the Gugānīs and Dāwūdzaīs. In the hill country from the Kunar to the Khaibar Pass the Mohmands who are divided between Afghānistān and India. East of these lie the Yūsufzais

in the Peshāwar valley and the hills north of it, where the Utmānzai clan is best known, and in Bunēr bordering on the Indus the Dawlatzais. North of the Khaibar Pass are the Shinwāris and south of it, owing a slight allegiance to the government of India, are the Afridis, Ōrakzais and Zaimukht. In the Kuṛam country the Bangash, the Dīādīs and Tūris. In the mountains between the Kuṛam and the Gomal are the Darwēsh-Khēl and Maḥsud Wazīris, with the Dawris in the adjoining valley of the Tōḍi. In the plains of Kōhāt are the Khaṭaks, and in Banū on the lower Kuṛam and Gambila are the Banūcis, a mixed race, and the Marwats. The Batanīs occupy the outer hills bordering on the Maḥsud country. South of the Gomal the Sherānīs, Ustarānīs and some smaller tribes are found, and in the adjacent plains of the Dēradjāt the Gandapūr, Miyān-Khel and some minor tribes. These extend southwards both in the mountains and plains till they meet the Balōḥ tribes. The whole of the last mentioned tribes from the Khaibar southwards although Afghāns are not under the government of Afghānistān but are wholly or partly under the control of the government of India.

2. POPULATION OF PERSIAN ORIGIN.

The name Tādjik (or Tāzhik) is generally used not only in Afghānistān but in the neighboring parts of Persia and Turkistān to denote the settled Iranian population, which is probably the earliest established of all the races now inhabiting the country. Some have supposed the name to represent the Dadikai of Herodotus, and even the Paskai of Ptolemy has been thought to be the same word, the initial being properly *T* instead of *P*. These guesses do not require serious consideration. The word Tādjik as now used properly means Arab, and it was applied to those communities where Arabs settled at the time of the first Arab conquest. It was soon applied to all the settled communities, and the traces of Arab blood now remaining are but slight. The Tādjiks are almost entirely a settled agricultural community, and doubtless occupied all the more fertile parts of the country before the Afghāns spread from the eastern mountains. They are organized as a rule in village communities and not on the tribal system. They also supply the bulk of the trading classes and artisans of the towns. The trading instincts of certain sections of the Ghazais may perhaps be attributed to their partly Tādjik blood. Wherever the Afghāns are in possession the Tādjiks are their tenants or dependants, although they often own the land. Where they have villages of their own they are presided over by their own headmen or *kad-khudās*. Although Persian in race and language they agree in religion with the Afghāns and are devout Sunnites. The tribal system maintains itself among certain independent branches of the race which exist in mountain tracts. Such are the Kōhistānis of the Kābul province, the Khindjānis, the Bārbakis of Lōghar and Butkhāk, and the Farmūlis who occupy the country west of Kābul. The population of Kābul itself is mainly Tādjik and the language Persian. The people of Sistān are also mainly of this stock mixed with Balōḥes, and the traditions preserved in the *Shāh nāme* point to this locality as one of the earliest Iranian centres. A few Kayāni families which claim to be descendants of

the ancient Kayāni or Achaemenian kings are still found in Sistān. The province of Zarakā or Drangiana, afterwards Sakastēnē, Sidjistān, Sistān, included the lower basin of the Helmand River, perhaps as far as Zamīndāwar, and it was here and in the adjoining mountains of Ghōr that the powerful Tādjik kingdom of the Ghōris arose in the 5th and 6th centuries of the Hidjra, which overthrew the decaying Ghaznawī monarchy and supplied conquerors to Northern India. Tādjiks formed an important element in all armies, and the desperate resistance which the Ghōri mountaineers offered to the Mongols is evidence of their warlike qualities. The Kurt dynasty which ruled Afghānistān under the Persian Mongols were also Tādjiks.

In the south, spreading into Balōḥistān the population of Tādjik origin goes by the name of Dehwār or Dehkān, i. e. villager, and north of the Hindū-kush as in Turkistān generally they are known as Sarts.

The Pashai race which occupies the skirts of the mountains N. of the Kābul River in the Djalālābād province may perhaps be classed with Tādjiks, although they speak a non-Iranian language akin to that of the adjoining Siyāh-pōsh Kāfirs. The Urmāris of Lōghar and Kāniguram in the Maḥsud Wazīri country, who speak an Iranian dialect called Bargastā, must also be placed among Tādjiks.

The Ghālča races of Wakḥān and Badakhshān, which occupy the northern slopes of the Hindū-kush, and speak Iranian languages differing from Persian, are generally classed as belonging to the Highland Tādjik type, which has kept apart from the Lowland Tādjiks of Badakhshān who speak Persian. They are a broad-headed race and are considered by Ujfalvy and others to belong to the Alpine race. They are found in Sarikol, Wakḥān, Shignān, Mundjān, Sangliḥ and Ishkashim, and comprise also the Yidgāh on the south side of the mountains. The name Ghālča applied to the group simply means in Persian „peasant“.

3. TURKISH AND MONGOLIAN RACES.

South of the Hindū-kush. The mountains which lie between the Hindū-kush and Kōh-i Bābā on the north and the Helmand valley on the east and south that is the country formerly known as Ghōr are now inhabited by tribes shown by their features to be mainly or partly of Mongolian origin, although they are no doubt mixed with the original Tādjik population. Those nearest Herāt on the west side of the mountains are known as the Čāhār Aimāk, and still make use of the Turkī language to some extent. The Hazāras, who occupy the greater part of the mountains, speak Persian and are Shīrites by creed. It is generally asserted that they are the remains of the army of Mengū, grandson of Čingiz Khān, but their actual origin is by no means clear. It may be taken as most probable that they gradually occupied deserted parts of the country after the devastations of the Moghul invasions, during the time of the Kurts of Herāt, who, though themselves of Ghōri origin were under the suzerainty of the Moghul Ilkhāns of Persia, and depended a good deal on Moghul support. They are a hardy, brave and industrious race and are on the whole of a peaceful disposition. Their Shī'a creed is a cause of offence to their Afghān neighbors on the east,

and to their kindred tribes, the Čahār Aimāk, on the west, and they are seldom on good terms with either of these.

The Čahār Aimāk are Sunnites, and consist of the four tribes (or Aimāk) of Hazārī, Djamshidī, Taimanī and Fērōz-kōhī. They occupy the western valleys spreading down towards the open country of Herāt and Sabzawār. Some Afghāns state that the Taimanī tribe is an offshoot of the Afghān Kākars, but if there is any foundation for this statement they have lost all resemblance to their ancestors.

North of the Hindū-kush. In the territory of Afghān Turkistān the principal part of the inhabitants are Turkī speaking Özbegs with a substratum of Tādjiks or Sarts, and in the desert tract to the west bordering on the country under Russian rule a few wandering Ersārī Turkomans still live inside the Afghān border.

4. NON IRANIAN ARYANS OF THE HINDŪ-KUSH.

The races grouped together as Siyāh-pōsh Kāfirs inhabiting the mountain country known as Kāfiristān are undoubtedly Aryan, and perhaps, as their language indicates hold an intermediate position between the Indian and Iranian stocks. They have all professed some form of paganism till lately, but since their conquest by ‘Abd al-Rahmān they have outwardly at least accepted Islām. Sir G. Robertson divides all Kāfirs into (1) Siyāh-pōsh, (2) Wai-gulis, (3) Presun-gulis or Wiron, and mentions also a race probably allied to the Wai-gulis, the Ashkun of whom little is known. The Presun-gulis, Wai-gulis and Ashkun are classed together as Saffid-pōsh, or white-clothed, but differ one from the other in dress, appearance and language, while the Siyāh-pōsh, or black-clothed tribes have a strong resemblance one to the other both in speech and appearance.

The tribes classed as Siyāh-pōsh are the Katir, Mādugāl, Kaštān, Kām, and Istrat or Gaurdeśh; and of these the Katir is by far the most important.

Indians. The more distinctly Indians known as Hindkī are found to some extent in the east of Afghānistān, but mainly in the districts now under British rule. They are mainly cultivators, generally Djaṭ by race.

Hindū traders belonging to Khatri or Arora families having their centre at Shikārpūr in Sind are found in towns everywhere, and even in Turkistān.

c. LANGUAGE, LITERATURE, RELIGION AND POLITICAL INSTITUTIONS.

Language. The languages spoken in Afghānistān with the exception of the Turkī of the Oxus province and of the Čahār-Aimāk, and the Kāfir group of Kāfiristān, belong to the Iranian family.

Of these Persian is spoken by the Tādjiks everywhere, in the provinces of Kābul and Herāt including their chief towns, and in Badakhshān and the Kōhistān; also by the Mongoloid people of Hazāra, and by the Kizil-bāsh of Kābul and Herāt who are eighteenth century immigrants belonging to the Turkish tribes of North Persia.

The Persian spoken is generally archaic, and everywhere preserves the old distinction of *madjḥūl* and *mar’ūf*, between *ū* and *ō*, *ī* and *ē*, which is lost in modern Persian. The Persian of the Hazāras is thought by some to resemble the ancient Zābuli. The Tādjiki of Badakhshān, Darwāz, Kulāb

and Karātegīn is a distinct dialect of Persian. There is no distinctive literature apart from the general Persian literature.

The other Iranian languages belong to the East Iranian group, and comprise Pashto, the Ghalča group, and the Bargastā spoken by the Urmars.

Pashto. Pashto or Afghānī is the language of the Afghāns and extends throughout their territory whether within or without the existing Afghān state. On the north it is bounded by the Kāfir and Dard languages, on the east by West Pandjābī or Lahndā, on the south by Balōčī and on the west by Persian. The total numbers of speakers of Pashto may perhaps be 3500000 of which 2000000 may be in Afghānistān proper and 1500000 in British and independent territory. The East Iranian character of the language is clearly established although it has undergone many alterations and corruptions, and has been so strongly affected by Indian influence as to lead Trumpp to believe that it should be classed as an Indian language. Geiger gives the following distinctive points as indicating its origin clearly:

1. Original Aryan dental *s* (except before *t*) becomes *h*; often lost altogether in modern pronunciation.

2. The Aryan aspirates become spirants, as in Old Iranian.

3. The Aryan surds *k*, *t*, *p*, before consonants become spirants, and often disappear in later forms.

4. Before *t* Aryan dentals become *s*, as is usual in Iranian.

5. Aryan *ś* becomes *s*, as in Iranian; the group *św* becomes *sp*.

6. Aryan *ž*, *zh*, answering to Indian *ṣ* and *h* appear as *z*.

A change which is peculiar to Pashto is the general change of *d* and often of *t* to *l*.

The Indian aspirates do not exist and Pashto speakers are unable to pronounce them. *H* is frequently dropped in conversation. Indian cerebrals *ṭ*, *ḍ*, *ṛ* and *ṣ* exist, but in Indian words only.

The borrowed element is large. Indian loans affect not only the vocabulary but the grammar; even the infinitive termination in *al* is of Indian origin. Loans from modern Persian are numerous, and through the medium of Persian a large number of Arabic words have come in, and even a few Turkish.

There are two principal dialects, which may be called (1) the northeastern (with its centre at Peshāwar) and (2) the southwestern (with its centre at Kandahār). They are distinguished from each other by the pronunciation of certain consonants which are gutturals in (1) and sibilants in (2).

These are: *š* *shin* or *khin*, pronounced *kh* in (1) and *sh* in (2); *ṣ*, *g* in (1) and *ž* in (2); also sometimes *ḍ* *dz* in (2) becomes *z* in (1) but this is not uniform. Thus

(1) *khadza* or *khana*, "woman", becomes (2) *shadza*
(1) *ghwag*, "the ear", becomes (2) *ghwaž*.

As the same character is used in writing whatever the pronunciation these spoken variations do not affect the written language, and they are nowhere sufficient to make one dialect unintelligible to the speakers of the other. A very distinct dialect however is that spoken in Banū, Dawr and Waziristān, a branch of (2). In this a complete system of vowel change is found, according to

which:

\bar{a} becomes \bar{o}	
\bar{o} " \bar{e} or $\bar{ö}$	
\bar{u} " \bar{i}	
u " i	

as in *plōrina* for *plārūna*, pl. of *plār*, "father"; *mēr* for *mōr*, "mother"; *mish* for *muzh*, "we". — Among the Afridis also \bar{a} is often pronounced \bar{o} .

The language in its more cultivated forms may be studied in the works of Dorn, Raverty, Vaughan, Bellew, Trumpp and Darmesteter.

Literature. — The existing literature of Pashto commences from the 16th century, and is mainly poetical, but there are also a few important works in prose, especially histories such as Akhūn Darwēza's *Makhzan-i Pashto* and *Makhzan-i Islām*, and Afḡal Khān Khatak's *Tārīkh-i Muraṣṣaʿ*. The principal poets are Khushhāl Khān the Khatak chief who was for some time a prisoner at the Court of the emperor Awrangzēb, and wrote a Diwān after the Persian model, Mirzā Khān Anṣārī, a poet of the Shīfī school, and the popular poets 'Abd al-Rahmān and 'Abd al-Hamid who have both left Diwāns of a mystical character, also 'Abd al-Kādir Khatak and Ahmed Shāh the great Durrānī king. 'Abd al-Rahmān is considered by Afghāns to be their best poet, but European opinion probably will give the highest place to the more simple and energetic verse of Khushhāl Khān. On the whole the literature must be considered as artificial and imitative, and cannot claim to be more than a reproduction of Persian models.

Popular poetry. — But side by side with it there is the genuine popular poetry which has till lately attracted little attention. Darmesteter's collection of these poems has rescued them from oblivion; they are the genuine expression of popular feeling in war, politics or love. Thorburn has also recorded some ballads, riddles and proverbs and some spirited ballads in the Wazīrī dialect have lately been published by E. B. Howell. None of the popular poetry is of ancient date, there are no heroic ballads relating to the great migrations and conquests of the Afghān race except one relating to Ahmed Shāh. Most are of the 19th century. There is nothing to compare with the fine heroic ballads found in Balōṭī.

Religious literature. — Religious writings both in prose and verse abound in Pashto; a great number of works of this type are lithographed at the presses of Peshāwar and Lahore. Most of these have no great merit as works of literature. *Mir Hamza*, a long poem by Miyān Muḥammad Ṣahhāf, may be mentioned.

Alphabet. — Pashto makes use of the Arabic characters in the *naskh* form, and has adopted certain modifications to express the peculiar sounds of the language.

Some of these such as $\text{پ} = p$, $\text{ع} = \bar{e}$, and $\text{ژ} = \bar{z}$, are already used in Persian. The peculiar sounds of Pashto are distinguished in an original way by the addition of a loop in the line instead of an alteration in diacritical points; thus:

$\text{ځ} = \bar{g}$, $\text{ږ} = \bar{r}$, $\text{ډ} = \bar{d}$, $\text{ښ} = \bar{n}$, $\text{ښ} = \bar{r}$.

The guttural or sibilant *sh-ḥh* is written ش , and the peculiar palatals *c* (*ts*) and *j* (*dz*) are both expressed by چ ; Trumpp employs ج for the latter, but this is unknown in actual use.

THE GHALČA LANGUAGES.

This group of languages, often known as the Pamir dialects, is found in Wakhān and the eastern part of Badakhshān. The whole of them are spoken north of the Hindū-kush with the exception of the Yidghāh which has found its way across the range and is spoken in proximity to the Khowār or Čitrālī. Of the remainder three, viz. the Shighnī, Sarikōlī and Yaghnoḡbī are spoken in the part of the Pamir under Russian rule, while four, viz. the Wakhī, Ishkashimī, Sanglīčī and Mindjānī lie within the political limits of Afghānistān. Wakhī is spoken in Wakhān on the Upper Pandj River, Ishkashimī on the Lower Pandj; Sanglīčī is the language of the upper Warōdj valley, which is the northern approach to the passes leading into Čitrāl, and the Mindjānī is spoken in the upper valley of the Āb-i Djarm which flows into the Warōdj. Yidghāh is the speech of the Yidakhs who live to the south of the Dōrāh pass in the British sphere. These languages are closely related to one another; they belong clearly to the Eastern Iranian family and have also been to some extent influenced by the proximity of the languages of Dardistān, called by Grierson the Pishāca group. They also have some points of resemblance to Pashto, as for instance the use of *l* for an original *d* in Mindjānī and Yidghāh.

Another language belonging to the Eastern Iranian family is the Bargasta spoken by the Urmārīs of Kāniguram, and entirely surrounded by the Pashto speaking Maḥsūd Wazīrīs.

ARYAN LANGUAGES OF KĀFIRISTĀN.

These languages spoken by the Kāfir tribes and in Laghmān together with those in the adjoining countries of the Indus, Kōhistān, Čitrāl and Gilgit have been studied by Kuhn and Grierson, and are placed by the latter in a group by themselves separate from both the Indian and Iranian families, as they share certain phonetic characteristics with each family, and have others peculiar to themselves. Grierson divides them into three groups.

1. The Kāfir or western, including Bashgalī, Wai-alā, Weron, Pashāi, Gawar-batī, Kalāshā, Ashkund.
2. Khowār or Čitrālī.
3. Dard or western.

Of the Kāfir languages Bashgalī, Wai-alā and Weron are the purest and are spoken in the central parts of Kāfiristān. Pashāi is spoken on the southern slope of the Hindū-kush and in Laghmān almost to the banks of the Kābul river, from the Kunar on the east to the Laghmān on the west by a comparatively civilized Mussulman population. It has been much influenced by Pashto, and is also called Dehgānī, as Dehgān is the name borne by the tribes that speak it. The Kalāshā and Gawar-batī are related languages, and the Tirāhī of Nangnahār (formerly spoken in Tirāh) and the Dirī of Dir are also connected with Pashāi.

RELIGION.

Since the conversion of the Kāfirs of Kāfiristān after their conquest by 'Abd al-Rahmān the whole population of Afghānistān belongs to the Muḥammadan religion. The orthodox Sunnī creed is professed by the great majority including Afghāns of all tribes with one or two insignificant exceptions. The Tādjiks, the Ōzbegs and Turkomans of Tur-

kistān and the Čahār Aimāk are also Sunnites. The Persian speaking Hazāras are Shītes, and this creed is also professed by the Kizil-bāsh of Kābul and Herāt, the Kayānis of Sistān and Herāt and the Ghālča tribes. Among the Afghāns a few Shītes are found among the tribes on the Indian border, viz. the Ōrakzais and Saiyids of Tirāh, the Toris of Kuṣam and the Samilzai Bangash of Kōhāt. These are in reality followers of Pīr Rōshan („the old man of light“; nicknamed Pīr Tārik „the old man of darkness“). This heretical sect was formerly much more widely spread than it is at present. The celebrated Ākhūn Darwēza was its great opponent, and it led to bitter wars in Akbar's time. It has fallen into disrepute, and its followers are now generally classed as Shītes.

Although mostly orthodox by profession the tribesmen are in general very ignorant of their religion. The Afghāns and Tādjiks are particular as to the observation of fasts and prayer times but the adoration of Pīrs or local saints is universal and practically constitutes the religion of the masses. With their ignorance of the true doctrines of their religion they combine an intense hatred of all non-Muslims, and the belief that the slaying of a Christian, a Sikh, or a Hindū is a meritorious act in itself is very widely spread. The preaching of a *djihād* („Holy War“) by an influential Mullā is generally the signal for an outbreak of violence.

Religious mendicants abound, and many of them are believed to possess miraculous or magical powers. Similar powers of healing diseases by charms or breathing on the patient or on the water he drinks are believed to be inherent in members of certain clans and families. Mullās are often popular leaders and sometimes take the lead in important political movements. Want of orthodoxy is severely dealt with, heretics being sometimes killed by stoning, and in Kābul persons of every class are strictly examined as to their knowledge of the prescribed prayers, and are exposed to public obloquy if they prove to be ignorant.

The influence of the followers of Saiyid Aḥmed, a native of Rohilkhand who preached the Wahhābi creed and fought against the Sikhs in the early years of the 19th century, is still strong among the border tribes, and that of his orthodox rival 'Abd al-Ghaffār better known as the Ākhūn of Swāt, who was universally believed to have the power of working miracles, is also powerful up to the present day.

In the war of 1880-1881 a very prominent part was played by a Ghaznīn Mullā named Mushk-i 'Ālam, and in the more recent border wars of Swāt and Tirāh Mullās have been the leaders.

POLITICAL INSTITUTIONS.

The modern Afghān kingdom begins with the rise to supremacy first of the Ghalzais and shortly afterwards of the Durrānis under Aḥmed Shāh. His rule was based on the supremacy of the Durrānī tribe and especially of the Sadozai family of the Popalzai clan of that tribe. Within the tribe the great rivals of the Sadozais were the Bārakzais, headed by the family which displaced the Sadozais in the early part of the 19th century and still rules. At first the Durrānī monarchy was a loose association of tribes. Aḥmed Shāh was contented to reign without interfering with the internal affairs of the more powerful tribes, but such a

loose aggregation of elements had not the strength to endure as a powerful kingdom although the personal influence of Aḥmed Shāh was strong enough to preserve it for a generation after his death. The Bārakzais under strong and unscrupulous leaders like Dōst Muḥammed and 'Abd al-Raḥmān have aimed at consolidating their power and destroying all rivals, and their efforts, especially those of 'Abd al-Raḥmān have proved successful. At his death he left his successor the present king Ḥabīb Allāh a solid kingdom in which his word was law and there was no longer anything resembling an *imperium in imperio*. Any chiefs who were too powerful were executed or exiled, and any tribe that opposed him was broken up or scattered. The emīrs are no longer dependent on tribal musters; they have a strong centralized force with artillery and modern arms entirely under their own command. Whether in the case of a war with England or Russia such a force would prove reliable is at present doubtful, and it is also possible that the old effective power of the tribes, which has hitherto been greater against invaders than that of the organized army, has been weakened by the suppression of all able leaders.

The country is divided politically into five provinces and two territories which are not as yet constituted into regular provinces as follows:

Provinces: Badakhshān.

Kābul.

Herāt.

Kandahār.

Turkistān.

Territories:

Kāfiristān.

Wakhān.

The tribes, which are outside the emīr's border and which are within the political boundary of the Indian empire but not within its regularly organized district, retain their internal independence absolutely, while those which are settled in organized Indian districts are subject to the ordinary laws but retain their tribal organization. They are to a great extent governed through their leading men and in accordance with local customs where these do not conflict with the criminal law. The organization of the Afghān tribe is very democratic. Although every large tribe has a nominal chief, who is the head of a certain family (the *Khān-Khēl*) to which the hereditary right of providing the chief is attached, yet in practice he has but little power, and the headman of every small section of the tribe has to be consulted in all business of importance. Towards the south among the tribes bordering on Balōchistān this rule is modified, and the tribe tends rather to follow the Balōch model in which the chief of a tribe, though not free from criticism, is the actual ruler of his tribe, which is framed on the patriarchal principle and believed to be of one blood with the chief. In this system it is not uncommon for strong clans to shift from one tribe to another and to become affiliated as members of some powerful tribe to which they did not originally belong. Such clans are not subject to the fiction of a common origin, and are more apt than others to assert their independence of the chief.

In some cases the clans admitted as members of a tribe to which they do not belong by blood are regarded as inferiors, and in such cases membership was probably granted as a reward for service.

The non-Afghān population is everywhere sub-

ject to the Afghāns, but the degree of subordination depends upon the extent to which they are mixed with Afghān tribes. The mass of cultivating Tādjiks living in villages are under their own Kad-khudās, and the Hazāras are also under their village headmen or Hōkis. There are some mountain communities of Tādjiks still under their own chiefs, and the large tribes of the Hazāras and Čahār Aimāk are also presided over by chiefs who possess great power. The Tādjiks who remained in the Ghōr mountains after the Moghul immigration are probably absorbed into these tribes, as there are no separate Tādjik communities now resident among them. All the Hazāras who had become very independent and always hated the Afghāns were subdued and put down with great severity by the emir 'Abd al-Rahmān.

The population of Kāfiristān consists of a few large tribes each consisting of several smaller clans, occupying separate valleys, and very loosely connected one with the other. The emir's authority is now recognized by all.

d. HISTORY.

At the dawn of history the countries now comprised under the name of Afghānistān were found in the possession of the Iranian race. They were well known to the authors of the Avesta, and we can still recognize several names of provinces or rivers which have persisted till modern times. The colossal earthworks found at Bust, Ulān Robāt and elsewhere in the Helmand valley may perhaps be attributed to this period, but Afghānistān is as yet closed to the researches of archaeology, and no information from this source is accessible as to its early inhabitants.

Of the names in the Avesta we can recognize the following:

Avesta and	Old-Persian	Classical	Modern
Bakhdhi (Achaem.)	}	Bactria	Balkh
Bakhtrish			
Haraēwa (Achaem.)	}	Ariana (Areia)	Herāt (Balōči Harēw) Harī-Rūd R.
Haraiwa			
Mōuru (Achaem.)	}	Margiana	Merw; Murghāb R.
Margu			
Waitigaēsa			Bādghis
Zraya or lake (of Kāsawa)			Zirah of Sistān (Gōd-i Zirah)
Zaraṅka (achaem.)		Drangiana	Zarandj (mediaeval town, now a ruin)
Hwaren-ānhaiti (Achaem.)			
Farnahwati		Pharnacotis	Hurūt-Rūd R.
Fradatha		Ophadus	Farāh-Rūd R.
Phrā		Prophthasia	Farāh
Hwaspa		Khoaspes	Khuspās R.
Hwastra		Cosata	Khāsh-Rūd R.
Haētumant		Etymandros	Helmand
Harahwaiti (Achaem.)		Arachotis	Arghandāb R.
Harauwati			
Pisanah			Pishīn
Urwa			Urghūn (in Farmūl)

Paruparanissanna
(stands for
Gandāra in the
Babylonian
version of the
Achaem. inscrip-
tions).

Paropaneisos.

It is clear therefore that the Helmand valley, Sistān and Herāt were among the countries best known to the early Iranians, and they were also comprised within the Achaemenian empire, our first information as to the composition of which is derived from the cuneiform inscriptions of the kings and the lists given by Herodotus. Among the twenty-three provinces of which the empire was composed we find the following six:

Zaraṅka	in Herodotus	now Sistān
	Sarangai, in Arrian	
	Zarangoi (later	
	Drangiana, showing	
	that the Avestic	
	form in Z had been	
	superseded by the	
	Old Pers. form in D).	
Haraiwa	Areia of Herodotus	now Herāt
Bakhtrish	Bactria	now Turkistān of which Balkh is the old capital.
Gandāra	Gandaritis	Indian Gand- hāra, i. e. the Kābul valley.
Thatagush	Sattagyday	now the Hazāra country
Harauwati	Arachosia	now the Kan- dahār province,

which are practically identical with modern Afghānistān. Four of these six have been identified above with countries named in the Avesta. Gandhāra was an Indian, not an Iranian country, and this perhaps applies to Thatagush as well. It may be noted that Darius Hystaspes about 500 B. C. added to the empire an Indian satrapy extending to the Indus, which is not included in the inscriptions. Zaraṅka was, like Persis, free from tribute, and it seems probable therefore that it was regarded as an ancient home of the Iranians, and not a foreign conquest. Traditions which may be traced to the Avesta were still alive there in Firdawsī's time and were embodied by him in the *Shāh-nāme* about 1000 A. D.

When the Achaemenian monarchy fell before Alexander this part of the empire was frequently traversed by the Macedonian armies, and after Alexander's death it fell, with the other oriental provinces, to the share of Seleucus. But the rival kingdom of India was at the same time pressing on the eastern side, and Čandragupta in his revival of Indian power not only recovered Alexander's Indian conquests but obtained possession also of the provinces south of the Hindū-kush. It is probable that they continued to form part of the Mauryan empire up to the death of Asoka, (ca. B. C. 231) when it began to decline. A hundred years after the cession to Čandragupta the Seleucidae attempted without much success to extend their way to the Indus again. The expedition of Antiochus the Great (206 B. C.) in which he conquered an Indian king named Sophagasenes (i. e. Subhāga-sēna) does not seem to have had any permanent result. Throughout this period we have no information as to the people of the country.

We may suppose that the Indian kings would find no support among the Iranian population but they would perhaps be welcomed in Gandhāra. On the other hand there would be little sympathy with the Macedonian invaders. Fresh energy was shown by the latter after the independent kingdom of Bactria was erected. Only ten years after the expedition of Antiochus just mentioned Demetrius son of Euthydemus made his way over the passes from Bactria to the Kābul valley, and conquered a large territory in the Pandjāb. The head of an elephant worn as a headdress which appears on his coins is a symbol of his Indian conquests. The successful rebellion of Eukratides seems to have deprived Demetrius of his conquests south of the Hindū-kush, and at one time he held at least some part of Bactria for he founded there the city of Eukratidia. Demetrius on the other hand founded Demetrias in Arachosia and Euthydemia in India, but there seems no doubt that Eukratides reigned for a long time in India and the Kābul valley. Demetrius never (with one exception) uses any language but Greek on his coins, while the extensive coinage of Eukratides is mainly bilingual, the Greek inscriptions being translated in Prakrit in the Kharoshthī characters. Eukratides was murdered by his son Apollodotus, who succeeded him in India, while another son Heliokles ruled in Bactria and probably south of the Hindū-kush as well. In his time, about 140 B. C., the Greek monarchy of Bactria fell before barbarian invaders, but south of the mountains Greek kings continued to rule. The most important of these was Menander king of Kābul, who invaded India and penetrated as far as Mathurā and Oudh. He is probably the king Milinda of Buddhist tradition. His invasion of India may be placed about 155 B. C., and the extent of his invasions is shown by the abundance and numerous find-spots of his coins. From this time on the territory held by the Greeks seems to have been split into several principalities, and Hermaeus the last Greek king was subdued by the Kushān Kudjulakara Kadphises about 45 A. D. Coins are in existence bearing jointly the names of the two kings, and resembling strongly the later coins of Augustus, from which they seem to have been imitated. Meanwhile for two hundred years a large part of Afghānistān had been occupied from 140 B. C. onwards by barbarian chiefs ruling side by side with Greek kings.

The most important of these barbarians were the Sākas, probably a nomadic Iranian race, who had formerly occupied an extensive territory in Scythia, north of the Oxus. It has been conjectured that the Ghalča tribes of the Pamir and the Baltis of Baltistān (who, though Tibetan in speech, are not Mongolian in features) are their modern representatives. It is possible too that the Balōches, who are first heard of historically in the time of Nūshirwān, are an offshoot of the same stock. The Sākas were attacked about 160 B. C. by the tribes known to the Chinese as Yueh-čī, probably of Turkish origin, who had themselves been driven west from their original home in Kiang-sū by the Hiung-nū. The Sākas were gradually pushed southwards, and the Bactrian kingdom north of the Paropamisus fell before them. The Sāka kings Miaus (or Heraus) and Hyrcodes, whose coins were certainly struck north of these mountains, probably belong to this period. They

further broke up and seem to have made their way into India via Baltistān, and into Persia and Areia by Herāt, and obtained complete possession of the satrapy of Drangiana, which henceforth was known as Sakastene or Sakastēnē (whence the mediaeval Sigistān, Sidjistān and the modern Sistān). This has been the accepted theory of most writers on the subject, but recently F. W. Thomas has brought forward strong arguments to show that the Sākas were already established in Drangiana perhaps from the time of the Achæmenians, that they held the whole mountain country now known as Hazāristān, and that any invasions they may have made into India were made from this centre into the Indus valley, and not from the north by the Hindū-kush. In any case the Sākas were found in Sistān at this period.

The kingdom of Parthia had arisen in North Persia about the same time as that of Bactria, but it had a more solid foundation, and was not shaken by Sākas or Kushāns. Indeed, if we may believe Orosius, Mithridates I of Parthia invaded India about 138 B. C. and annexed the country comprised in the kingdom of Taxila up to the Djeblam. But here they had to give way to the Sākas, and a king of that race named Maues or Moa is found ruling at Taxila ca. 120 B. C. In Sakastāna the Sākas are shown by their coins to have been under strong Parthian influence. Vonones was probably contemporary with Maues and held not only Sakastāna but Arachosia, up to the Indian frontier. His brother Spalirises succeeded him and Azes held the province of Arachosia. The Parthians under Mithridates II reconquered Sakastāna ca. 90 B. C., and Azes seems to have lost Arachosia but succeeded Maues in Taxila. His son Azilises succeeded, followed by Azes II and the Parthian Gondophares who conquered Sakastāna, Arachosia and the lower Indus valley. He was a powerful monarch, and is the king associated with the legend of St. Thomas's visit to India. On his death the kingdom broke up, Orthagnes obtaining Arachosia. About 90 A. D. the whole country came under the rule of the Kushāns.

The Yueh-čī of the Chinese, of whom the Kushāns were a branch, are believed to have been of Turkish origin, but it is probable that they were partly of Iranian blood and culture, which would have rendered easier their assimilation by the pre-existing Iranian population (including the Sākas). The portraits on their coins show them as sturdy bearded men with long noses, in fact of the type still prevailing among Afghāns and Tadjiks; their language seems to have been (or to have rapidly become) Iranian, and the Gods they worshipped were mainly Persian. Their home before they were attacked by the Hiung-nū was in Chinese Turkistān where recent discoveries show the early civilization to have been mainly Iranian and the language identical with that of Sogdiana. They probably assimilated other Iranian elements during their residence in the Oxus country, and learnt something also from the Greek princes whose coins they imitated, although their knowledge of Greek was much less perfect than that of the Sākas, and they often used Persian words written with Greek letters.

Certain dates have been derived from inscriptions of these kings, and it has been generally held that these must be referred to the Sāka era

which commences in 78 A. D. According to the generally accepted view the succession of kings was as follows:

Kadphises I (Kudjula)	A. D.	45—50
Kadphises II (Hēma)	"	50—85
Kanishka	"	85—120
Huwishka	"	120—150
Wāsudēwa	"	150—180

It seems probable, however, that it is not necessary to assume that Sākas and Kushāns used the same era, and Fleet has argued in favor of the adoption of the Samwat era, commencing 58 B. C. as that followed by the Kushāns, and identifies the commencement of this era with the date of Kanishka's accession. Following this era the Parthian king Gondophares is found to have been reigning at Taxila (in the 26th year of his reign) in 47 A. D. In accordance with this theory the succession of kings is tentatively arranged thus:

1 st Kushān dynasty.	Kanishka	58—30 B. C.
	Wasuksha (?)	30—22 "
	Huwishka	22 B. C.—16 A. D.
	Wāsudēwa	16—40 "
2 ^d dynasty.	Kadphises I	50 "
	Kadphises II	"

It seems clear that the Kushān kingdom, whether first established by Kanishka or by Kudjula Kadphises, swallowed up all competitors in Afghanistan during the century from 50 B. C. to 50 A. D. The Kushāns were still mainly to the north of the Hindū-kush when visited by the Chinese Čang-ki'en about 125 B. C. Some time after this the Yueh-č'i were divided into five principalities of which the Kwei-čwang or Kushāns were one. About a hundred years later the Kushān king subdued all the other principalities, attacked the Parthians, conquered Kābul and founded a widespread empire. The Chinese version of his name is Kieou-tsiou-k'io, who was succeeded by his son Yen-kao-čiu, who invaded India. The first is generally identified with Kudjula Kadphises who finally supplanted Hermaeus, the last Greek king of Kābul, if the coins are rightly interpreted, and his son with Hēma or Wēma Kadphises, whose coins are abundant both in Afghanistan and North India. His empire extended from the frontier of Parthia to the Ganges and northwards into Sogdiana. The whole of Afghanistan seems to have been included. With his coins are associated those of a chief known only as Sōtēr Megas, perhaps his general or viceroy. The coins of Kadphises I bear a strong resemblance to those of Augustus and Tiberias, and seem to have been copied from them, and the Roman standard of weight was also adopted for the gold coinage. Kadphises II is believed to have reigned for about forty years. Kanishka's reign, according to the generally accepted account began about 125 A. D. His coins show the extent of his dominions, and he is celebrated in Buddhist tradition as the king who called the great council which established the Mahāyāna system. The figure of Buddha with his name in Greek letters appears on one of his coins. Fleet has, however, pointed out that Buddhist tradition fixes the accession of this king at four hundred years after Buddha's death, and that this is inconsistent with such a late date as 125 A. D. subsequent to the two Kadphises kings. S. Lévi also to some extent accepts this view though he has not adopted the theory of the Samwat era. Fleet considers that Kanishka and

his successors precede the Kadphises kings instead of following them, and reigned from 58 B. C., the commencement of the Samwat era, until nearly the time when the last Greek king Hermaeus was displaced by Kadphises I. The reign of the latest Greek kings was no doubt confined to a very limited area.

It may be noted that the Kanishka kings employ only Greek or Persian in Greek letters on their coins, and until the last king of the series Bāzdēo or Wāsudēwa, who is shown by his name to have been indianized, the deities which appear on their coins are mainly Persian. The Kadphises kings, like the Greeks, employ both Greek and Prakrit, and the type on the reverse of their coins is Siva and his bull, which had only been used by Bāzdēo among the Kanishka kings. From this it may be argued that the centre of the dominions of Kanishka and his followers was in an Iranian district, and that of the Kadphises kings in an Indian district such as the lower Kābul valley or Taxila. After this period Siva and his bull continued to be used for centuries, and there was no reversion to the Persian deities even under Sāsānian influence. These facts seem to be in favor of the theory of succession advocated by Fleet. We know very little of the Kushān kings except from coins and a few inscriptions. The inscription on the Wardak vase shows that Kābul was included in Huwishka's dominions. The power of the Kushāns declined rapidly in India after the time of the kings we have been considering, but in Afghanistan it was maintained for some centuries; in fact till the invasion of the Ephthalites or White Huns. During this period we again find Afghanistan as the battlefield of Indian and Persian influence. The Parthian power disappeared and its place was taken by the Sāsānian monarchy of Persia, while in North India the great dynasty of the Guptas rose to power. In some of the later Kushān coins, struck probably in Sistān in the 4th and 5th centuries, there is a distinct Sāsānian influence. This probably began with the conquest of Sākastāna by Warahrān II (died 294 A. D.), who gave his son Warahrān III the title of Sākān-shāh. Hormuzd II soon after in the early part of the 4th century married the daughter of the Kushān king of Kābul, and described himself on his coins as of the royal family of the Great Kushāns, and at the siege of Amida Shāpūr had the support of the people of Sistān (Segestāni) and of the kings of India, i. e. the Kushāns. Some of the Kushān kings bear such distinctively Sāsānian names as Hormuzd, Warahrān and Pērōz. On the other hand the great Gupta conqueror Čandragupta is shown by his inscriptions to have had intimate relations with a Kushān king.

The rule of the Kushāns in Afghanistan seems to have been extinguished by the invasion of the White Huns or Ephthalites, in the latter part of the 5th cent., which was the period of the wars of this race against the Sāsānides, in which Pērōz met his death in 480 A. D. Kābul and Gandhāra fell into their hands about 500 A. D., and their king Toramāna established a rule which extended far into India. His capital was at Sākala, i. e. Siyākot in the Pandjāb. These barbarians roughly imitated Sāsānian types in their coins. It is not certain whether a king of Kābul named Napki who struck coins of Sāsānian type at this period, was a Kushān or an Ephthalite. The rule of the

Ephthalites was evanescent, and disappeared before another invasion from the north made in alliance with the great Persian king *Khosraw Anōsharwān*. *Kushān* chiefs with the title of *Shāhi* continued to rule at *Kābul* from this time till 880 A. D. when the Mussulmans had appeared on the scene, and the so-called *Brahman* kings began to reign in the lower *Kābul* valley. *Al-Bīrūnī* mentions one of these kings called *Kanik* who was a celebrated Buddhist, and built a stupa at *Peshāwar*. This is evidently a reminiscence of *Kanishka*, but Buddhism was undoubtedly strong throughout the *Kushān* period. The Chinese pilgrims *Hiouen Tsang* who traversed the country in 630 A. D. and *Wang-hiouden-tse* in 657 A. D. testify to this, and *Hiouen Tsang* found the provinces of *Gandhāra*, *Lampā* (*Lamghān*) and *Nagarhār* under the rule of the kings of *Kapīsa* or *Kābul*. A usual title of these later *Kushāns* was *Kidāra*, the *Kito-lo* of the Chinese. *Al-Bīrūnī* gives the form *Lagatormān* (for *Katormān*) and a similar title has survived in the *Kāfir* mountains till modern times. The final supersession of these *Shāhi* kings by their *Brahman* viziers may be a phrase in the suppression of Buddhism by Brahmanism, then in progress all over North India. The *Hindū* kingdom now established had its headquarters at the town of *Udabhāṇḍa* or *Ohind* on the Upper *Indus* above *Attock*, and included the valley of the *Kābul* river up to *Djalālābād*, but not *Kābul* itself which was already in the power of the Mussulmans. *Al-Bīrūnī* speaks very highly of the character of these *Hindū* kings. Their names as far as can be ascertained were as follows:

Al-Bīrūnī's

list	List from <i>Radjātārangini</i> and coins
Kallar	Lalliya
Sāmānd	Sāmānta-dēwa
Kamalū	(Kamara?)
Bhim	Bhīma dēwa
Djaipāl	Djayapāla
Anandpāl	Anandapāla
Tarodjanpāl	Triločanapāla
wanting	Spālāpati
	Padama
	Khuduwayaka
	Waṅka-dēwa

The last four are known only from coins. Those of *Spālāpati* are extremely common. The name is apparently Iranian, meaning "general of an army" (as in the modern Persian *sipāh-bād*), but his coins are found commonly in the Northwestern *Pandjāb* as well as in *Afghānistān*. The dynasty was finally extinguished by *Maḥmūd Ghaznawī*, who won a great victory at *Ohind* (*Waihand* of the chroniclers) in 1009 A. D. It lasted till 412 (1021).

Introduction of Islām. The first attempt to extend Islām into *Afghānistān* was made as early as the time of the caliph 'Othmān, when the governor of *Basra* sent 'Abd al-Raḥmān b. *Samura* to invade *Sidjistan*. He besieged and took *Zarandj* (the modern *Zahidān*, where its ruins may still be seen), and also reduced the country between *Zarandj* and *Kish*, and from *al-Rukhadj* (probably *Arachosia*) to *Dāwar* (*Zamindāwar*) and the mountains of *Zūr* (for which *Ghūr* should probably be read), where he destroyed an idol of gold with ruby eyes. The town of *Bust*, the capital of *Zamindāwar*, was taken, and he advanced through *Zabul* (that is by the *Tarnak* valley and *Ghaznīn*)

to *Kābul*, where he took the *shāh* prisoner, no doubt one of the little *Kushān Shāhi* kings. This final advance was made in the time of the caliph *Mu'awiya*. These conquests led to no permanent occupation, though the *shāh* is said to have accepted Islām and repeated the *Kalima*; but *Sistan* proper, which was easily accessible and close to the province of *Karmān*, was thoroughly subdued; and from this base further attempts were made to subdue the kingdom of *Kābul*. An expedition headed by 'Ubaid Allah b. *Abi Bakra* 79 (698) failed and he was obliged to ransom himself and his army for 700000 dirhems. In 81 (700) *al-Ḥadjdjadj* despatched another expedition, but the commander 'Abd al-Raḥmān b. *al-Ash'ath* was disgraced. He then in revenge allied himself with the *shāh*, but was afterwards betrayed to *al-Ḥadjdjadj* and committed suicide. The king's name is given as *Ranbal* or *Zanbal* or *Rutbil*, but the form is not certain. Under *Hārūn al-Rashīd* another expedition against *Kābul* is stated by *Ya'qūbī* to have been directed, and it was again taken, but not held, and when *al-Ma'mūn* had himself succeeded to the caliphate and the *Ṭāhirides* had risen to power, we hear of a rebellion of the *Kharijite* heretics in *Sidjistan*.

The rise of the *Ṣaffāris* headed by *Ya'qūb b. Laith* about 860 was undoubtedly due to a movement of the indigenous population against their Arab conquerors. After *Ya'qūb* had put an end to the *Ṭāhirides* and established his power in *Sidjistan* he extended it through *Djarūm* (i. e. the *Garmsēr* of the Lower *Helmand*) and *Zābulistān*, conquered *al-Rukhadj*, *Ghaznīn* and *Kābul*, and took the *shāh* prisoner. His occupation lasted longer than any of the previous invasions, and we find a coin of his struck at *Pandj-hīr* in the *Kābul Kōhistan* in 260 (873-874) and one of *al-Laith* b. 'Alī struck at *Bust* in 298 (911). *Kābul* seems to have been permanently occupied about 257 (871), a date which corresponds closely with the commencement of the so-called *Brahman* kingdom of *Kābul* as shown above. The last *Shāhi* kings evidently collapsed under the combined influence of Mussulman attacks from the south and the rebellion of their *Hindū* subjects in the east. This *Hindū* kingdom formed a barrier against the advance of Islām into India till its conquest by *Maḥmūd*, for although the faith had been long established in *Sind* its eastward extension from that side was checked by the desert. The possession of the fertile belt of country below the *Himalayas* was indispensable as a preliminary to a further advance, and this was inaccessible until the *Ohind* kingdom had been destroyed.

The *Ṣaffāris* were, as has been already noted, of Persian stock. The ruling family claimed descent from *Khosraw Anōsharwān*. *Ya'qūb b. Laith* never made peace with the caliphate, but his brother 'Amr made a nominal submission, and was confirmed in the possession of *Fārs*, *Djurdjān*, *Sidjistan* and *Khorāsān*; but the fallen *Ṭāhirides* recovered part of their power, and war between the rival families continued till both fell before the rising power of the *Sāmānides*, another family of Iranian blood. 'Amr was defeated by *Ismā'il Sāmāni* at *Balkh* in 287 (900) and died in captivity. The *Ṣaffāris* thus lost all their dominions in *Persia* and *Khorāsān*, but retained *Sidjistan* which extended into *Arachosia*, and perhaps even to *Kābul*. They remained under the suzerainty of the *Sāmānides*,

and members of the same family ruled Sidjistan as governors throughout the time of the Ghaznawī and Ghōrī kings. How far the Sāmānide power extended in Afghānistān is doubtful. Ismāʿīl Sāmānī is stated in the *Mudjmal-i faṣiḥī* to have ruled some parts of India. Raverty considers that this refers to the Kābul territory. It may perhaps imply some admission of suzerainty by the Hindū kings of Ohind. Zamīndāwar was probably governed through the Ṣaffāris, who did not however make any admission of Sāmānide suzerainty on their coins. After 300 (912) the Ṣaffārī power was confined to Sistān proper, and the greater part of Afghānistān must have been independent under its local chiefs, no doubt some of them still Zoroastrian, Buddhist or heathen in their beliefs.

About 350 (961) a Turkish slave named Alp-tegin who had been Hādijb or Chamberlain under the Sāmānide king ʿAbd al-Malik rebelled against his successor Maṣṣūr, and took possession of the town of Ghaznīn. He displaced its local chief Lawīk who is called *ṣāhib* or *pādshāh*, perhaps one of the later Kuṣhān chiefs, and also subdued the province of Zābulistān, and thus began to build up an independent kingdom. He had an army of Turkish troops under his command, and was able to hand over his power to his son Ishāk who ruled from 352 (963) to 355 (965). Balkā-tegin a Turkish slave of Alp-tegin succeeded him, and struck coins in his own name, which his predecessors as far as we know had not done. When he died another slave of Alp-tegin named Subuk-tegin rose to power and became the actual founder of the Ghaznawī dynasty. He issued coins from the mountain fort of Farwān north of Kābul admitting the overlordship of the Sāmānides, but became a powerful ruler throughout Zābulistān, Zamīndāwar and Ghōr, and attacked Djaipāl the Hindū king of Ohind. He was also invested by his Sāmānide overlord, the emīr Nuḥ with the government of Khorāsān. The Sāmānide kingdom was now weakening to its end, and the power of the rulers of Ghaznīn rose as it declined. On Subuk-tegin's death in 387 (997) his son Ismāʿīl succeeded, but was dethroned by his brother the celebrated Maḥmūd, then (389 = 999) in his twenty-eighth year. The Sāmānide king Maṣṣūr was soon afterwards dethroned by rebels, and his brother ʿAbd al-Malik also fell shortly after. Maḥmūd espoused the cause of his fallen suzerain, punished the rebels and kept the kingdom. Possibly he was implicated in the revolt, as Faṣiḥī says that he himself attacked ʿAbd al-Malik. Maḥmūd then fixed his capital at Balkh, and received investiture from the caliph al-Ḳādir, with the titles of Yamīn al-Dawla and Amin al-Milla, and dropped the name of the Sāmānide king. The title of Sulṭān by which Maḥmūd is generally known to the chroniclers does not appear on his coins nor on those of his immediate successors, and does not appear to have been recognized in his time. Its first official use is by Toḡhrul Beg Seldjūk in 439 (1047), after Maḥmūd's death, and among the Ghaznawī kings it makes its first appearance on the coins of Ibrāhīm who succeeded in 451 (1059). The statement in Elliott and Dowson, *History of India*, ii. 482, that Maṣṣūd I bore the title of Sulṭān al-Muʿazzam is not borne out by the coins. Maḥmūd used the titles of Nizām al-Dīn, Malik al-Mamālik and Malik al-Mulūk. Firdawsī in his

well-known satire addressed him as *Shāh*. Al-ʿOṭbī however sometimes speaks of him as Sulṭān, and the title was doubtless in popular use before it was officially recognized.

Maḥmūd's conquests in India and Persia do not form part of the history of Afghānistān. He was there a foreign ruler, a Turk, and Ghaznīn was a convenient centre for his empire, but his dynasty was in no way national, and the chiefs of Sidjistan, Ghōr and of the Afghān tribes in the Sulaimān Mountains continued to rule locally under Ghaznawī supremacy. Probably the later kings of the race were to some extent assimilated to their Tādjik subjects, and names like Farrukh-zād, Bahrām Shāh and Khosraw imply Persian influence. Maḥmūd's armies were recruited wherever he could find suitable material, the nucleus being Turks of his own race. The Khaldj, another race of Turkish origin, were also an important element. When Maḥmūd marched to Balkh to meet İlek Khān, his army according to al-ʿOṭbī contained Indians, Khaldj, Afghāns and Ghaznawīs. Of these the Indians no doubt belonged to the lately conquered kingdom of Ohind, and his successor Maṣṣūd employed, Baihaḳī tells us, Hindūs with success even against the Turkish rebel Aḥmed Niyāl-tegin. In the battle of Karmān the cavalry consisted of 2000 Hindūs and 1000 Arabs and Kurds. The Ghaznawīs were no doubt the Tādjiks of the Ghaznīn province or Zābulistān. The Afghāns begin at this time to appear as component parts of the armies. Their first recorded employment was by Subuk-tegin. The Khaldj were very widely spread at this time over Khorāsān and Sistān, and Yāqūt (*Muʿdjam*, s. v. *Kābul*) quotes İṣṭakhri as saying that they conquered Kābul. In these mixed armies the Turkish element undoubtedly was predominant.

Maḥmūd's first important expedition was against the Hindū kingdom of Ohind or Waihand, with which Subuk-tegin had already been at war. The first campaign was shortly followed by another which ended in the total defeat and capture of Djaipāl in 392 (1001) near Peshāwar, and the fall of his capital Waihind. After Maḥmūd's first invasion of India, when he was confronted by a confederation of the warlike Hindūs of North India headed by Ānandpāl assisted by the Ghakhars, Djaipāl seems to have remained faithful to him, and soon afterwards offered him a contingent of 2000 Indians to serve in his army. In the intervals of his numerous Indian expeditions and other foreign conquests Maḥmūd found time to consolidate his dominions in Afghānistān. The Tādjik principality of Ghōr first attracted his attention. Its princes though destined ultimately to overthrow the Ghaznawī monarchy were still obscure mountain chiefs.

Subuk-tegin had conquered Zamīndāwar and Ghōr, and Bust the capital on the Helmand, but the mountain country was evidently unsubdued, and Maḥmūd found it necessary to attack it. He was engaged in operations there from 401 (1010) to 405 (1014). The hillmen were evidently as yet unconverted to Islām, Baihaḳī speaks of them as cursed unbelievers. The war ended with the capture of the Malik, Muḥammad son of Surī.

In 414 (1023) Maḥmūd attacked the mountain Afghāns of the Sulaimāns who had been giving him trouble, and plundered their country.

At the close of his reign Maḥmūd ruled over

a vast empire including on the west Khorāsān with parts of Irāk and Tabaristān; on the north Turkistān south of the Oxus, with some influence beyond that river; on the east the whole of the Pandjāb; and all modern Afghānistān in the centre. His mint towns illustrate its extent. In Afghānistān he struck coins at Ghaznīn and Farwān, in Khorāsān at Nishāpūr and Herāt, at Djurdjān near the Caspian, in Turkistān at Balkh and Walwaliz, and in the Pandjāb at Lahore, also called Maḥmūd-pūr. His Court at Ghaznīn was the resort of many celebrated men of letters, among them Firdawsī and al-Bīrūnī, but he was not a patron of learning in any true sense, and was bitterly satirized by Firdawsī whom he treated unworthily. Al-Bīrūnī too reserves his encomiums mainly for Mas'ūd, and says but little of Maḥmūd. It was the dramatic nature of his Indian exploits which struck the imagination of his contemporaries, and has since made him a hero of folklore, and his name a household word. In the course of ages Maḥmūd, whose only actual connection with the Afghāns was to attack and plunder them, has become a national hero in the country which he ruled as a foreign conqueror.

Maḥmūd was succeeded in 421 (1030) by his son Muḥammad, who was soon deposed by his brother Mas'ūd. The latter had taken part in many of his father's campaigns, and was a brave warrior, but given to drinking. In his time the first great blow against the Ghaznawī power was struck by the rise of the Seldjūks under Toghrlug Beg. Mas'ūd was defeated by him in a desperate battle, in which he showed great heroism, at Dandanākan between Merw and Sarakhs in 431 (1036). From this time Khorāsān and the whole of the western dominions were lost. The change is marked in the Nishāpūr coinage. The last recorded coin of Mas'ūd's at that mint is dated 431 (1039-1040) and the first of Toghrlug Beg's 433 (1041-1042). The Karmathian heresy was very widely spread at this period especially in Khorāsān, and Mas'ūd's powerful minister Hasnak was executed for having joined this sect and for being in correspondence with the Egyptian caliphs. On the side of India the dangerous rebellion of a Turkish general Aḥmed Niyāl-tegin was put down with difficulty with the aid of Indian troops. Mas'ūd wished to rival his father's Indian conquests, and actually took the fort of Hānsī, but the Seldjūk invasion put an end to all such projects. He had also to deal with a rising of the Malikis of Ghōr. After his defeat by the Seldjūks he again left Ghaznīn for India, but was treacherously seized at the Mārgala Pass near Ḥasan Abdāl by his Turkish and Indian servants who put his deposed brother Muḥammad on the throne. Mas'ūd was murdered in prison in 433 (1041). His son Mawdūd who was governor of Ghaznīn defeated Muḥammad at Nangrahār, and put to death all his father's murderers, both Turk and Tadjik⁴. The town of Fathābād near Djalālābād was founded by him to commemorate this victory. Mawdūd reigned till 441 (1048) and was succeeded by his son 'Abd al-Rashīd after a short interregnum. The increasing power of the Seldjūks made the Ghaznawī kings rely more and more on their Indian dominions, and the change is marked (first in Mawdūd's reign) by the adoption of Siva's bull on their coins, with the inscription *Sri Samanta Dēva* borrowed from the coins of the kings of Ohind.

In 'Abd al-Rashīd's reign the Seldjūk invasion was renewed under Dāwūd and his son Alp-Arslān, who invaded the Ghaznīn territory by way of Tokhāristān, and Zamīndāwar by way of Sīstān. They were defeated at Khumar and Bust by an army under the command of a Turkish slave named Toghrul, who after his victory turned upon the king, murdered him and usurped the throne of Ghaznīn. He was himself killed by another Turkish slave, and Farrukhzād son of Mas'ūd was brought out of prison and set on the throne (444 = 1052). He reigned till 451 (1059) and won popularity by lightening the heavy taxation of Zabulistān. Probably the rising strength of the Ghōr Malikis had something to do with this leniency. His brother Ibrāhīm succeeded him, and his long reign of over forty years was on the whole peaceful and prosperous. He made peace with the Seldjūks and married afterwards his son Mas'ūd III to the daughter of Malik Shāh the Seldjūk king. He made some conquests in India, but is more celebrated for his peaceful exploits, the erection of mosques, serais and schools. Mas'ūd III succeeded in 492 (1099) and reigned till 508 (1115). His reign was prosperous and his alliance with the Seldjūks preserved him from molestation on the north and west. He was able to organize further expeditions into India, one of which penetrated to the Ganges. After his death a rivalry between his sons Shērzād and Arslān ended in the deposition of Shērzād. Arslān reigned only two years, and his misconduct brought the long peace with the Seldjūks to an end. He insulted his stepmother, sister of the great Sandjar now the Seldjūk king, and drove out her son Bahrām, his own half-brother. Sandjar made war on him and he was defeated and retired on Lahore, but recovered Ghaznīn for a short time. Bahrām with the aid of the Seldjūks defeated him a second time and he died in India in 511 (1117). With Bahrām's accession the independent Ghaznawī monarchy may be said to have ceased to exist. Though he still called himself Sultān al-A'zam, yet he became a vassal of Sandjar and put his name on his coins as suzerain. Bahrām Shāh reigned till 547 (1152) but his rule was restricted, and there was no longer strength nor energy in the administration to deal with enemies internal or external. The Turkoman hordes of the Ghuzz, originally akin to the Seldjūks, but now their most dangerous enemies, threatened from the north, while the mountain chiefs of Ghōr now began to challenge Ghaznawī supremacy in the south. They had been gradually growing in strength, and, unlike the other rulers of the time, were truly indigenous, sprung from the Tadjik stock. Mas'ūd III had already in 493 (1099) bestowed the government of Ghōr on 'Izz al-Dīn Ḥusain son of Sām, and the Malikis were supported also by Seldjūk influence. 'Izz al-Dīn Ḥusain was succeeded by his son Saif al-Dīn Sūrī, whose brother Kuṭb al-Dīn Muḥammad, known as Malik al-Djibāl or King of the Mountains, was poisoned in Ghaznīn through jealousy by Bahrām Shāh. In revenge for his brother's death Sūrī invaded Ghaznīn. Bahrām Shāh fled to Kuṣmān (i. e. the Kuṣam valley), and Sūrī, with his brother 'Alā' al-Dīn Ḥusain who commanded his army, took possession of Ghaznīn. 'Alā' al-Dīn then returned to Ghōr, and in his absence Bahrām Shāh, having assembled a force of Afghāns and Khaldj, regained possession of Ghaznīn,

and captured and slew Sūfī. Bahā' al-Dīn Sām the eldest surviving brother had meanwhile been building up the Ghōr power in his own mountains, and founded the hill fort of Fērōz-kōh. After some years he marched towards Ghaznīn accompanied by 'Alā' al-Dīn, but died on the way. 'Alā' al-Dīn succeeded, and carried out his brother's intention. He defeated Bahrām Shāh in Zamīndāwar and after two more battles took Ghaznīn. He wreaked his vengeance in such a savage manner that the town never recovered from the wholesale massacre and conflagration. From this 'Alā' al-Dīn obtained the name of Djahān-sōz or world-burner. He also destroyed the town of Bust, which seems to have been the Ghaznawī capital of Zamīndāwar as opposed to the Ghōrī town of Fērōz-kōh, the mountain capital. Ghaznīn never recovered its importance, and Bust has remained a ruin till the present day. In later times Kandahār took its place as the capital of Arachosia. Bahrām Shāh seems to have reoccupied Ghaznīn after the departure of 'Alā' al-Dīn Djahān-sōz: he died soon after (547=1152) and was succeeded by his son Khosraw Shāh. He was quickly driven out of Ghaznīn by the advance of the Ghuzz hordes, and retained nothing but his dominions in the Pandjāb. At Lahore he was succeeded after seven years by his son Khosraw Malik who reigned there for nearly thirty years until the Ghaznawī dynasty was finally extinguished by the Ghōrīs in 583 (1187-1188).

A long period of power in Afghānistān might now have been anticipated for the Ghōrī kings, but its progress was suddenly checked by the rising forces of Central Asian barbarism. The Ghuzz, the Shāhs of Khwārizm and the Moghuls under Čingiz Khān burst upon the country in rapid succession, with the result that the Ghōrīs lost all power in their own country, although they conquered an extensive empire in India and were able to hand it on to a long line of successors, — not indeed their own descendants but those of their Turkish slaves. At the time when 'Alā' al-Dīn Djahān-sōz took Ghaznīn the most powerful monarch reigning was Sultan Sandjar Seldjūk, who claimed to be suzerain both of Ghaznīn and Ghōr. Towards the end of his reign he began to have trouble with the northern hordes, both Khitā'is and Ghuzz. In 536 (1141) he suffered a defeat at the hands of the Khitā'is, and was threatened by the Ghuzz. These events seem to have encouraged 'Alā' al-Dīn Djahān-sōz to throw off the Seldjūk yoke. He enlisted a large number of Turks, Ghuzz and Khaldj in his army and marched into the valley of the Hari-rūd, where he was encountered by Sandjar. His wild allies deserted him, and gave the victory to Sandjar. 'Alā' al-Dīn was taken prisoner, and chained with golden fetters which he had himself prepared for Sandjar. He soon however obtained Sandjar's favor, and Ghōr was restored to him. Next year Sandjar himself fell a victim to the Ghuzz, and was captured by them. Khorāsān was laid waste in a savage way, a foretaste of what was to happen in the time of Čingiz Khān, who was born the year succeeding the defeat of Sandjar. The king's imprisonment lasted four years; he died in 552 (1157) and the rule of the great Seldjūks perished with him. The Ghuzz were now in great force along the northern frontier of Ghōr. 'Alā' al-Dīn had extended his dominions into eastern Khorāsān and the Murghāb valley, and died at Herāt in 551 (1156). Saif al-Dīn Muḥammad who

succeeded was defeated and slain by the Ghuzz of Balkh in 558 (1162), but his successor Ghiyāth al-Dīn Sām inflicted a severe defeat on them the same year. Meanwhile the Ghuzz had seized on Ghaznīn after Bahrām Shāh's death and held it for twelve years until they were driven out by the Ghōrī king and his celebrated brother Mu'izz al-Dīn Muḥammad b. Sām (often alluded to by his earlier name Shihāb al-Dīn). A short respite from barbarian invasions was thus obtained, and Mu'izz al-Dīn became ruler of Ghaznīn under the suzerainty of his brother who reigned at Ghōr. He immediately began to organize expeditions into India, not only against the Hindūs and the Karmathian heretics of Multān, but also against the still existing remnant of the Ghaznawī empire. He seized and imprisoned the last king Khosraw Malik and annexed his dominions in 583 (1187). Thus he obtained possession of the Pandjāb as a base for his further Indian conquests. Ghiyāth al-Dīn was himself occupied on the western frontier of his dominions. He asserted his supremacy over Sistān, which remained under its own Malik as governors under Ghaznawīs, Seldjūks and Ghōrīs. Tādj al-Dīn Ḥarb admitted his supremacy, but continued to strike his own coins. In 571 (1175) Ghiyāth al-Dīn occupied Herāt. In 588 (1192) his northern dominions were attacked by Sultān Shāh, brother of Takash the shāh of Khwārizm. Mu'izz al-Dīn joined his brother from Ghaznīn and they defeated Sultān Shāh on the Murghāb R., but the Khwārizm-Shāhs did not give up their plans of conquest. As long as Ghiyāth al-Dīn and Mu'izz al-Dīn lived they were able to guard their dominions, but Ghiyāth al-Dīn died in 598 (1201) and his brother who succeeded him was assassinated by a fanatic at Damiyāq between the Indus and the Djehlam rivers on his return from a campaign against the Khōkhars near Lahore in 602 (1205). He had made his cousin 'Alā' al-Dīn ruler of Ghōr in supersession of Ghiyāth al-Dīn Maḥmūd (son of the late king Ghiyāth al-Dīn Muḥammad b. Sām), but after the death of Mu'izz al-Dīn Ghiyāth al-Dīn recovered his throne but was murdered in 607 (1210-1211) by some prisoners he had kept at the desire of the Khwārizm-Shāh in his fort at Fērōz-kōh. He was not able to hold his own at Ghaznīn, where the power fell into the hands of the Turkish generals, formerly slaves, of Mu'izz al-Dīn Muḥammad b. Sām, who had left no son. The principal of these were Tādj al-Dīn Yalduz, Kuṭb al-Dīn Aibak, Nāṣir al-Dīn Kubācha and Shams al-Dīn İltutmish. Of these four Yalduz was the favorite of the deceased king, and he held possession of Ghaznīn for nine years during which he continued to put the deceased sovereign's name on his coins as suzerain, calling himself "his servant" ("abduhu"). Kuṭb al-Dīn's activity was confined mainly to India, but he once took Ghaznīn and held it for forty days. Kubācha made a kingdom for himself in Sind and Multān and disputed the possession of the Pandjāb with Yalduz, but finally succumbed to İltutmish, who established a dynasty in India. Yalduz was a strong ruler and kept the impending invasions at bay for a time, and spread his authority over Ghōr and Herāt. He also invaded Sistān, but ended in making peace with Tādj al-Dīn Ḥarb who remained in possession. But the rivalry between Yalduz and İltutmish was fatal to the stability of the kingdom. They met in battle at Tirāorī near Karnāl in 612 (1215) and Yalduz was defeated and put to death,

but İltutmish though strong in India had no hold on the Ghaznīn territories, and was unable to hold them. The Ghōrī Malik had lost their power and there was no one left to withstand the conquering 'Alā' al-Dīn Muḥammad b. Takash of Kh̲wārizm. He took the defenceless town of Ghaznīn in 612 (1215) and obtained possession of the whole dominions of Ghōr and Ghaznīn. He left his son Djalāl al-Dīn Mangubartī as sultan and himself went north to meet a yet more mighty foe, the irresistible Čingiz Khān. After his defeat and death in 617 (1220) Djalāl al-Dīn made a brave but hopeless struggle against the Moghul advance. He had lost his hereditary dominions of Kh̲wārizm, and made Ghaznīn the centre of his resistance. The Ghōrī Malik supported him. He defeated the Moghuls at Farwān, but had to fall back before Čingiz who crossed the Hindū-kush at Bāmiān. Djalāl al-Dīn retired on the Indus but was overwhelmed near the Nīlāb ferry, and only escaped by swimming his horse across the river where Čingiz Khān did not follow him. His further wanderings are not connected with Afghānistān. The Moghul invaders, "the accursed pagans", were now in complete possession of the country. Herāt was taken by Tuli son of Čingiz in 619 (1222), and a frightful massacre of the Mussulman population followed. Sistān also fell before him, and its line of independent Malikis finally disappeared. Ghaznīn was taken by Ogotai after the defeat of Djalāl al-Dīn on the Indus. Čingiz himself returned by Bāmiān to Turkistān. Ogotai then advanced into Ghōr, and using this territory as his centre of operations he dominated the mountains of Fērōz-kōh and Ghardjistān as well as the plains of the Garmser and Sistān. The last Ghōrī Malik went down before the flood, and Fērōz-kōh was destroyed so thoroughly that even its site is now doubtful (619 = 1222). Tulak, another strong mountain fort, made a successful resistance at this time but fell soon afterwards. Possibly the Moghul colonization of the Hazāra hills began at this time, as we learn that the population of Tulak was transferred to Sistān. Other mountain towns made a stubborn resistance, but their tenacity only led to more thorough destruction. A leader of the people of Ghōr was Emīr Muḥammad of Ghardjistān, who was descended from the Ghōrī Malik on his mother's side. He was killed in the fort of Ashyar during its siege by the Moghuls in 620 (1223). The founders of the Kurt dynasty were his descendants. The greater part of Afghānistān was now incorporated in the Moghul empire, but on the eastern side a Turkish chief Saif al-Dīn Ḥasan Karluḡ who had perhaps been associated with Djalāl al-Dīn Mangubartī obtained possession of Bāmiān, Ghaznīn and Ghōr for a time. He certainly was in power as early as 622 (1225) as a coin was struck by him in the name of the caliph al-Zāhir, and continued till 636 (1238) when he submitted to Ogotai and received a Moghul Shihna or attendant. Notwithstanding this he was driven into India by the Kurām valley. He and his son Nāṣir al-Dīn ruled in Sind for twenty years longer. Ghaznīn and the Kurām were now used by the Moghuls as a base for their further invasion of India. We hear nothing of Afghāns in connection with these movements, and it is possible they had not spread as far north as the Kurām valley. After Ogotai's death the Moghul empire was divided, and Afghānistān fell to the share of the Persian İlkhāns

descended from Tuli. Under their suzerainty a Tadjik dynasty known as the Kurts or Kerts rose to power and held a great part of the country for nearly two hundred years. The founder was Rukn al-Dīn Muḥammad Maraghānī who obtained the favor of Čingiz Khān and was left in possession of Herāt. His son Shams al-Dīn accompanied Mengū Khān in some of his expeditions, and was confirmed in the possession of Ghardjistān, Ghōr, Farāh and Sistān. He submitted to Hūlāgū in 654 (1256), and was afterwards engaged in wars in Sistān, not, as Howorth says, against Afghāns, but against the indigenous Tadjiks. He is said to have taken a fort in an island in a lake called Bakar. Raverty places this in Sistān, and it may be represented by the ruins of Kakhaha on the island of Shahr-i Kh̲wādja in the Hāmūn, but the name Bakar seems never to have been used in Sistān. Howorth puts it in Lake Ābistāda, which seems impossible. The name Bakar may possibly be due to confusion with the island fortress of Bhakhar on the Indus.

Sistān (now also called Nimrōz) was probably the centre of Shams al-Dīn's province, as under Abākā we find Nimrōz included in a list of provinces on the border of the empire of the İlkhāns, which were left under their own princes. Apparently the boundaries of this province were extensive including Herāt on one side, and on the other Ghōr, Zamīndāwar and Zābulistān. Shams al-Dīn as a true Ghōrī made his capital in the mountains at Khāisār, east of Herāt. In the war between Abākā and Borāk Shams al-Dīn at first sided with the latter, and after Abākā's victory at Herāt he fell into disgrace and was invited or commanded to leave his "eagle's nest", and to make Herāt his headquarters (673 = 1275) shortly after he was summoned to 'Irāk and there poisoned (676 = 1278). His son, known as Shams al-Dīn II, who succeeded is said by Khondemīr to have besieged Qandahār, if this is correct and does not refer to an older capital such as Bust or Girishk it is the first mention of Qandahār.

This prince like his father retired to Khāisār leaving Herāt to his son, 'Alā' al-Dīn, and afterwards to another son, Fakhr al-Dīn.

He himself remained at Khāisār till his death in 705 (1305). Fakhr al-Dīn after many vicissitudes due to civil wars and rebellions among the Moghul leaders, during which Herāt was besieged by Čaghatai Moghuls under Nikōdar, remained in possession of that town for many years and erected many public buildings and fortifications. Ultimately he fell into disgrace with the İlkhān Uldjaitū, and took to the mountains. The emir Dānishmand was sent against Herāt. He was admitted to the citadel by the governor left there by Fakhr al-Dīn, and there he and his followers were treacherously murdered. Fakhr al-Dīn professed great sorrow, but remained in the mountains till he died in 706 (1307) soon after his father. His son Ghiyāth al-Dīn succeeded him. Herāt was soon taken by the Moghuls. Ghiyāth al-Dīn then went to the Court of Uldjaitū to ask for investiture; he was imprisoned, but after some time was allowed to return and was invested with the government. In his later years he accompanied Yasāul into Mā warā' al-nahr and took part in the war against Yasāur who invaded Khorāsān in 717 (1317). In these wars he was able to strengthen his position as the power of the İlkhāns declined. After the accession of Abū Sa'īd he won

further favor by the successful resistance he offered to another invasion of Yasaur (719 = 1319). He also decorated Herāt with many fine buildings. The final defeat and death of Yasaur still further increased the power of the Kurts, and after consolidating his power and capturing the famous hill fort of Tulak, Ghiyāth al-Dīn was able to go on a pilgrimage to Mecca (726 = 1325) and died soon after his return (729 = 1329). After the short reigns of two of his sons the third, Mu'izz al-Dīn, succeeded in 732 (1332), and reigned for thirty-eight years. He was a strong ruler, and perhaps in the break up of the empire which followed Abū Sa'īd's death he might have succeeded in making his kingdom really independent had it not been for Timūr's invasion. There is no doubt that his position as a Tadjik prince excited great jealousy among the leaders of the Moghuls, and they combined against him under the emir Kazghān of Mā warā' al-nahr. He was driven into Herāt but succeeded in defending it, and Kazghān ultimately withdrew after exacting a treaty to the effect that Mu'izz al-Dīn should attend on him in his own dominions. This promise he faithfully kept, and thereby obtained the support of Kazghān against his domestic enemies. Timūr in his early days served under Kazghān against Mu'izz al-Dīn and relates in his memoirs that even then he had determined to make Khorāsān his own. Mu'izz al-Dīn died in 771 (1370), while negotiating a treaty with Timūr. His son Ghiyāth al-Dīn Pir 'Alī rashly refused to admit Timūr's supremacy, and in 782 (1380). Timūr laid siege to Herāt. The Kurt prince submitted, and was well received. Herāt was spared, but the fortifications were levelled and the treasure carried off. Three years later, however, there was an outbreak of the Ghōri troops headed by some members of the Kurt family, and the garrison was slaughtered. Timūr retook the town, and this time there was a massacre of the inhabitants and it was destroyed. Ghiyāth al-Dīn was killed during this rising, and with him the Kurt dynasty came to an end. It represented the last attempt of the brave and civilized Tadjiks of Ghōr and Herāt to maintain an independent kingdom in their own land. From this time till the rise of the Afghāns to power in the 18th century there was no indigenous dynasty; the country was under the rule of foreigners.

In the course of Timūr's invasion Sistān was frightfully ravaged and has never since enjoyed its old prosperity. Irrigation works were neglected and towns deserted. The ruins of Sarōtār, Zaranj, Tarakun and Ramrōd still remain to attest its former greatness. Kābul and Kāndahār (now rising into importance) were rapidly subdued, and the whole country became part of Timūr's empire. In 800 (1397) Timūr turned to the east. His grandson Pir Muḥammad was made governor of Kābul, Ghaznīn and Kāndahār, while his son Shāhrukh was invested with the kingdom of Khorāsān with his capital at Herāt. Pir Muḥammad made a raid on the Afghāns of the Sulaimān Mountains and then marched into India. Timūr himself hearing that he had been checked at Multān crossed the Hindū-kush from Andarāb, and turned aside in Laghmān to attack the Siyāh-pōsh and Katōr Kāfirs. — It may be noted that a principal section of the Kāfirs still bears the name of Katīr; and it is possible in this name to see a continuation of

the title Kidāra borne by the later Kushāns. — After this expedition he again attacked the turbulent Afghāns, and crossed the Indus at the spot where Djalāl al-Dīn Mangubartī had swum across. He passed through Banū both going to and returning from India, so he probably followed the Tōḡi route which leads through the country of the Ghalzais and Wazīris. We do not hear of any Afghāns being enlisted in his armies, although Tadjiks served under him. When Timūr died in 807 (1405) Pir Muḥammad was ruling at Kābul, but wasted his time in debauchery while Khalil seized on the central power. The war which followed ended with the murder of Pir Muḥammad. Khalil was dethroned soon after, and Shāhrukh, who had been governing well at Herāt, became supreme monarch (812 = 1409). His reign of nearly forty years was a period of peace and prosperity, during which the land had time to recover from the devastations of recent years. Herāt, the capital, profited by his patronage, and many fine buildings were erected, some of which still exist. His son Ulugh Beg, a student and philosopher, reigned as supreme king only three years when he was murdered by his son 'Abd al-Latīf who reigned for a few months only. 'Abd Allāh followed and then Bābar Mīrzā ruled locally for several years, but never became emperor (Gūrgān). In 861 (1456) Abū Sa'īd obtained this title, but the possession of Khorāsān and Afghānistān was disputed by Ḥusain Baikarā. He conquered this prince in 870 (1465) but only reigned two years, and his successor Sultan Ahmed never held Khorāsān. Ḥusain Baikarā now exercised undisputed sway from his capital Herāt over Khorāsān, Sistān, Ghōr and Zamīndāwar till 911 (1506). Herāt during the long reigns of Shāhrukh and Ḥusain Baikarā was at the height of its fame, one of the most celebrated centres of poetry, philosophy and art. Towards the end of Sultan Ḥusain's reign the growing power of Shaibānī and his Özbegs overshadowed it from the north, and a tendency appeared in other parts of Afghānistān to break up into separate principalities, though not under native rulers. Bābar afterwards the conqueror of India who had been expelled from his hereditary kingdom in Farghāna and Mā warā' al-nahr established himself in Kābul and took the title of Pādshāh (or Bādshāh, as it is pronounced in Afghānistān and India). Kābul had been more or less independent under various princes of the house of Timūr, and had just been seized by Muḥim Arghūn when Bābar suddenly appeared before it and took possession of it (910 = 1505). Kābul remained under Bābar and his successors the emperors of India for over two hundred years, until the invasion of Nādir Shāh.

The rise to power of the Arghūns was more dangerous to the Khorāsān kingdom. Dhu'l-Nūn Beg Arghūn, a descendant of the Ilkhāns of Persia distinguished himself in war and was invested with the government of Ghōr and Sistān. After a successful campaign against the Hazāra and Nikōdarī tribes he received in addition Zamīndāwar and the Garmsēr, and fixed his capital at the growing centre Kāndahār. There he became practically independent, and extended his power southwards, with the assistance of his son Shāh Beg, to the Bolān Pass and Siwistān. He is still known in Balōč legend as Zunū commander of Shāh Ḥusain's armies. In 902 (1497) he espoused the

cause of Badī' al-Zamān, the rebel son of Husain, and gave him his daughter in marriage. In 904 (1498-1499) Husain invaded Zamīndāwar but was obliged to retire, and Dhu'l-Nūn Beg himself now openly invaded Herāt drawing his army from the warlike population of Ghōr, Zamīndāwar and Kandahār, probably Tadjiks and Afghāns. This war left him stronger than ever, as Badī' al-Zamān received the province of Balkh, and Sistān was given to Dhu'l-Nūn Beg. The successful raid of his son Muḳīm on Kābul for a time added to his reputation. Sultan Husain died in 911 (1506), and during Badī' al-Zamān's short reign Dhu'l-Nūn Beg was at the height of his power, but Shaibānī's invasion was fatal to him. He was defeated and killed in the first battle against the Ōzbegs, and Shaibānī took Herāt in 913 (1507). His sons Shāh Beg and Muḳīm were now between Bābar and Shaibānī. Bābar with some right claimed to be heir to Timūr's empire and advanced against Kandahār, while the Arghūn princes allied themselves with his old enemy Shaibānī. Bābar defeated them and took Kandahār. He left his son Nāṣir Mirzā in charge there, and he was immediately attacked by Shaibānī. Bābar himself had been on his way to Herāt to concert measures of defence against the Ōzbegs with Sultan Husain when he heard of the latter's death. He joined the sultan's sons in their campaign on the Murghāb, and then after visiting Herāt returned in winter by the mountain road to Kābul, a journey during which he and his troops underwent great hardships. He returned to Kābul in 912 (beginning of 1507) just in time to suppress a dangerous plot among his own relations. Then he followed his expedition to Kandahār in the summer, and was back in Kābul by Djumādā I 913 (Sept. 1507), arranging an Indian expedition, and had already started when he was recalled by the news that Kandahār had fallen and that the Arghūns had been restored by Shaibānī. When the news reached him he was actually engaged in war with the Afghān tribes of Djagdalak and Nangrahār, tribes recently established in the Kābul valley. He had great difficulty in holding even Kābul, where his authority was threatened by rebellion and mutiny. Shaibānī was now possessor of Khorāsān and overlord of Kandahār, but his power began to decline. His armies suffered severely during an expedition into the mountains of Ghōr, and another warrior king, Shāh Ismā'īl, founder of the Ṣafawī kingdom of Persia, threatened him from the west. In 916 (1510) Ismā'īl invaded Khorāsān and Shaibānī was defeated and slain near Merw. Herāt passed into Ismā'īl's possession, and the Shī'ite doctrines were enforced there by a severe persecution. Bābar now allied himself with Ismā'īl and recovered for a time possession of his hereditary dominions in Central Asia, leaving the kingdom of Kābul to his brother Nāṣir Mirzā. The alliance with the Ṣafawī king however was unpopular, and the Ōzbegs rallied. In the end Bābar, after the severe defeat at Ghazhdawān near Bukhārā (918 = 1512) from which he barely escaped with his life, had to fall back upon Kābul, which he found in great disorder, and he had to suppress outbreaks among his own Moghul troops and among the Afghān tribes. The Yūsufzais had moved down from the mountains into the Peshāwar valley, and expelled their predecessors the Dilāzaks from the mountains of

Badjaur and Swāt. Bābar put them down severely and took Badjaur with great slaughter. He also had to put down risings among the Hazāras. He then turned his attention to Kandahār where Shāh Beg Arghūn was still established. He had tried in vain to make terms with Shāh Ismā'īl, had been imprisoned at Herāt, but escaped, and had since been endeavoring to establish a kingdom for himself in Sind, which he invaded with the assistance of some Balōč tribes in 917 (1511). Bābar made two attempts to take Kandahār before he finally succeeded in 928 (1522). Shāh Beg then removed his headquarters to Shāl (Quetta) in summer and Sibi in winter, and pursued his schemes in Sind, while the whole Kandahār province remained in Bābar's possession. Bābar now felt himself strong enough to embark on the series of enterprises which ended in the overthrow of the kingdom of the Lōdī Afghāns in India. He always preferred Kābul to the plains of India, and was buried at Ghaznī where his tomb is marked by a column.

This period was marked by four simultaneous invasions of the plains of India from the mountains to the west of the Indus valley. Two of these were invasions by armies led by ambitious kings anxious to carve out kingdoms for themselves, i.e. that of Bābar which founded the Moghul empire, and that of the Arghūns which founded a short-lived kingdom in Sind. The other two were of the nature of national migrations, the movement of whole tribes seeking for fertile lands on which to settle. Of these the first was the movement of the Yūsufzais, the Lōhānis and other Afghān tribes into the valleys of Peshāwar, Kōhāt and Banū, and the second the movement of a great mass of Balōč tribes into the Indus basin, whose descendants are still very numerous in North Sind and the South Pandjāb.

Afghānistān itself entered upon a more settled period under the influence of the two great empires of India and Persia between which it was divided. Herāt and Sistān remained with Persia though still for a time troubled by Ōzbek raids. Kābul remained part of the Moghul empire while Kandahār sometimes belonged to one and sometimes to the other. The power of the Moghul emperors was gradually restricted to the south of the Hindū-kush. North of it Sulaimān Mirzā, established by Bābar as governor of Badakhshān, founded something like an independent dynasty, and the rest of the country remained under the Shaibānides. Ismā'īl died in 930 (1524), and Bābar in 937 (1530). Bābar's son Humāyūn succeeded him and his brothers Kāmran, Hindāl and 'Askarī held various governments. Kābul and Kandahār were united with the Pandjāb under Kāmran. On the Persian side Tahmāsp the successor of Ismā'īl had made his brother Sām Mirzā governor of Herāt. The Ṣafawīs regarded Kandahār as an appanage of the kingdom of Khorāsān now in their possession, and considered its occupation by the Moghul emperors to be a usurpation. In 941 (1535) Sām Mirzā made a sudden attack on it, but it resisted him successfully, and after eight months Kāmran arrived and raised the siege. During Sām's absence the Ōzbegs under 'Ubaid Allāh invaded Khorāsān, and the unfortunate town of Herāt was again taken and sacked. Tahmāsp recovered it, deposed Sām and himself attacked Kandahār which he took; but it was recovered by Kāmran. Meanwhile Humāyūn lost his throne in India through the rising of the Sur Afghāns under Shēr Shāh, and in 950 (1543)

he made his way from Sind through the desert south of *Ḳandahār* to *Sistān* and *Persia*, where he was treated hospitably by *Shāh Tahmāsp*. In 952 (1545) with the assistance of a Persian army he laid siege to *Ḳandahār* which was held against him by his brother 'Askari on behalf of *Kāmran*; and took it after a prolonged resistance. In accordance with his engagement with *Tahmāsp* he made the town over to the Persians, but this excited great discontent among his own followers, and *Humāyūn* at last retook *Ḳandahār* from the Persians, and treated the province as part of his own dominions greatly to the anger of *Tahmāsp*. Shortly afterwards *Humāyūn* took *Kābul* and with it obtained possession of his young son *Akbar* now three years old. During the next few years the war between the brothers went on with varying fortunes. *Kāmran* twice regained possession of *Kābul* but could not hold it long; on one occasion he is said to have exposed the young prince *Akbar* on the battlements. He then spent some time among the *Mahmand* and *Khalil* tribes of *Afghāns*, whom he incited to plunder the *Kābul* valley. At last in 961 (1553), he surrendered to *Humāyūn* and was deprived of his sight. *Humāyūn* now held the kingdom of *Kābul* and *Ḳandahār* and found himself strong enough to attempt the reconquest of *India*. This resulted in his victory over the *Sūr* kings, but shortly afterwards in 963 (1556) he died from the effect of an accident. While the young king *Akbar* was occupied in completing the reconquest of *India* *Tahmāsp* took the opportunity (965 = 1558) of seizing on *Ḳandahār*, and it remained under Persian rule until the prince *Muzaffar Ḥusain* surrendered it to *Akbar* thirty-eight years later in 1003 (1594) during the first years of the reign of the Persian king 'Abbās the Great. The future history of *Ḳandahār* may be given here. In the reign of the emperor *Djahān-gir* in 1031 (1621) *Shāh 'Abbās* recovered it, but it was lost again by his successor *Shāh Ṣafī I* in whose time the governor 'Alī *Mardān Khān* surrendered it to *Shāh Djahān* (1047 = 1637); *Girishk* was also taken after a siege, and *Zamīndāwar* occupied. In 1058 (1648) the young Persian king 'Abbās II, then only sixteen years of age, led an army to *Ḳandahār* and took it, and it never again formed part of dominions of the *Moghul* empire. *Shāh Djahān's* armies in vain attempted the reconquest. The rival princes *Awrangzēb* and *Dārā-shikōh* both conducted expeditions against it, but were equally unsuccessful, and after the failure of the last (1062 = 1652) no further attempts were made.

With the exception of the vicissitudes of *Ḳandahār* there is little to record in the history of *Afghānistān* during the time it was divided between the *Moghul* and *Ṣafawī* empires. The *Afghān* tribes were steadily increasing in numbers and influence, and it was probably at this period that the 'Abdālīs and *Ghalzais* spread from their mountains over the more fertile lands of *Ḳandahār* and *Zamīndāwar* and the *Tarnak* and *Arghandāb* valleys. The decline in the position and influence of the *Tādjik* races which had borne the brunt of the *Mongolian* invasions, and the occupation of their mountain fortresses of *Ghōr* by a semi-Mongolian population, gave the *Afghān* race the opportunity of rising into prominence. In their eastern mountains they had been but little affected by invaders eager chiefly to press on through the passes to the plunder of *India*,

and the same need of an outlet for their increasing population which led them to spread into the plains of *India* on the east also led the pastoral tribes to spread westwards. The mountain tribes continued to maintain practical independence of all rule. The *Moghul* government at *Kābul* ruled nominally, but its actual power was confined to the open valleys. In 994 (1586) for instance *Akbar's* army met with a disastrous defeat at the hands of the *Yūsufzais* of *Swāt* and *Badjāwr*, and the general *Rādjā Birbal* was slain. *Rādjā Mān Singh* afterwards defeated the mountaineers but they were never really conquered; they often raided the plains and sometimes took sides in dynastic quarrels, as when the *Yūsufzais* took up the cause of the pretended prince *Shudjā'* against *Awrangzēb*. When *Shāh 'Ālam I* before his accession was governor of *Kābul* under *Awrangzēb* in 1114 (1702) one of his commanders *Purdil Khān*, himself an *Afghān*, was killed with all his troops when trying to pass from *Khōst* to *Kābul*, and he had to bribe the tribes to keep open the road between *Kābul* and *Peshāwar*.

In the *Ḳandahār* province the frequent changes of government between *India* and *Persia* fomented dissensions and intrigue, and enabled the powerful tribes to play off one against the other. The *Abdālīs* near *Ḳandahār* succeeded in this manner in obtaining concessions from *Shāh 'Abbās* the Great. *Sadō* was recognized as chief, and his descendants the *Sadōzais* became the ruling family. Nevertheless their misconduct led to part of the tribe being removed to the *Herāt* province. This removal led to an extension of the influence of the *Ghalzai* tribe near *Ḳandahār*, and their power continued to increase until the accession of the emperor *Shāh 'Ālam I*, when the *Ghalzais* of the *Ḳandahār* province began to intrigue with him against the Persian government. The plot was discovered and *Gurgin Khān*, a Georgian chief, was sent to *Ḳandahār* at the head of an army, and arrested *Mīr Wais* the *Ghalzai* chief. During his imprisonment however *Mīr Wais* succeeded in gaining the confidence of *Shāh Ḥusain* the Persian king, and was allowed to return to his tribe. Shortly afterwards he treacherously murdered *Gurgin Khān* whom he had invited to a banquet, seized upon *Ḳandahār* and defeated all attempts to subdue him. He died soon after, and his brother 'Abd al-'Aziz, who showed an inclination to submit to *Persia*, was murdered by *Mahmūd* son of *Mīr Wais*, who established himself as ruler.

At the same period the section of the *Abdālī* tribe in the *Herāt* province became practically masters of that province, and defeated a strong force sent against them under *Ṣafī Kulī Khān*, and held their own till the time of *Nādir Shāh*, even taking *Farāh* from the *Ghalzais* after the latter had conquered *Persia*. But the *Ghalzais* were the most formidable tribe at this period, and *Mahmūd*, perceiving the weakness into which the *Ṣafawī* monarchy had fallen, boldly invaded *Persia*. He marched by way of *Sistān* and *Karmān*, but was defeated by *Luṭf 'Alī Khān* and fell back on *Ḳandahār*. At the same time the *Abdālīs* spread over *Khorāsān* and laid siege to *Meshhed*. *Mahmūd* soon strengthened himself by the alliance of a large body of *Balōches* and renewed his attack. On this occasion he took *Karmān* a second time, and leaving *Yezd* untouched, marched straight to

Ispahān. Shāh Ḥusain tried in vain to bribe him, and after an unexpected victory Ispahān fell into his hands through the folly and cowardice of its rulers. Ḥusain abdicated and crowned Maḥmūd with his own hands, and the Ghalzai chief became Shāh of Persia. The reigns of Maḥmūd and his successor Ashraf belong to Persian history. They were in no way fitted to reign over a country like Persia, and had not sufficient force behind them to oppose any truly national movement. Even the support of the Qandahār province was lost when Ashraf succeeded his cousin Maḥmūd, whose brother was able to retain Qandahār. The Abdālīs too remained independent in Herāt. Thus when Nādir Ḳulī Khān put himself at the head of a national movement, even though he was an Afshārī Turk and a Sunni, Ashraf's government collapsed rapidly, and few of the Ghalzais survived to reach their native country. Ashraf was killed while wandering in Balōchistān in 1142 (1729). Nādir now turned his arms against the Abdālīs under Malik Maḥmūd Khān who held Meshhed (1142 = 1728). He thoroughly defeated them and took many prisoners. Nevertheless he perceived their value as fighting men and secured their support by restoring them to their old home near Qandahār, from which he removed the Ghalzais when he had the opportunity. He banished them to the Herāt province, but very few if any seem to have really settled there, and there are none there at the present day. When Nādir Shāh had made himself king of Persia he laid siege to Qandahār which resisted him for a year, but at last fell. During the siege he had built up a new town outside the old walls which he called Nādirābād. The Ghalzai power was thoroughly broken up, but towards the Afghān tribes in general and especially the Abdālīs he pursued a policy of conciliation, and enlisted large numbers in his army. Many Ghalzais took refuge in the Kābul province of the Indian empire, and Nādir Shāh, asserting that his remonstrances had received no reply, advanced on Kābul which fell at once. Thus it was finally severed from the Moghul empire. The last known date of any coin of the emperor Muḥammed Shāh struck there is 1138 (1725). Nādir Shāh apparently did not use the Kābul mint, but struck coins at Qandahār in 1150 (1737), the year of his conquest, and others struck at Nādirābād no doubt refer to the period of the siege. The whole of Afghānistān was now in his hands and afforded him the necessary base for his invasion of India in 1152 (1739). As a result of his victory over Muḥammed Shāh the whole Moghul territory west of the Indus including Peshāwar and the Dēradjāt with the suzerainty over the Kal-hōrā or Abbāsī rulers of Sind was ceded to him as well as the province of Kābul. On his return from Dehli (1152 = 1740) he first crossed the Indus at Attock and attacked the Yūsufzais who had been giving trouble, and then went to Kābul. Thence he descended via the Kurām valley and the Bangash country, and went through the Dēradjāt to Sind, returning by the Bolān to Qandahār and thence to Herāt. During the remainder of his life he relied to a great extent on his Afghān troops and but little on the Persians from whom he was alienated by his Sunni creed. The Abdālīs were especially favored and their young chief Aḥmed Khān rose to a high position in his army. Tradition says that Nādir himself prophesied

that Aḥmed would be king after him. When Nādir Shāh was assassinated by Persians and Kizil-bāsh, Aḥmed Shāh who was near by with a strong body of Abdālīs seized on a treasure convoy and made his way to Qandahār, where he made himself king, and obtained possession of all the eastern portion of Nādir's empire up to the Indus. Herāt soon followed, and in the general break up of the Persian monarchy Aḥmed Shāh acted as the protector of Shāhrukh, grandson of Nādir Shāh, who was blinded by his enemies, and maintained a principality for him in Khorāsān. This province in reality formed part of the dominions of Aḥmed Shāh and his son Timūr Shāh, both of whom occasionally struck coins at Meshhed, but Shāhrukh continued to rule in name until he was seized and killed by Agha Muḥammed Kādjar after Timūr Shāh's death. Herāt was however treated as an integral part of the Durrānī monarchy, and the ancient kingdom of Khorāsān has remained divided between Persia and Afghānistān. In popular parlance the name is still employed to denote the Qandahār province and the tableland west of the Indus valley.

Aḥmed Shāh made Qandahār his capital and gave it the name of Aḥmedshāhī which appears on his coins and those of his successors. He took the title of Durr-i Durrān, and his tribe, the Abdālīs, have since then been known as Durrānīs. His family had long been looked up to, and this fact, combined with his tact and energy, enabled him to hold his own. The tribes were treated mildly, and he relied upon foreign war rather than taxation to provide him with a revenue. The Durrānīs were proud of him and followed him willingly, but they were not an easy race to govern, and his son Timūr Shāh on this account moved his capital to Kābul where the population is mainly Tadjik. In his Indian conquests Aḥmed Shāh not only rivalled but excelled Nādir Shāh, and extended his dominions far beyond the Indus. He added the provinces of Kashmir, of Lahore and Multān, that is the greater part of the Pandjāb and the suzerainty over the Dāwudpotras of Bahāwalpūr to his dominions.

He invaded India several times, and occupied Dehli more than once. His defeat of the Mahrattās at Panipat in 1174 (1761) was a turning point in Indian history, but he did not add any provinces beyond the Pandjāb to his own dominions. His wars with the Sikhs were perpetual and led to the eventual loss of the province. The khān of Kalāt too the Brahoi Naṣir Khān who had become feudatory to Nādir Shāh declared his independence in 1172 (1758). Aḥmed Shāh besieged Kalāt without success, and being called away to India accepted a purely nominal submission. Naṣir Khān, however, supported Aḥmed Shāh in his wars in Khorāsān, and contributed greatly to his victory over Karīm Khān Zend in 1182 (1768). On this occasion the blind Afshārī prince took the side of Karīm Khān and sheltered him in Meshhed which Aḥmed Shāh reduced by blockade.

Aḥmed Shāh died at Murghāb in the hills near Qandahār in 1187 (1773), leaving his successor a very extensive but insecure empire.

During the first half of the eighteenth century the break up of the Moghul empire together with the invasions first of Nādir Shāh and then of Aḥmed Shāh gave a fresh impulse to Afghān settlement in the Ganges valley, some of the ad-

venturers rose to great power such as the Rohēla Ḥāfiẓ Raḥmat Khān and the Bangash Nawābs of Farrukhabād.

Timūr Shāh had held important posts under his father, such as the Nizāmship of Lahore and Multān, which is marked by a distinct series of coins. At the time of Aḥmed Shāh's death he was at Herāt, and only obtained possession of Kandahār after seizing and executing his brother Sulaimān, who had been set up as his rival. He soon moved his capital to Kābul, and reigned uneventfully for twenty years, during which the monarchy declined steadily in strength and stability, although externally it remained unimpaired. The authority of the central government over the outer provinces was precarious. The Sikhs grew in power and took Multān in 1196 (1781), but Timūr Shāh retook it the same year. In Sind the feudatory Kalhōrās were overthrown and replaced by Balōḥ emirs of the Tālbūr tribe (commonly called Tālpurs), who waged successful war against Timūr Shāh's generals from 1197 (1782) to 1201 (1786), and remained independent, although they accepted a nominal suzerainty. The Mangit emir of Bukhārā Maʿsūm, who had been encroaching on the Turkistān province, especially Merw, also made a nominal submission when attacked by Timūr Shāh, but retained all his conquests. In Kashmir also there was a revolt which was suppressed. Internally the power of the Barakzai clan of Durrānis became gradually greater. Timūr Shāh died in 1207 (1793) and was succeeded by his son Zamān Shāh, who reigned till he was dethroned by his brother Maḥmūd Shāh in 1215 (1800). Short as his reign was he was able to concentrate in it crimes and follies enough to wreck the Durrānī monarchy. Although weakened at home by the rivalry of his brothers Maḥmūd and Shudjāʿ al-Mulk, threatened in Khorāsān by the Qādjārs and in the north by Shāh Murād Mangit, and in the south defied by the khān of Kalāt and the emirs of Sind, yet he could not refrain from wasting his strength in foolish attempts to rival Aḥmed Shāh's conquests in India, and to pose as the champion of Islām against Sikhs and Mahrattās. This brought him into collision with the English now rapidly becoming the ruling power in North India. His first invasion, 1209 (1795) was cut short at Ḥasān Abdāl by the news that Agha Muḥammed Qādjār had captured Meshhed and murdered the blind old Shāhrukh. Having been appeased by an embassy from the Persian king he began a second invasion of India, which was interrupted by the rebellion of Maḥmūd at Herāt. Having defeated this rising he invaded the Pandjāb, and this time reached Lahore and received the nominal submission of the Sikhs, now headed by Rāṇjīt Singh, but the Qādjār encroachments in Khorāsān again called him back. Maḥmūd meanwhile led a wandering life intriguing with discontented persons in Herāt and Kandahār. Among these was the powerful leader of the Barakzai clan, Pāinda Khān, known by the title of Sarfarāz Khān, who was jealous of the authority wielded by the vizier Wafāʿdār Khān. The conspiracy was detected and Pāinda Khān was executed. His son Faṭḥ Khān fled to Maḥmūd in Khorāsān and induced him to throw himself on the sympathy of the Durrānī tribe with whom Zamān Shāh was unpopular (Zamān Shāh's mother was a Yūsufzai while Maḥmūd's was a Popalzai Durrānī). This advice was justified by the result.

Maḥmūd obtained possession of Kandahār while the infatuated Zamān Shāh was preparing for another invasion of India. Maḥmūd advanced on Kābul and Zamān fled, but was soon captured and blinded (1215 = 1800). Simultaneously with Maḥmūd's accession at Kābul Shudjāʿ al-Mulk proclaimed himself king at Peshāwar. He was assisted by a Ghazai rising against Maḥmūd and in 1218 (1803) he took Kābul, imprisoned Maḥmūd and released the blind Zamān Shāh, his own whole brother. For a time Kandahār was held by Maḥmūd's son Kāmran supported by Faṭḥ Khān, but the latter made terms for himself and submitted, but discontented with his position almost immediately set up a rival king Qaisar Shāh son of Zamān. The next few years were occupied by constant intrigues. Faṭḥ Khān changed rapidly from one pretender to another, sometimes supporting Maḥmūd and Kāmran, sometimes Qaisar while Shudjāʿ al-Mulk dissipated his strength in expeditions to Sind and Kashmir. Finally Faṭḥ Khān, who was now supporting Maḥmūd, defeated Shudjāʿ al-Mulk at Nimla (1224 = 1809). He fled into India, and Maḥmūd's second reign began. He was however absolutely dependent on Faṭḥ Khān, whose power became very great. His brother Dōst Muḥammed held high office, another brother Muḥammed Aʿẓam became governor of Kashmir, and another Kōhandil governor of Kandahār. Herāt which had become independent under another prince was reconquered by Faṭḥ Khān and Dōst Muḥammed in 1232 (1816). Soon afterwards Dōst Muḥammed incurred the enmity of Kāmran, who had become governor, by entering his harem and insulting his sister. He fled to Kashmir and Kāmran took his vengeance on Faṭḥ Khān whom he blinded and afterwards killed with the consent of Maḥmūd. Although perfidious and unscrupulous Faṭḥ Khān was greatly admired by the Afghāns, and his brother Dōst Muḥammed had no difficulty in raising a large force and defeating Maḥmūd in 1235 (1818) near Kābul. Maḥmūd lost Kābul which he never recovered. He held Herāt till his death in 1245 (1829), and Kāmran continued to rule there till he was murdered in 1258 (1842). The Barakzai chiefs held the rest of the country, but ruled in the name of various puppet kings of the Sadōzai family, such as Aiyūb and Sulṭān ʿAlī (who took the name of Sulṭān Maḥmūd on his coins). But the outer provinces of the empire were rapidly lost. The Sikhs took Multān in 1233 (1818), Kashmir in 1235 (1819), Dera Ghāzi Khān in the same year and Dera Ismāʿil Khān in 1236 (1821). Peshāwar long resisted them under Sardār Sulṭān Muḥammed, but it too fell in 1250 (1834). The emirs of Sind threw off the last sign of Afghān rule by taking Shikārpūr, and Balkh north of the Hindū-kush was lost also. Dōst Muḥammed therefore became the ruler of a compact Afghān kingdom; the loss of the outlying provinces, which had always been a source of weakness to the Sadōzai kings, tended to consolidate his power. Although without scruples of any sort in attaining his ends, he yet had the reputation of a just man and was popular among the Afghāns who will forgive any defect in a strong ruler. His rule no doubt contrasted favorably with that of all the kings since Aḥmed Shāh. His progress was checked by the inevitable rivalries of his brothers. He made Kābul his capital, while Kōhandil Khān held Kandahār. In 1250 (1834) Shudjāʿ al-Mulk vainly attempted

to recover *Qandahār*, and after his failure *Dōst Muḥammed* took the title of emir, but neither he nor any of his successors before *Ḥabīb Allāh* took the title of *Shāh* or king. *Herāt* was taken by the Persians after the murder of *Kāmran* by his vizier *Yār Muḥammed Khān* and was only recovered by *Dōst Muḥammed* in 1283 (1863) just before his death.

Shudjāʿ al-Mulk after his failure at *Qandahār* endeavored to obtain British assistance, and political events led to his ultimately obtaining it. Attempts to negotiate a treaty with *Dōst Muḥammed* by *Burnes* had broken down, and the growth of Russian influence led the Indian government to look favorably on his claims. The Persians had at this time (1253 = 1837) laid siege to *Herāt*. It was believed that their operations were directed by Russians and an English officer conducted the defence. This brought matters to a climax. An Anglo-Indian army advanced through *Sind* and the *Bolān Pass* on *Qandahār* and thence to *Kābul*. *Dōst Muḥammed* fled to *Bukhārā* and *Shāh Shudjāʿ* was placed on the throne of *Kābul* in 1255 (1839), *Dōst Muḥammed* soon surrendered and was sent to *Calcutta*. *Shudjāʿ al-Mulk's* reign was a troubled one. *Kābul* was abandoned by the British Indian army in 1841, and on its retreat the army was almost annihilated at the *Khurd Kābul Pass*. These operations were conducted by *Akbar Khān* son of *Dōst Muḥammed*. The British army continued to hold *Djalālābād* and *Qandahār* and reoccupied *Kābul* in the autumn of 1842. Just before this event *Shudjāʿ al-Mulk* was murdered (1258 = 1842). His son *Fath Djang* was recognized as king by the *Popalzais* but opposed by the *Bārakzais*. The British soon afterwards left *Afghanistan*, and *Fath Djang*, knowing he could not hold his own, went with them, accompanied by the blind old *Zamān Shāh* who was still living. *Dōst Muḥammed* was sent back to *Afghanistan*, as he was the only man who could establish a firm government. His son *Akbar Khān*, however, did not accept a subordinate position easily, and was on bad terms with his father till he died in 1266 (1849). *Dōst Muḥammed* maintained friendly relations with England except at the time of the Sikh war of 1849 when the Afghan contingent covered itself with ridicule by its rapid flight after the battle of *Gūdjārat*. During the troubles of 1857, when the Indian army mutinied, *Dōst Muḥammed* gave them no support. He occupied himself in strengthening his own country, and from 1267 to 1272 (1850—1855) he reconquered *Balkh*, *Khulm*, *Kunduz* and *Badakhshān*. In 1280 (1863) he succeeded in driving the Persians from *Herāt*, and he died there immediately after its recovery, having been a good ruler on the whole in spite of obvious faults.

Shēr ʿAlī his fifth son who had been nominated by him as his successor succeeded, but was immediately engaged in civil war with his elder brothers *Muḥammed Aʿzam* and *Muḥammed Afḡal*, and with ʿAbd al-Raḥmān the able and determined son of the latter. [For an account of these wars see ʿABD AL-RAḤMĀN KHĀN]. *Shēr ʿAlī* was defeated in 1283 (1866), and lost first *Kābul* and then *Qandahār*. *Afḡal* and *Aʿzam* reigned in succession till 1285 (1868), but never held possession of *Herāt*, whence *Yaʿqūb*, *Shēr ʿAlī's* son, advanced in the latter year and recovered *Qandahār* and *Kābul* for his father. *Shēr ʿAlī* now held the

whole of *Afghanistan*, he was recognized by the Indian government, and met the viceroy Lord Mayo at *Ambāla* in 1286 (1869). He was not however satisfied with his treatment, as he could obtain no definite promise of support against other powers. At this period he imprisoned his enterprising son *Yaʿqūb* and resented the viceroy's attempt to intercede for him. He agreed to an arbitration by British officers as to the *Sistān* border, regarding which there was a dispute with Persia. According to this arbitration (1290 = 1873) a considerable part of the most fertile lands was awarded to Persia, and this was another cause of resentment. Finally he began to negotiate with Russia, and refused to receive a British embassy. These causes led to the war of 1878—1880. The British army took *Kābul*, and *Shēr ʿAlī* fled to *Mazār-i Sherif* in *Turkistān*, where he died in 1297 (1879). His army, organized on the European model, was defeated without difficulty by Lord Roberts at the *Paiwār Pass*. *Yaʿqūb* was released from prison and became emir, and concluded the peace of *Gandamak*, ceding to British India certain territories near the *Bolān Pass* and the *Kuḡam valley*, and agreeing to receive a mission at *Kābul*. A few months later a rising in *Kābul* resulted in the massacre of the members of the mission headed by *Cavagnari*. This led to a fresh outbreak of war. Roberts took *Kābul* a second time but was besieged there by a tribal army headed by *Muḥammed Djan* and the *Mullā Mushk-i ʿĀlam*. After this was suppressed *Yaʿqūb* was deposed and removed to India where he has since lived, and the government was offered to ʿAbd al-Raḥmān, a separate State being constituted at *Qandahār*. Part of the army at *Qandahār* under Stewart marched to *Kābul*, as a preliminary to evacuating the country, and in passing through the *Ghālzai* country was attacked at *Aḥmed Khail* by a large force of men of that tribe, who were only defeated after a most desperate conflict. Scarcely had ʿAbd al-Raḥmān been proclaimed when *Aiyūb*, a son of *Shēr ʿAlī*, who had been collecting an army at *Herāt*, marched on *Qandahār*, defeated a small Anglo-Indian force at *Maiwand*, and laid siege to *Qandahār*. Roberts marched rapidly from *Kābul* and defeated *Aiyūb*. After this the English army withdrew and the whole country including *Qandahār* was made over to ʿAbd al-Raḥmān [q. v.]. The latter died in 1319 (1901), and his son *Ḥabīb Allāh* succeeded him, and has ruled successfully since. He appears to be a firm and enlightened ruler and has maintained good relations with the neighboring states. Another boundary arbitration has resulted in a better definition of the *Sistān* border. The emir *Ḥabīb Allāh* has this year (1907) paid a long and friendly visit to India, and his right to bear the title of king has been recognized.

Although *Afghanistan* is now to some extent under the influence of the British government in India and is debarred by treaty from direct relations with other powers, it is in all other respects absolutely independent, and there seems no reason that it should not remain so. Its condition at the present day probably compares favorably with that at any previous stage in its history. The government of its emirs though arbitrary is strong and is animated by the intention of justice. Freedom from the influence of India it has not, and this review of its history shows that it has

never been free from such influence of its neighbors either to the east, west or north, and has frequently been divided between them.

Persia exercised such an influence under the Achaemenians, the Seleucidae, the Parthians, the Sāsānians, the Seldjūks, the Mongolian Ilkhāns, the Šafawīs and Nādir Shāh. Central Asia exercised it under the Kushāns, the Sāmānis, the Mongols, the Timūrides and the Özbegs; and India exercised it in the time of the Maurya kings, the Guptas, the Moghul emperors, and exercises it now under British rule. Such a condition is inherent in the geographical position of Afghanistan, but it seems to be compatible with complete independence in the management of its internal affairs.

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(M. LONGWORTH DAMES.)

AFGHĀNS (Awghān, Aghwān), an Asiatic nation. [See **AFGHĀNISTĀN**.]

ʿAFIF AL-DĪN AL-TILIMSĀNĪ. [See **AL-TILIMSĀNĪ**.]

AFLAḤ B. YASĀR. [See **ABU ʿAṬĀʾ**.]

AFLĀK. [See **FALAK**.]

AFLĀṬŪN, Arabic spelling for Plato, the name of the celebrated Greek philosopher. Plato exercised considerable, but indirect influence on the mind of Mussulman thinkers. He is less known to them than Aristotle. The list of his works that have been translated into Arabic, that of diverse entirely or partly apocryphal works that have been ascribed to him and that of the works which Mussulman scholars and philosophers devoted to him may be arranged as follows:

I. The *Republic* (*Kitāb al-siyāsa*), translated by

Ḥunain b. Ishāk. — The *Laws* (*al-Nawāmīs*), translated by Ḥunain b. Ishāk and Yaḥyā b. ʿAdī. *Nawāmīs* with the meaning of „laws“ must not be confounded with the same word meaning „artifices, secrets, recipes“. The Mussulmans knew of a book with such a title ascribed to Plato and treating of superstitions and prophecies: it is a work of Greek origin, which has possibly been translated by Ḥunain b. Ishāk. No manuscript of the translation of the *Laws* is extant. — A translation of the *Timæus* has been corrected by Yaḥyā b. ʿAdī (according to the *Fihrist* and Ibn al-Ḳifṭī); in another place (in the works just mentioned) there is said that the *Timæus* was translated by Ibn al-Bīṭrīk and Ḥunain b. Ishāk. Masʿūdī (*Kitāb al-tanbīh*, ed. de Goeje, p. 163) ascribes to Plato also a *Medical Timæus* (*Timāwus ṭibbī*), devoted, he says, to the study of physical nature, while the *Timæus* proper was devoted to metaphysics. We know that Ḥunain b. Ishāk translated Galen's commentaries to the *Timæus* of Plato; it is very likely that *Medical Timæus*, or *Physician's Timæus* is a suitable title for that translation. A MS. of Constantinople (Aya Sofiya, N^o. 2410) bears the title of *The book of Plato called Timæus on philosophy*. The *Timæus* is many times quoted in the Arabic literature, in *Aristotle's theology*, by al-Rāzī, Masʿūdī, not speaking of the bibliographers. — The *Sophist*, translated by Ishāk b. Ḥunain, with the commentary of Olympiodorus; this dialogue has been quoted by Avicenna (V. Mehren, *Philosophie d'Avicenne*, p. 33). — The *Phædo* is quoted by al-Bīrūnī (*India*, ii. 280, 284, 395) and by Masʿūdī (*loc. cit.*, p. 185). — Particular reference to the *Apology of Socrates* is made by Ibn Abī Uṣaibiʿa.

Besides these works, the following dialogues are quoted by Arab bibliographers to whom they are known at least by name, leaving out some titles very badly transliterated: *Gorgias*, *Protagoras*, *Cratylus*, *Phædrus*, *Theages*, *Laches*, *Charmides*, *Euthydemus*, *Eutypbro*, *Crito*, *Politicus*, *Parmenides*, *Meno*, *Menexenus*, *Clitophon*; to Alcibiades they added the sub-title of *The Beautiful*, which in reality belongs to *Hippias*. Besides, two other dialogues figure in this list: *Hipparchus* and *Minos*, the authenticity of which has been rejected by the critics.

II. The writings or fragments ascribed to Plato in the Arabic literature are: Plato's testament (*waṣīya*) to Aristotle; a treatise on the education of children (*adab al-sibyān*); tetralogies (*rawābīʿ*) quoted by Ibn al-Ḳifṭī and Ibn Abī Uṣaibiʿa — there exists under the latter title a work of mystical philosophy and alchemy ascribed to Plato; — further diverse writings, among which a book on „the causes of the forces included in the superior essences“, that is to say in the celestial spheres; this book is quoted by al-Kindī, who also composed one on the same subject; it is also quoted by the illuminate Abulafia (Abu'l-ʿĀfiya); it is besides possible that in this supposed authorship a confusion has been made between Plato and Plotinus. There are besides mentioned writings on alchemy, oneirocritics, the magical force of numeric signs, physiognomy, the secrets of astronomical figures, the elements, the proportions, a book on human seed, the principles of geometry translated by Ḳostā b. Lūḳā. Ḥunain b. Ishāk's *Apophthegms of the philosophers* contain sayings ascribed to Plato and

Aristotle and the legends of their seals; a Hebrew MS. of Munich (N^o. 32) entitled *Iggeret ha-teshūba*, contains some proverbs of Plato which are not found in Ḥunain's anthology; some sayings of Plato are also found in Abū'l-Wafā' al-Mubashshir's *Mukhtār al-ḥikam* (written in 445 = 1053-1054). Finally an ethical treatise of unknown origin entitled *Mu'ātabat al-nafs* (edited by Bardenhewer under the title: *De castigatione animae libellum*, Bonn, 1873) is ascribed by Ibn Abi Uṣaib'a to Socrates and Plato.

III. Many of the most celebrated eastern thinkers have devoted writings to Plato. The Christian Ḥunain b. Ishāq wrote an introduction to Plato's philosophy under this title: "That which ought to be read before Plato's works". The Sabaeen Thābit b. Qurra and his son Sinān have studied the great philosopher's politics, the former in an epistle for the explanation of the allegories in the book of the *Republic* and the latter in a work praised by Mas'ūdī, *Murūdj*, Paris, i. 19) but which has not reached us.

Some great authors of the philosophers' school, as al-Kindī, al-Fārābī, al-Rāzī, Averroes, have written diverse works on Plato: al-Kindī wrote an epistle on the numbers, which are spoken of in the *Republic*; he also wrote a small work on intelligence, *de intellectu et intellecto*, in which he says, when beginning, that he is going to treat of intelligence according to the views of Plato and Aristotle (ed. Albino Nagy, *Beiträge zur Gesch. der Philosophie des Mittelalters*, Münster, 1897). To al-Fārābī we owe several treatises on "the philosophy of Plato and Aristotle", "the concordance of Plato's and Aristotle's views", "the intentions (*aghrād*) of Plato and Aristotle", and a brief compendium (*djawāmi'*) of the *Laws* in nine parts. The Hebrew text of a small work of the Spanish Jew Shem Ṭob Ibn Palaquera on Plato's philosophy (written towards 1240) has been edited by Steinschneider (*al-Farabi*, pp. 176, 224); the editor thinks that it is nothing else than a translation of a fragment of al-Fārābī's treatise on Plato's and Aristotle's philosophy; the epistle on "the concordance of views" of the two Greek philosophers has been edited by Dieterici (*Alfārābī's philosoph. Abh.*, Leyden, 1890). Abū Bekr al-Rāzī (Razes) commented the *Timaeus* and wrote a work on metaphysics according to the views of Plato. Averroes commented the *Republic*; this paraphrase was translated into Hebrew by Samuel b. Judah of Marseilles, and printed in the Latin translation of Jacobus Mantinus, in Rome, 1539, and in Venice, 1552, 1562. A less illustrious author, 'Alī b. Ridwān (d. 1061 or 1068 A. D.) wrote on "the immortality of the soul according to the views of Plato and Aristotle"; another of his writings seems to contain extracts from Plato's work "on the nature of man".

IV. The acquaintance which the Arabs may have had with Plato's life is of less importance to us than that which they had with his writings. The most celebrated Arab biographers, Ibn Abi Uṣaib'a, Ibn al-Kifī, al-Nadīm, Barhebraeus, Ḥādīdjī Khalifa, have spoken of Plato; Ḥunain's *Apophthegms* also contain some particulars of his life. The most important of these writings is that of Ibn al-Kifī; it approaches by means of unknown intermediaries the ancient biographies of Diogenes of Laerte and of Olympiodorus; the genealogy of the philosopher is given there just

as in the biography of Diogenes of Laerte; the histories of Melanthes and of Kodros are to be found there; Plato is shown there as devoting himself to poetry in his youth, writing on music, then going through the philosophy of Heraclites and coming to Pythagorism and to Socrates; the three journeys of the philosopher in Sicily are narrated there. Afterwards Plato, having returned to Athens, at first occupies himself with politics, then he devotes himself to teaching; he attracts a great number of disciples, marries two wives and dies at the age of eighty-two. The eastern biographers retained the tradition, according to which Plato called the young Aristotle, when he came to study under his direction, "the understanding". Isaac b. Solomon Israeli (Abū Ya'qūb Ishāq b. Sulaimān al-Isrā'īlī) reproduces in the *Liber elementorum* an anecdote, according to which Plato on his deathbed required of his disciples that they should prefer the teacher above the book. On the whole Plato's personality remained vivid enough before the eyes of the Orientals, they saw in him the sage, the master, the orator and the man of action and not only the writer. They gave him the title of "Shaikh of the Greeks", an appellation not very precise to be sure, but which expresses this feeling of dignity and mastery of the man, and which is applied to the person rather than to the work.

V. Plato's philosophy was not known to the Mussulmans precisely enough so that they should have been able to establish a truly Platonic school. The Greek philosopher's system, in the way Shahrastānī expounds it, does not represent the doctrine of a Mussulman school, but only what the Arab author believed to be Plato's idea; this idea seems throughout this exposition to be systematical like that of the scholastics and in some points subtle like that of the Mu'tazilites. Plato's influence in Islām was really vivid and efficacious only in so far as it was exercised indirectly: the Platonic spirit acts only behind Neoplatonism; but under this cover it is easily recognizable; the seduction of this spirit made itself to be felt by daring and free thinkers; they understood the beauty of the Platonic conceptions; they underwent their charm. The historian Mas'ūdī, for instance, very willingly speaks of Plato and evidently with more pleasure and sympathy than of Aristotle. Plato's merit as a theologian, his lofty conception of a moral god were recognized by the Mussulmans, namely by Shahrastānī; still the latter misses a little the theory of the Supreme Good; it is more clear in the mystic works of Avicenna, connected with the theory of Providence and with that of optimism; according to this thesis the evil attains only what is transient and perishable. The question of the one and multiple and that of the procession of multiplicity occupied the Mussulman thinkers; they were in general more systematic on these points than Plato; one must recall to mind the very methodical constructions of Avicenna's metaphysics, the lofty, though it is true, somewhat mysterious reflections of Djalāl al-Dīn Rūmī, the proceedings of Ibn Ṭufail to reduce to the unit the individuals then the species and genera. The Ikhwān al-Ṣafā' (the Brethren of Purity) intended to be Platonicians by making to correspond to the first four numbers the four terms which, as they think, compose the world of ideas: God to the unit, the

intellect to the dual number, the soul to the number 3, and the form of the matter to the number 4. The Mussulmans kept very clear the idea of the two worlds: the world of intelligence and that of the senses; the mystics gave these worlds different names, and particularly al-Fārābī called them the world of creation and the world of command. The Platonic ideas appear in Arabic philosophy under the names of "form" (*jūra*), "intelligible" (*ma'qūl*) or "example" (*mathāl*). The problem of realism and nominalism which agitated the schools of the Occident was put less clearly before the spirit of the Orientals. It may be said, however, that in a general way theologians, *mutakallimūn* and orthodox doctors like al-Ghazālī were nominalists, while the school of the philosophers was realistic. The world of ideas was placed by the philosophers in the series of the pure intelligences which preside over the celestial spheres, or was made up of the ensemble of these intelligences. The habit of considering our world as a reflex or as an imitation of a superior world was general with the mystics. The conception of the soul of the world and of the animation of the spheres was dear to the School of the Philosophers; the Brethren of Purity have vulgarized it. The question whether man's soul was born before the body, whether it was a part detached from the Universal Soul was discussed by Avicenna, Ghazālī, Averroes and others. Mussulman orthodoxy was with regard to this point just as to the question of the animation of the world in disagreement with the Platonic sentiment. Mas'ūdī remarks that a problem studied by Plato was to know whether the soul is in the body or the body is in the soul (*Murūdj*, Paris, iv. 65); this indication of the Arab historian is exact; the same author reminds of Plato's definition that the soul is a substance which sets the body in motion. The doctrine of the metempsychosis was also known to the eastern authors; that of reminiscence was the object of ingenious interpretation by al-Fārābī (Carra de Vaux, *Avicenne*, p. 115). Plato liked to treat of the numbers; this taste was shared by several philosophers of the East and particularly by the Ikhwān al-Ṣafā'; considerations of a Platonic kind on the difference and the resembling, on the same and the contrary are met with in al-Fārābī, Djalāl al-Dīn Rūmī and Ibn Ṭufail. The Platonic physics were a little known to the Mussulmans; Plato is often quoted as a physicist; we have seen that he was not unknown as a geometrician. The Platonic politics had influence on many thinkers, from al-Fārābī to Ibn Khaldūn. The nature of love which occupied Plato's mind was the subject of many dissertations of Mussulman authors, whether mystics or not; the Ikhwān al-Ṣafā' for example have a chapter on love; Mas'ūdī (*loc. cit.*, viii. 181) knows Plato's sentiment defining love to be "a divine folly". The Greek philosopher surely had considerable influence on Islāmic mysticism. The mystics found that he had a certain esteem for ascetic practices; they based on it the idea which they had about the imitation of the superior beings; the solitary hero in Ibn Ṭufail's romance tries by the postures and movements of his body to imitate the harmony of the stars (*Hayy ben Yaqdhān*, ed. Léon Gauthier, p. 87). Above all the theory of the two worlds was essential to mysticism; al-Ghazālī teaches that, as

there are organs to comprehend the world of the senses, there must be certain faculties of the soul fit for comprehending directly the world of the intelligible things. Al-Fārābī thinks in an analogous way. In the considerations of this order, Plato's influence, his doctrine and even his name are found to be closely enough associated with those of Plotinus. Plato, being regarded in all schools as a sage, was considered as a veritable prophet by several of them, non-Mussulman or heterodox, Sabaeans of Harrān, by the Ikhwān al-Ṣafā', by the mystics of Sidjistān's group (see Tj. de Boer, *History of philosophy in Islam*, p. 127), by the illuminates of Suhrawardī Maqtūl's school and by the Ismā'īlians.

Bibliography: Shahrastānī (ed. Cureton, pp. 283—290 (Haarbrücker, ii. 117 *et seq.*, 208 *et seq.*); Ibn al-Kifī (ed. Lippert), pp. 17—27; *Fihrist* (ed. Flügel); Hādījī Khalifa (ed. Flügel), i. 54, 72, 81, 425; ii. 311, 605; iii. 53, 91, 96, 128; v. 60, 109, 142, 372, 544; Ibn Abī Uṣaib'a, i. 49—54; Mas'ūdī, *Murūdj* (Paris), ii. 250 *et seq.*; iv. 64 *et seq.*; idem, *Tanbih* (ed. de Goeje), pp. 8, 13, 115 *et seq.* (translation of Carra de Vaux, Paris, 1896, pp. 11, 18; 162 *et seq.*); J. G. Wenrich, *De actorum graecorum versionibus et commentariis* (Leipsic, 1842); M. Steinschneider, *Die arab. Übersetzungen aus dem Griechischen (Centralblatt für Bibliothekwesen*, xii, Leipsic, 1893); idem, *al-Farabi, des arab. Philosophen Leben und Schriften* (St. Petersburg, 1869); A. Müller, *Die griechischen Philosophen in der arab. Überlieferung* (Halle, 1873). See besides the general works on Arabic philosophy: Munk, *Mélanges de philosophie juive et arabe* (Paris, 1859); Tj. de Boer, *The history of philosophy in Islam* (London, 1903); Renan, *Averroës et l'Averroïsme*; Carra de Vaux, *Avicenne and Gazālī* (Paris, 1901, 1902); the works of Dieterici on the Ikhwān al-Ṣafā', al-Fārābī and the Arabic philosophy of the 10th century.

(CARRA DE VAUX.)

AFRĀSIYĀB (Frangasyan), mythical king of the Turanians according to Iranian tradition in the *Shāh nāme* and other works. Later historians in their genealogical constructions made him the ancestor of Turkish dynasties.

AFRĪDĪS, an Afghān or Pathān tribe occupying the mountain country at the eastern end of the Safid Kōh, which extends to the gorge of the Kābul river on the north, and on the south is bounded by the mountain country of the Ōrakzais. The hills occupied by the Djawākī section of the tribe lie to the east of this position, like a peninsula extending from the main mass of mountains, and are surrounded on three sides by the open country of Peshāwar and Kōhāt. The neck of the peninsula is crossed by the Kōhāt Pass, which leads from Peshāwar to Kōhāt. Through the north of the Afrīdī hills, just south of the Kābul river, runs the Khaibar Pass, through which the main road from Peshāwar to Kābul runs. The centre of the mountain mass is the upland country called Tirāh, which consists of several valleys separated, from each other by hills, and is from 6000 to 7000 ft. above sea level. This country is divided between the Afrīdīs and their southern neighbors the Ōrakzais. The principal valley of the Afrīdī portion is called Maidān, a fairly open plain. North of this their principal seat is the

valley of the Bārā river, which flows eastward into the Peshāwar plains.

The Afrīdīs are a race of mountaineers. Tall, strong and wiry but slender, with high cheek bones and strongly marked features and eyebrows sloping upwards, they differ considerably from the general Afghān type, and may perhaps be considered an aboriginal mountain race absorbed by the Afghāns in their northward advance. Their identity with the *Ἀραφύραι* of Herodotus has been assumed by many writers, but mere similarity of name is not alone sufficient proof of identity after the lapse of 2400 years when there is no intermediate evidence. The name does not occur in the Achaemenian inscriptions, and it is doubtful whether Herodotus intended to describe the *Ἀραφύραι* as dwelling where the Afrīdīs now are. The country of Tirāh was undoubtedly at one time occupied by a race speaking a language still known as Tirāhī, now only spoken in Nangrahār, north of the Safid Kōh. This language, as Grierson has shown, is akin to the Aryan languages of the Hindū-kush. It seems probable that when Tirāh was occupied by a Pashto speaking race some part of the old inhabitants may have been absorbed. The name of Afrīdīs does not appear in any of the mediæval historians, even Bābar who was brought into close contact with the Afghāns of these mountains does not give the name, and they are not mentioned by Ni'mat Allāh, who lived three hundred years ago. According to more modern genealogies, they are a branch of the Karlānī tribe. Kakhai son of Karrān or Karlān, the eponymic ancestor, is represented as having had four sons Burhān, Khugiyānī, Sulaimān and Shētak, and 'Othmān, afterwards called Afrīdai, is said to have been the son of Burhān. But in the *Makhsan-i Afghānī* none of Kakhai's descendants are given, and in *Khulāsat al-ansāb*, a later work, we find that Kakhai (Gughī in Dorn's translation) had only two sons Sulaimān and Shētak, and the Afrīdīs are there derived from Kōdai the founder of the other branch of the Karlānī tribe. Kōdai is said to have had seven sons, of whom one was Ōrakzai and another Mānī ancestor of the Afrīdīs, and the author adds that the Ōrakzais and Afrīdīs live together in Tirāh. It is evident from these discrepancies that no useful deductions as to the Afrīdīs can be made from the genealogies. The story of the origin of the name Afrīdī given in the *Hayāt-i Afghānī* is also evidently a modern fabrication. It is stated that on entering a house and being asked who he was, 'Othmān replied „I too am a creature (*āfrida*) of God“, and that from this Persian participle the name Afrīdī was derived. Such stories denote that the true origin of the tribe is unknown, and that in all probability the Afrīdīs (or Aprīdīs as they themselves pronounce the name) are of mixed origin.

The present division of the Afrīdīs is into clans, of which the following are the principal:

The Ādam-khēl, including the Djawākīs, near the Kōhāt Pass, and bordering on the Khaṭak tribe. The Akā-khēl from Akor to the Bārā river. These two clans are not so warlike as the rest of the Afrīdīs and are largely, engaged in the carrying trade, especially in conveying salt from the Kōhāt mines.

Of the other tribes the Kūki-khēl, Kambār-khēl Zakka-khēl Malikdīn-khēl, Kamar-khēl and Sipāh (often classed together as the Khaibarī Afrīdīs)

occupy Maidān in Tirāh and the upper Bārā river in summer and in cold weather move down to the plains, many of them to the Kadjūrī plain, north of the Bārā river where it issues from the mountains. The Zakka-khēl move to the Bazār valley and the Kūki-khēl to the eastern end of the Khaibar. These Khaibarī clans are among the wildest and most unruly, and are much given to raiding in the plains. The Zakka-khēl have the worst reputation. In Maidān most of the clans have villages and cultivation.

They have a very democratic constitution, and in all negotiations a great number of individuals has to be dealt with. They are, though deceitful and cruel, a brave and hardy race, and were till 1897 extremely proud of the fact that no foreign conqueror had ever penetrated there mountains. In that year however every part of the country was traversed by the British Indian force under Gen. Lockhart.

In the time of the emperor Akbar the Afrīdīs adopted the heresy of Pir Rōshan (otherwise Pir Tārik), and soon afterwards they were found in possession of Tirāh whence they drove out the Utmān-khēls northwards. They were also at war with the Ōrakzais to the south, and finally divided Tirāh with them. At the present time of the two principal valleys one, Mastūra, belongs to the Ōrakzais and one, Maidān, to the Afrīdīs. Djahān-gir himself made war on them, and deported large numbers to Hindustān and the Dekhan, where their descendants are still found. When the Durānī kingdom arose they submitted nominally to Ahmed Shāh, and were included in the enumeration of fighting men made by him. He reckoned the tribe at 19000 men, and it probably could not produce more than the same number at present. In early days the Afrīdīs began the practice of enlisting freely in the armies of the emperors and kings, which they still maintain, but their reputation for fidelity was not great. In 1801 they betrayed Shudjā' al-Mulk and caused his defeat by Mahmūd Shāh. During Nādir Shāh's invasion in 1737 we read of the Khaibarīs being ordered to dispute his passage, but they seem to have offered but little resistance. Their only concern was to make what profit they could out of the passage of armies or the traffic through the Khaibar Pass, and they were left as a rule unmolested in their own hills. The same condition of things continued during the Sikh rule, and after the annexation of the Peshāwar country to the British empire in India their independence was still respected and they enlisted freely in the frontier regiments. Allowances were made to them to keep open the passes, which led through their country. Troubles arose in connection with the Kōhāt Pass which was often closed by internal feuds in spite of the allowances received. The clan principally involved was the Ādam-khēl, and in 1877-78 a military expedition was undertaken against the Djawākīs east of the pass. Even this led to no permanent settlement, and twenty years after a much more serious war broke out. Religious excitement spread rapidly among the Afghān tribes along the British border in 1897 and *djihād* was preached by a Mullā of Hada in the Shinwārī country. The Afrīdīs were not at first infected, and it was only after an outbreak among their northern neighbors the Mahmands that a warlike feeling grew among the tribes near the Khaibar Pass, especially the tur-

bulent Zakka-khēl, and an attack was made on the fort of Landī Kotal in the pass, itself garrisoned by Afrīdī militia. They made a good defence but ultimately surrendered. The rest of the Afrīdīs were drawn into the quarrel, and the Ōrakzais joined them, with the result that the military posts on the Samāna ridge in the south of the Ōrakzai country, held by small bodies of Sikh troops, were attacked and taken after a heroic resistance. This led to a regular invasion of the Afrīdī mountains by a small army under Sir W. Lockhart, in which there was a good deal of hard fighting. The army suffered severely, but every part of the country was traversed and surveyed, and punishment dealt out to all the disaffected sections. The Ōrakzais had the first of the fighting and soon submitted, and the central sections of the Afrīdīs followed the Zakka-khēl and Kūki-khēl standing out to the last. The country was entered from the south, Kōhāt being the base. Actions took place at Dargai, the Sampagha Pass in the Ōrakzai country, and the Arhanga Pass leading from Mastūra to Maidān, and after a considerable halt in Maidān, the force returned to the plains down the long Bārā valley. Another part of the force under Gen. Hart followed the Mastūra and Warān valleys to the junction with the Bārā. A further expedition to the Khaibar and the Bazār valley brought the remainder of the Afrīdīs to terms. The country was thoroughly explored and surveyed by Holdich during these operations. The Afrīdīs have been on the whole quiet during the past ten years, and enlisted in the frontier regiments with enthusiasm immediately after the war. Of late, however, signs of unrest have again appeared especially among the Zakka-khēl, and there have been some raids on the plains.

In the early part of 1908 these raids led to an expedition being sent by the government of India into the Bazār and Bārā valleys to attack the Zakka-khēl who submitted after a fortnight's operations. The other sections of the Afrīdīs took no part in the fighting, and themselves induced the Zakka-khēl to submit.

By the Durand treaty of 1893 between the government of India and the emīr 'Abd al-Rahmān the Afrīdīs were left entirely within the Indian boundary. In 1897 the Afrīdīs sent deputations to Kābul, and endeavoured, but without success, to obtain assistance from the emīr. It seems probable that these hardy mountaineers will eventually settle down to a more peaceful life under the British government, which does not attempt to interfere in the internal affairs of the tribes.

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AFRĪDŪN. [See. FERĪDŪN.]

AFRĪT. [See 'FRIT.]

AFS (A.), the gallnut as well as the oak tree (*quercus lusitanica orientalis infectoria*) that yields it. The Arabs, who did not yet know of the

production of the gall-nut by the gall-fly, considered it as the fruit of the oak tree, produced either at the same time as or alternately with the acorn. In mediaeval Arabic medicine, the gall-nut was officinal, and was used either in powdered form or boiled in vinegar as a remedy for skin diseases, and also internally as a remedy for diarrhoea; mixed with honey it was considered as a remedy for the illness of bees. It was also used for the preparation of ink.

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AFSANTĪN (also AFSINTĪN, ἀψινθίον), the common wormwood (*artemisia absinthium*), distinguished from *absinthium ponticum*, Arabic *shih*. Like Dioscorides the Arabs distinguish four kinds of *afsantin*, which, surely, do not correspond with those of Dioscorides: the Greek (*rūmī*), the Nabathean, the Khorāsānian and the Tarsusian (*Tarsūsī*) *afsantīns*, of which the last was considered as the most bitter and best kind. The curative effect of the wormwood as a stomachic, tonic and vermifuge was generally known; it was also not seldom used externally in plasters, oils etc.

Bibliography: Ibn al-'Awwām, *Kitāb al-falāḥa* (trans. Clément-Mullet), ii. 302-303; Kazwīnī (ed. Wüstenf.), i. 272. (HELL.)

AFSHĀR, a Turkish tribe emigrated to Persia, where it formed two great divisions, Kāsimlū and Ereklū according to Ritter (*Asien*, viii. 400-405), or Shāmlū and Kīrkū according to Morier. It consists of 88000 families scattered in Adharbaidjān, Khamse (Zengān and Kizil-Özen), Kazwin, Hamadhān, Teherān, Khūzistān, Kermān, Khorāsān Fārsistān and Māzanderān. It is called after Awshār (*Ferheng-i Nāṣiri*), or Awushār (Rashīd al-Dīn, ed. Berezine, p. 32), the eldest son of Yoldūz, third son of Oghūz (Abu'l-Ghāzī, p. 27); the meaning of the name is: "he who is prompt in his affairs" (*ib.*, p. 28). Nādir Shāh was of the Kīrkū tribe, who came to Adharbaidjān with the Mongols and settled under Shāh Ismā'īl to the north of Meshhed and in the region of Merw (Mahdī Khān, *Histoire de Nader-chah*, trans. Jones, i. 2-3).

(CL. HUART.)

AFSHĪN, title of the native princes (in pre-Islamic times) of the country of Ushrūshāna in Asia Minor (about the stretch from Djizak to Khodjend and to the south of it the territory on the upper course of the Zarafshān). The last Afsḥīn, Haidar b. Kāwus (in the sources he is generally called not by his proper name but by his title al-Afsḥīn), the general of Caliph al-Mu'taṣim, was loaded with reward and honour for his repressing the dangerous rising of the Khurramī under Bābek and for his victories over the Greeks in Asia Minor. But in 226 (840-841) he was overthrown, accused of apostasy, and in Sha'ban of the same year (May-June 841) he was made to die of hunger in prison. — The title Afsḥīn occurs also in Asia Minor; in Ya'kūbī (ed. Houtsma, ii. 344), Ghūrak, the subjugator of Sogdiana, calls himself "Ikshīd of Soghd, Afsḥīn of Samarkand" in the deed of his treaty with Kōtaiba b. Muslim.

Bibliography: Belādhorī (ed. de Goeje), pp. 430 *et seq.*; Tabarī, iii. 1314 *et seq.*; Baihaqī (ed. Morley), pp. 199 *et seq.*; Dozy, *Essai sur l'histoire de l'Islamisme*, pp. 229 *et seq.*; Browne,

A literary history of Persia, i. 330 et seq.; A. Müller, *Der Islam im Morgen- und Abendland*, i. 521. (W. BARTHOLD.)

AFSŌS, poetical name of Mir Shēr 'Alī, the son of Saiyid 'Alī Muẓaffar Khān, and descendant of the Prophet through Imām Dja'far Šādiq. His ancestors dwelt at Khawāf in Persia. One of them, Saiyid Badr al-Dīn, the brother of Saiyid 'Ālam Ḥādī Khānī, came to India and settled at Narnaul. Saiyid Ghulām Muṣṭafā, the grandfather of Afsōs, came to Dehlī during the reign of Muḥammed Shāh (1719—1748), and was an associate of Nawāb Šamsām al-Dawla Khān, and his father and uncle, Saiyid Ghulām 'Alī Khān, were companions of 'Umdat al-Mulk Amīr Khān. Afsōs was born at Dehlī, and received a liberal education. On the assassination of the Nawāb (1747), when Afsōs was 11 years of age, his father took him to Patna, and obtained service under Nawāb Dja'far 'Alī Khān, commonly known as Mir Dja'far; he remained at Patna until the deposition of the Nawāb in 1760. He then went to Lucknow, and thence to Ḥaidarābād, where he died. Afsōs settled at Lucknow 2 years before his father went there, and was supported by Nawāb Sālār Djang, the son of Ishāk Khān, and became an associate of Mirzā Djawan-Bakht (Djahān-dar Shāh), the eldest son of the emperor Shāh 'Ālam, who had come to Lucknow from Dehlī.

After living some years at Lucknow, Mirzā Ḥasan Riḍā Khān, the Na'ib of Mawāb Āṣaf al-Dawla, introduced him to the notice of the Resident, Colonel W. Scott, at whose recommendation he went to Calcutta in 1215 (1800-1801), and was appointed Head Munshī in the Hindustānī department of the College at Fort William.

Afsōs wrote a Hindustānī Dīwān during his residence at Lucknow. He also made there a translation of the *Gulistān* of Sa'dī, which was completed in 1214 (1799-1800), under the title of *Bagh-i Urdū*. Whilst at Calcutta he revised the *Kulliyāt* of Sawdā, and Hindustānī translations of Persian works which had been prepared by Munshīs of the college. He also made a translation of the first part of the *Khulāṣat al-tawārīkh*, or a Persian history of Hindustān written by Munshī Sudjān Ra'e of Patāla in 1107 (1695-1696). This work was completed in 1220 (1805) under the title *Arwāṣh-i mahfil*. It was first printed at Calcutta in 1808. An English translation was made by M. J. Court, and published at Allāhābād, 1871 (2^d ed. Calcutta, 1882). According to Garcin de Tassy (*Litt. Hind.*), and Sprenger (*Oudh Cat.*, p. 198), Afsōs died in 1809.

Bibliography: Blumhardt, *Catalogue of Hindi, Panjabi and Hindustani MSS. in the British Museum*, No. 72; Garcin de Tassy, *L'Islamisme d'après le Coran* (3^d ed.), pp 291 et seq. and the works cited in the article.

(BLUMHARDT.)

AFSŪN (p), charm, incantation; secondary form of *afsān*, derived from *afsāyidan* (comp. *fasā*, *fasāi*, *fasāyidan* etc.), root *sū* (Salemman, in *Grundr. d. iran. Philol.*, i. 1, 304). This word designates especially now, in Persia, a charm against the biting of poisonous animals; certain derwishes who pretend to have the power to charm serpents, scorpions etc., will, for some gratuity, communicate their invulnerability to other persons. Often it is one part of the body which is so protected,

as for instance the right or the left hand, and it is with this that the animals of this kind must be seized (Polak, *Persien*, i. 348).

(CL. HUART.)

AFTASIDES, Berber dynasty of Badajoz (418—487 = 1027—1094). Muḥammed b. al-Aftas, the father of the founder of this dynasty — which is for this reason called Aftasides [see 'ABD ALLĀH B. AL-AFTAS], — belonged to the Berber tribe of Miknāsa and had come to Spain probably with al-Manšūr's Berber troops. But as soon as the Aftasides attained to power they attributed to themselves an Arabic origin and claimed descent from the noble Yemenite tribe of Tudjib. It must be said, however, that 'Abd Allāh, the first Aftaside king, was born in Spain, in a place called by Arab authors, Faḥṣ al-Ballūt, which Dozy identified with the Campo Calatrava of to-day (*Recherches sur l'hist. et la littér. de l'Espagne*, 1st ed., i. 204). As early as 401 (1010), Badajoz, of which the governor was a certain Sābūr, had seceded from the Caliphate of Cordova, and Sābūr had made of it an independent principality. He appointed his counsellor 'Abd Allāh b. al-Aftas, whom he held in great esteem, his successor. Thus 'Abd Allāh's accession to the throne took place after 413 (1022), the year of Sābūr's death. From the very beginning his reign was characterized by disastrous wars and by the defeat which he suffered at the hands of Ibn 'Abbād, prince of Seville, and of Muḥammed al-Birzālī, prince of Carmona. Al-Muẓaffar, son of 'Abd Allāh, who was in command of his father's troops, was taken prisoner by al-Birzālī and did not recover his freedom before the month of Rabī' I 421 (March 1030). Four years later 'Abd Allāh revenged himself upon Ibn 'Abbād in a perfidious manner. He had granted the latter free passage through his territory for his army commanded by his son Ismā'īl, then he unexpectedly fell upon the latter and massacred the greatest part of his soldiers; Ismā'īl and a handful of men succeeded in escaping.

'Abd Allāh died on the 17th Djumādā II 437 (30th December 1045) and was succeeded by his son Abū Bekr Muḥammed al-Muẓaffar. The latter, besides that he had to fear Ibn 'Abbād, the implacable enemy of the Aftasides, was also threatened by Ibn Dhī'l-Nūn, king of Toledo. Upon the advice of Muḥammed b. Djahwar, Lord of Cordova, al-Muẓaffar and Ibn 'Abbād allied themselves with him in order to offer a united resistance to Ibn Dhī'l-Nūn; thus the two enemies were reconciled for the moment. But soon a war broke out between Ibn 'Abbād and al-Muẓaffar and the latter was beaten twice. Then there took place the expedition of Ferdinand I (beginning of 447 = spring of 1055), who deprived al-Muẓaffar of several fortified places and imposed upon him a tribute. Al-Muẓaffar died in 460 (1068). This prince distinguished himself by his great love for Arabic literature, which compensated for his want of success in his wars. He even wrote a rather voluminous work on *adab*, entitled *Muẓaffarī* (comp. 'Abd al-Wāḥid, ed. Dozy, p. 52).

After al-Muẓaffar's death, his son Yaḥyā, who later took the surname of al-Manšūr, ought to have succeeded him; but his other son 'Omar, then governor of Evora, declared himself independent. Thus the two brothers reigned together

for several years, 'Omar over the western and Yaḥyā over the eastern provinces. According to certain authors some wars took place between the two brothers as well as between their allies, but this can not be established with certainty. Yaḥyā died in 473 (1081), and as he left no son, 'Omar, who took the name of al-Mutawakkil, became sole ruler of the kingdom. The latter like his father was more prominent on account of his literary taste than of his military exploits; his name was chiefly immortalized by his secretary, the poet Ibn 'Abdūn [q. v.], who later mourned over the fall of the Aftasides in his celebrated elegy. This fall, for the rest, did not come unexpectedly; Alphonse VI of Castile incessantly invaded the Mussulman territory, and in 478 (1085) he even seized Toledo. The Mussulman kings al-Mu'taqid of Seville, 'Omar the Aftaside of Badajoz and 'Abd Allāh of Malaga decided then to call the Almoravide Yūsuf b. Tāshfin to their aid. The latter indeed was not slow in responding to their call; he defeated the Christians in the battle of Zallāka (12th Radjab 479 = 23^d October 1086) and then returned to Africa. But his success stimulated his eagerness for conquest, and in 486 (1093) he gave his general Sī: b. Abī Bekr the order for subjugating the Aftaside kingdom. Badajoz fell into the hands of the Almoravide general in 487 (1094); 'Omar and his two sons al-Faḍl and al-'Abbās were taken prisoners and afterwards put to death.

Bibliography: Hoogvliet, *Specimen et litt. orient. . . de regia Aftasidarum familia* (Leyden, 1839); Dozy, *Recherches sur l'hist. et la littér. de l'Espagne* (1st ed.), i. 156 et seq.; idem, *Hist. des musulmans d'Espagne*, iv. 14 et seq.; M. R. Martinez y Martinez, *Historia del reino de Badajoz*, pp. 99 et seq.

(M. SELIGSOHN.)

'AFŪW = „very forgiving“. — AL-'AFŪW, one of the 99 names of God [see ALLĀH].

AFYŪN (A., from the Greek ὀπίον, dim. of ὀπός), opium, i. e. the inspissated juice of unripe poppy capsules (*papaver somniferum* L., Arabic *khāsh-khāsh*). From the first to the twelfth century of the Christian era Asia Minor seems to have been the only source of supply of opium for trade. From there the Mussulmans spread it by means of their warlike expeditions over the whole Islāmic empire, so that opium is now cultivated in East India, Persia, Asiatic Turkey, Egypt and China. The production of opium was already described by Dioscorides almost in the same manner as it is still produced in Asia Minor: superficial incisions were made in the defoliated capsule, and on the following day the juice, which had oozed through them and become thick, was removed and kneaded into small cakes. The effects of opium as a medicinal drug, and chiefly its being an article of enjoyment, were from ancient times accurately diagnosed and tested.

Bibliography: Ẹazwīnī (ed. Wüstenf.), i. 282; Ibn al-Baitār, *al-Djāmi'* (Bulāk, 1291), i. 45; Abū Maṣṣūr al-Muwaffak, *Kitāb al-abniya* (ed. Seligmann), i. 36; Ibn al-'Awwām, *Kitāb al-fatāḥa* (trans. of Clément-Mullet), ii. 1, 128 et seq. (on the cultivation of the poppy in gardens).

(HELL.)

AL-AFZĀRĪ, the *nisba* of the minister and poet 'Amīd al-Dīn As'ad b. Naṣr, according to Ḥādīdj Mirzā Ḥasan Fasa'ī (*Fārs nāme-i nāṣirī*, Shīrāz, 1313, i. 33; ii. 179, 332). Afzār or Abzār is a

small town of Fārs, south of Shīrāz (*Bibl. geogr. arab.*, ed. de Goeje, iii. 447, note 1). [See AL-ABARZĪ.]

AGA. [See AGHA.]

AGADIR, a Berber word, the equivalent of the Arabic *sūr* (= wall, masoned wall enclosing a town, fortress, town), apparently of Phoenician origin. Agadir is the name of several Berber villages, especially in Southern Morocco. When occurring alone it generally designates Agadir Ighīr, a small town situated in Moroccan Sūs, on the sea-shore, on the top of a hill. It is little known (a small plan of it is to be found in Erckmann, *Maroc moderne*, p. 50); being situated on a declivity the access to it is difficult. Near the place, on the sea-shore, there is a rather miserable village called Fonti. The roadstead of Agadir is the best anchorage of the whole Atlantic coast of Morocco, because it is sheltered from all the winds. Agadir was founded towards 1500 by the Portuguese; originally it was a simple fishing establishment, the construction of which seems to have been due to private initiative. It was generally designated by the name of Santa Cruz; the natives called it *Tigemmi Rūmī* or *Dār Rūmiya*, i. e. „the European house“. Later it got the name of Santa Cruz of Cape Ager (Berber Ighīr, whence Ghīr, Gher, Ager). It must not be confounded with Santa Cruz de Mar Pequeña, a Spanish post established later, the exact site of which is not known now. Leo Africanus calls Agadir Guarguessem. Santa Cruz of Ager, having become an important Portuguese place in Morocco, was attacked in 1536 by the *sherif* Mūlāi Muḥammad. The place was then commanded by Dom Cuttierez de Monroi; the siege was long and eventful; finally, in spite of the help of Portugal, Santa Cruz was taken by storm and dom Guttierrez surrendered. The latter's son-in-law Dom Ian de Corval had been killed and his wife Doña Mencia de Monroi was taken prisoner. The *sherif* fell in love with her so much that he married her; he let her for a long time practice the Christian religion and live in the European manner; but finally she abjured her faith or at least she made a show of being converted to Islām. It is also said that she was the cause of a war between Mūlāi Muḥammad and Mūlāi Aḥmed, the two *sherifs* who contended for her with arms; the former had the upper hand and the two brothers came to an understanding. It seems that she died from poison administered to her by the other wives of the *sherif*, who were jealous of her. The *sherif* set free his father-in-law and sent him back to Portugal loaded with presents. In order to shelter the port of Agadir and a spring which supplied water to the town, Mūlāi 'Abd Allāh had in 1572 built a battery, around which some houses were clustered; this agglomeration acquired the name of Fonti from the Portuguese *fonte*. Agadir remained an important commercial point of the coast. In 1670 the only French commercial house of Morocco was established there; in 1755 the Danes tried to build there a fort. In 1773 Mūlāi 'Abd Allāh founded Mogador and compelled all the Europeans to leave Agadir and to settle in the new town. Since that time Agadir has been closed to European trade; its inhabitants are very fanatical; still towards 1882 the corn trade was permitted there on account of the famine, but the traders were obliged to encamp on the strand and were besides badly received

(Erckmann, *loc. cit.*). The Portuguese fortress is well preserved and it seems to present inscriptions.

Bibliography: Leo Africanus, *Description de l'Afrique* (ed. Schefer), i. 176; Marmol Caravajal, *Descripción de Africa* (Granada, 1573), ii. 19^d et seq.; Erckmann, *Maroc moderne*; Meakin, *The land of the Moors*, pp. 378—382; Castellan, *Hist. de Marruecos*, pp. 203—220.

(E. DOUÏTÉ.)

'AGĒL, modern Arabic pronunciation for 'uḳail [q. v.].

AGHA, East-Turkish = "elder brother"; comp. Yakut *aga*, "father" (V. Thomsen, *Inscriptions de l'Orkhon déchiffrées*, p. 98, ll. 17-18, *aga*), Koibalkaraghasi, "grandfather", "uncle", Tchuvasch, "elder sister". In Osmanli-Turkish *agha* means "chief, master, lord". This title is nowadays borne by inferior officers up to the grade of captain; it is also that of the eunuchs of the imperial palace. Formerly it was conferred upon officers of a rather high rank. The *rikiāb aghalari*, officers of the imperial stirrup, were six in number: the chief of the *bostāndji*, the equerries, the chief of the ushers, etc. The *agha karakulak* was a guard officer in service of the *agha* of the Janizaries; he overlooked from a high tower the different quarters of Constantinople; in case of a fire he took quickly information and hastened to report it to the sultan. The eunuchs of the palace were divided into black eunuchs (*ḡara-aghular*) and white eunuchs (*aḡ-aghalar*), only the former exist now; their chief is called *ḡialar aghasi*, "the *agha* of the girls". He has the title of Highness, and his rank is next to the grand vizier and to the Shaikh al-Islām. The chief of the white eunuchs was formerly called *Kapu Agha*. — The *agha* of the Janizaries (*yeñi-çeri aghasi*) was the commander-in-chief of that militia and had the precedence of all the other officers as well as of the Ministers of the State. — Under the Mongols this title was likewise given to the princesses of the royal family (Quatremère, *Hist. des Mongols*, pp. xxxix, xl). The Persians write this word *ākā*, and commonly pronounce *ā* (A. L. M. Nicolas, *Seyyid Ali Mohammas dit le Bāb*, Paris, 1905, p. 161, note 125), just as, for the rest, do the Osmanli-Turks.

Bibliography: W. Radloff, *Versuch eines Wörterb.*, i. 143; H. Vámbéry, *Etymolog. Wörterb. d. turko-tatar. Sprachen*, p. 6; Barbier de Meynard, *Diction. turc-français*, i. 74; D'Oshson, *Tableau de l'empire ottoman*, vii. 14 et seq., 54 et seq., 313, 353. (CL. HUART.)

AGHA KHĀN, title of the head of the Indian Ismā'ilites or *Khodjas* [q. v.]. The present Agha Khān Muḥammed Shāh, born in 1877, resides at Bombay and writes articles for English periodicals (*The Nineteenth Century*; *East and West*). He is the third Agha Khān, for his father and grandfather also bore that title. The latter, called Agha Khān Mahallati (after Mahallat in Persia, to the west of Kūm), was governor of Kūm and Mahallat under Fath 'Alī Shāh. Having miscarried in his revolt in 1838 against the grand vizier, he was obliged to flee to India. Mahallati's father Shāh Khalīl Allāh Saiyid Kehki, assassinated in Yezd in 1817, was son of Abū'l-Ḥasan, the governor of Kermān. The Agha Khāns claim descent from Ḥasan Šabbāh [q. v.].

Bibliography: St. Guyard, *Un grand maître des assassins* (*Journ. As.*, 7th ser., ix. 337 et seq.); *Revue du monde musulman*, i. 48 et seq.

AGHA MUHAMMED KHĀN, founder of the Qādjār dynasty in Persia, son of Muḥammed Ḥasan, son of Fath 'Alī Khān; born in 1155 (1742). When still a child he was made a eunuch by order of 'Adil Shāh. On the death of the *wakīl* Karīm Khān Zend, he retired to Asterābād; turning to his advantage the disturbances of Persia at that time, he made Teherān his capital and declared himself a king there in the beginning of 1201 (1786). He struggled for eight years with the last prince of the Zend dynasty, Luṭf 'Alī Khān, who fell into his hands through treachery, and perished under fearful tortures in 1209 (1794). A successful expedition against the Turkomans (1210 = 1795) re-established peace on the north-eastern frontier, another expedition to Georgia tore away the latter country from Russia; Agha Muḥammed escaped a conflict with the latter power only thanks to the death of Cathrine II. He seized the prince Shāhrukh, grandson of Nādir Shāh, who, though blind, continued to reign in Meshhed, and by torture extorted from him the diamonds which the conqueror had brought from India, then he annexed Khorāsān to his States. At the age of 55 he was assassinated (1211 = 1797) by two slaves whom he had condemned to death, and was buried at Nadjaf (Meshhed 'Alī). His nephew Bābā Khān, who took the title of Fath 'Alī Shāh, succeeded him to the throne. Agha Muḥammed founded by violence and force a dynasty, whose chief merit consists in its restoring to Persia a peace which has remained till now.

Bibliography: P. Horn, in *Grundr. d. iran. Philol.*, ii. 594, 604; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, ii. 411; Brydges, *Dynasty of the Kajars*, pp. 9=29 = 'Abd al-Razzāk b. Nadjaf Kūli, *Ma'āthir-i sultāniya*, pp. 14 et seq.; Ridā Kūli Khān, *Rawḡat al-safā-i nāziri*, ix. fos. 50 et seq. (CH. HUART.)

AGHĀC (Turkish: "tree, wood", a secondary form in East-Turkish *yighāc*), a land measure designating the triple distance at which a man placed between two others can make himself heard by them, thus something like a parasang or a mile. A verse of Mīr 'Alī Shēr Nawāy rates it at 12000 *ḡari* (double cubit, the length of the arm from the shoulder to the end of the middle finger); another verse of Makhdūm Kūli estimates the dimension of the earth at 146000 *aghāc*. Pietro della Valle (*Voyages*, iii. 141) thinks the *aghāc* to be equivalent to a Spanish league, or four Italian miles, and according to E. Flandin and P. Coste (*Voyages en Perse*, i. 111.), it is equivalent to six kilometres (a little less than four English miles).

Bibliography: Pavet de Courteille, *Diction. turk oriental*, pp. 554-555; Sulaimān Efendi, *Lughat-i laghatā'i wa-turki othmāni*, p. 15 (trans. Kúnos, pp. 6, 105); Vámbéry, *Cagataische Sprachstudien*, p. 357. (CL. HUART.)

AGHĀC-ERI ("man of the woods, of the forest"), name of a people which Priscus quotes under the designation of *Αναρξίνοι*; it is perhaps the same as the Mordwins (Russian *Mordwa*, Arabic *Burd-ās*, Burt-ās) and other Finnish tribes (Marquart, *Streifzüge*, pp. xxiv, 41). The explanation of the Greek name by the Turkish is found already in Hammer-Purgstall, *Gesch. der gold. Horde*, p. 16; Quatremère, *Hist. des Mongols*, (1836), p. 53, note; M. Th. Houtsma, *Ein türk.-arab. Glossar* pp. 45, 49. (CL. HUART.)

AGHĀNĪ (A.), pl. of *ughniya* [q. v.], „a song“; for the Arabic „Book of Songs“ (*Kitāb al-aghānī*) see ABU'L-FARADĪ 'ALĪ.

AGHDHIYA (A.), pl. of *ghidhā* [q. v.].

AGHLABIDES, a dynasty which ruled over Ifrīkiya during the whole of the 9th century of the Christian era, founded by Ibrāhīm b. al-Aghlab al-Tamīmī. Ibrāhīm, then governor of Zāb, seized the power after he had rescued the 'Abbaside emir Ibn Muḳātil, and was invested by Caliph Hārūn al-Rashīd. It is in no way certain that further feudal treaties fixed more precisely the relations between the Caliphate and Ibrāhīm's successors. At any rate they contented themselves with the title of emir; the wording on their coins was extraordinarily simple. The relations between Bagdad and Kairawān were shown by mere civilities; Ziyādat Allāh informed Caliph al-Ma'mūn of the Sicilian expedition which threatened the Byzantine empire, and sent him shortly afterwards *mithkāl*s coined in his honour. But when the same caliph asked the same emir to extol 'Abd Allāh b. Tāhir in the *khutba*, the emir answered insolently. Al-Nuwairī says with reason that the ruler of Bagdad would have met with ill success if he had tried to interfere with the affairs of the succession of the dynasty, and it seems doubtful that a message of al-Mu'taḍid should have influenced the abdication of Ibrāhīm b. Aḥmed.

Thus the rule of the emirs was hereditarily supreme over a territory, the boundaries of which cannot exactly be defined and which is conventionally called Ifrīkiya. To the west it surely extended to Bona and comprised the whole country of the Kotāma. These Berbers, who seem to have formed a great confederation whose influence reached the present Kabylia, were kept under the Aghlabide suzerainty through the Arab colony of Bilizma, and as soon as the latter was destroyed by the last Ziyādat Allāh, they became the first and firmest support of 'Abd Allāh al-Shirī; they were Khāridjites, perhaps Nakkarite Sufrites. To the southwest Ifrīkiya extended to the Zāb and the boundaries of the Abādite kingdom of the Banū Rostem of Tāhert: Baghāya and Ṭobna were under Aghlabide rule, but with continual Khāridjite revolts. Towards the southeast Tripoli formed an isolated post, exposed to the raids of the Berber Khāridjites of Djebel Neḡusa. Ifrīkiya proper, partly occupied by Arab and Arabicized Sunnites, furnished the contingents of the army, the *djund*; though frequently divided by tribal quarrels and personal ambitions, they yet formed a religious and linguistic unit in front of the heterodox Berbers who surrounded and penetrated them.

In this Sunnite community, religious life was vigorous enough for differences of theory to enter there upon the scene. It is under the Aghlabides that the Ḥanafite and Mālikite doctrines are believed to have simultaneously been introduced into Ifrīkiya, doctrines which Fāṭimism seems to have supplanted during two centuries. For a certain time they were represented by the same person, Asad b. al-Furāt, who was first *qāḍī* of Ifrīkiya, then of Sicily and at the same time imām and emir. This scholar, who successively attended the lessons of Mālik at Medina, of Abū Ḥanīfa's disciples in 'Irāk and of Ibn Ḳāsim, Mālik's best pupil, in Cairo, taught the two doctrines at Kairawān; but his rivalry with the Mālikite Ṣaḥnūn accentuated

his Ḥanafite tendencies. After his death Ṣaḥnūn remained sole master of the place, and from 232 to 240 (857—865) he seems to have exercised over Ifrīkiya an absolute religious magistracy. He was liberal when he had near him his rival's Ḥanafite pupils like Sulaimān b. 'Imrān, but he displayed real ferocity towards his unfortunate predecessor Ibn Abī Djawwād, whom he made to perish under the rod for the crime of professing the doctrine of the creation of the *Qor'ān*. His *mudawwana* of Ibn Ḳāsim's doctrines eclipsed the *Asadiya* and became the canonical book of Maghrib Mālikism. After him, the Mālikite school remained supreme, yet the Ḥanafite doctrines had their adherents; even the doctrine of the creation of the *Qor'ān* had not disappeared: al-Farrā' was threatened with death for this crime. But under the emir Abu'l-'Abbās Muḥammed, al-Sadīnī, the *qāḍī* and governor of Kairawān, an avowed partisan of this heresy, was nevertheless entrusted with the task of restoring order to the administration. It is possible that the emirs employed the *fukahā* as intermediaries with the people against the free tendencies of the Arab families, unable to remain grouped in a compact state in front of the dangers that threatened them on the frontiers. The appreciations of the Arab historians, though vague and divergent, induce us to believe that the emirs possessed courage and skill, knew how to maintain such a fragile political community and keep it in real prosperity, in spite of some financial trouble like the dirhem sedition.

The Sicilian expedition, begun by Ziyādat Allāh I (212 = 827) and continued by his successors and the Fāṭimides, was nothing else than the regulation of former piracy, the large island having exerted on the pirates the same attraction which Spain had upon the Berber dynasties of Morocco. The produce of the pillage, carried on for a pious purpose, the *djihād*, furnished the emirs with the means to build palaces and procured them other pleasures without taxing too heavily their subjects. Al-Ḳaṣr al-Ḳadīm, built under Ibrāhīm b. al-Aghlab, the great mosque of Kairawān and the *ribāt* of Sūs, built under Ziyādat Allāh b. Ibrāhīm, the cisterns of Kairawān, the mosque of Sūs, Raḳḳāda and Ḳaṣr al-Faṭḥ form an artistic group associated with Sicilian architecture.

After a line of rulers, who though not without faults were full of energy, the Aghlabide dynasty could oppose to the storm raised by al-Shirī none else than emirs whose predominant feature was the cowardly and refined ferocity of lords of harems and eunuchs. The last Ziyādat Allāh took to flight before the Fāṭimides, without fighting, in 296 (909).

The following is a list of the Aghlabide rulers, eleven in number:

Ibrāhīm b. al-Aghlab b. Sālim b. 'Ikāl al-Tamīmī	184 = 800.
Abu 'l-'Abbās 'Abd Allāh b. Ibrāhīm	196 = 812.
Abū Muḥammed Ziyādat Allāh b. Ibrāhīm	201 = 817.
Abū 'Ikāl b. al-Aghlab Ibrāhīm	223 = 838.
Abu 'l-'Abbās Muḥammed b. al-Aghlab	226 = 841.
Abu Ibrāhīm Aḥmed b. Muḥammed Ziyādat Allāh b. Muḥammed	242 = 856.
Abu 'l-Gharānīḳ Muḥammed b. Aḥmed al-Maiyit	249 = 863.
	250 = 864.

- Ibrāhīm b. Aḥmed. 261 = 875.
 med b. Ibrāhīm 289 = 902.
 Abū Muḍar Ziyādat Allāh b. Abi l-'Abbās. 290 = 903 to 296 = 909.

Bibliography: Ibn 'Adhārī, *al-Bayān al-mughrib*, i; trans. Fagnan (1901), i; Ibn al-Athīr (ed. Tornb.), vii and viii; Ibn Khaldūn, *Ibar*, iv (*Hist. des Berb.*, i); idem, *Hist. de l'Afrique sous les Aghlabites et de la Sicile*, ed. and trans. Noël des Vergers (1841); Amari, *Bibliotheca Arabo-Sicula* (1857); idem, *Storia dei Musulmani di Sicilia*, (1854); Fournel, *les Berbers*. (G. DEMOMBYNES.)

AGHMĀT, a place to the south of Marrākush. Aghmāt is now a vast agglomeration of fields, gardens and earth houses, abundantly watered and shaded by trees of various kinds. It is one of the prettiest spots of that region. It belongs to the k̄ā'idate of Masfītna. At a distance of two or three kilometres from it is Warika, a large village with an important *mellah* (Jewish quarter), which constitutes a separate k̄ā'idate. Both countries are irrigated by the Wādī Aghmāt which comes forth from the Atlas at Warika: the latter is indeed situated hard by the foot of the mountain and even on its first slopes. The Wādī Aghmāt furnishes numerous *regia*, one of which goes as far as Marrākush and contributes to furnishing the town with drinkable water.

Before the foundation of Marrākush, Aghmāt was, besides Nafis, the chief town of the region; it is mentioned as having formed a part of the Idriside empire. Later, before the Almoravide invasion, it is found to be occupied by the Magh-rāwa, whose last emir was called Laghūt or Lakūt b. Yūsuf, the husband of the celebrated Zainab, who later married Abū Bekr al-Lamtūni and afterwards Yūsuf b. Tāshfin, the founder of the Almoravide dynasty. Aghmāt was taken in 449 (1057-1058) by the terrible *murābiṣūn*, and Laghūt sought shelter with the Tādla. After Marrākush was founded in 454 (1062), Aghmāt lost its importance and since then has not ceased to decline. Al-Bakrī, who wrote before the foundation of Marrākush, distinguishes between two Aghmāts: Aghmāt-Ailān and Aghmāt-Warika. Perhaps Aghmāt-Ailān is identical with the Aghmāt of to-day while Aghmāt-Warika would correspond to the present Warika; unless Aghmāt-Ailān be Ighil or Ailān which is 7 or 8 km. off. At any rate the historical Aghmāt seems to answer to the place which is still called Aghmāt. There is still an old madrasa, large enough, and numerous tombs are found there. Perhaps it is there where we must look for the tomb of the unfortunate al-Mu'tamid, the last emir of Seville and of Cordova, whom Yūsuf b. Tāshfin exiled to Aghmāt and whom he kept there a prisoner. Al-Marrākushī made a touching account of his captivity. This tomb existed still in the 14th century, but we do not know what has become of it now, the access to this madrasa being strictly forbidden to Christians and Jews. Around the madrasa there are found vestiges of old brick buildings, of a stone bridge and of old earth circumvallations. In the time of Leo Africanus, Aghmāt was already in utter decay; still pilgrimages are yet made to the saints of Aghmāt. The region remained celebrated on account of its fresh water, its shady trees and various fruits which supply the market of Marrākush.

Bibliography: al-Bakrī, *al-Masālik* (*Descr. de l'Afrique septentr.*), pp. 86, 152 et seq.; Idrisī, *Ṣifat al-Maghrib* (ed. Dozy and de Goeje), pp. 29, 61 et seq.; Ibn Khaldūn, *Ibar*; Ibn Abī Zar', *al-Karṭās*; al-Marrākushī, *al-Mu'djib*; Leo Africanus, *Description de l'Afrique* (ed. Schefer), i., 209 et seq., 338 et seq.; Marmol Caravajal, *Description general de Africa* (Granada, 1573), ii. 35^c et seq. (E. DOUTTÉ.)

AGHRIDAGH or EGHRIDAGH. [See ARARAT.] **AGRA**, capital of the district of the same name in British India, situated on the right bank of the Djamna River. In 1901 the city counted 188000 inhab. (about a quarter of whom Mussulmans), the district (1845 square miles) 1060546 inhab. — Agra is renowned for its many magnificent buildings from the time of the Moghul dynasty. Several of them, as the Moti-Masjid (erected in 1654 by Shāh Djahān), the Nagina-Masjid and the Mina-Masjid, the public and private audience halls (*diwān-i 'amm* and *diwān-i khaṣṣ*), the palaces known under the names of Shish-Mahall, Khāṣṣ-Mahall, and Djahāngir-Mahall are within the spacious citadel (2½ km = 1½ miles in circumference, built by Akbar) surrounded by a moat and a wall 70 ft. high; access to that citadel may be gained by two gates, while a third gate on the side of the river is closed. On the opposite bank of the river is the tomb of I'timād al-Dawla [q. v.]. The most far-famed monument of Agra is the Tādī-Mahall [q. v.] For the rest the area of the present city is only about the half of what it was in the flourishing time of the Moghul dynasty.

History. — Agra has been known since the Lōdī [q. v.] dynasty ruled there, and yet Akbar only made it his residence, in which he also died (1605); his tomb ornamented by a monument, however, is not in Agra but in Sikandra [q. v.], which is at a distance of 8 km. (about 5 miles). The name Akbarābād given to the city in his honour fell later into oblivion. His successors resided only now and then in Agra, and Awrangzib removed his residence to Dehlī. In 1770 the city was taken by the Mahrathas, who occupied it with a short interruption till 1803, when Lord Lake subjected the city to the English rule (battle of the 17th October 1803).

Bibliography: *Distr. Gaz. Agra-Oudh*, viii (Allahābād, 1905); Smith, *The Moghul colour decoration of Agra* (1901); *Archaeological survey of India*, iv.

AHĀD (A.), pl. of *aḥād* [see next art.], meaning units in arithmetic. In the science of tradition it is used as an abridged plur. of *khabar al-wāḥid*, which are, as contrasted with *mutawātir* [q. v.], ḥadīth communications which come not from a larger number of trustworthy companions (*aṣḥāb*), but from a single person. By means of *Istifāda*, i. e. further extension by different *isnād* ways, the *āḥād* tradition was raised to the rank of *mutawātir*. The discussion of the question: to what extent the *āḥād* contain positive science and may serve as a criterion for the practice, forms one of the most conspicuous chapters of the *uṣūl* science.

Bibliography: W. Marçais, *Le taqrib de en-Nawawī* (Paris, 1902), p. 201; a detailed discussion of the *uṣūl* questions: *Le livre de Mohammed ibn Toumart* (Algiers, 1903), text, pp. 51 et seq.; Ṣadr al-Sharī'a (Taftazānī), *al-Tuwaḍḍiḥ ma'a'l-talwīḥ* (Kazan, 1883), p. 361.

From a Shīʿite point of view: Djamāl al-Dīn al-ʿAmilī, *Maʿālim al-uṣūl* (Lucknow, n. d.), p. 107. (GOLDZIEHER.)

AHĀD (A.), a numeral "one"; also surname of God [see WAHID]. *Yawm al-aḥad*, the first day of the week, Sunday.

AḤADĪ, the cavalry guard corps in the army of the Great Moghul.

Bibliography: Horn, *Das Heer und Kriegswesen der Grossmoghuls*; W. Irvine, *The army of the Indian Moghuls*.

AḤĀDITH (A.), traditions. [See HĀDITH.]

AḤĀDIYA (A.) = unity, technical term in philosophy denoting simply the indivisibility of God's entity, which in the teaching of the Sūfis constitutes the highest degree (*martaba*) of the divine Being. Comp. the definitions in the *Dictionary of the technical terms* (ed. Lees), p. 1463.

AHD (A.), pl. of *ʿahūd*, command, covenant, alliance; hence *walī al-ʿahd* = successor to the throne by virtue of a decree of the reigning prince; *ahl al-ʿahd*, "the people of the covenant", i. e. those who have made a covenant with the Muslims, namely the Christians and the Jews [see DHIMMA]. Further *ʿahd* means the document itself which contains the regulations of the alliance; hence *al-ʿAhd al-ʿAtik*, "the Old Testament" and *al-ʿAhd al-Djadid*, "the New Testament".

AL-AHDAL AL-ḤUSAIN B. ʿABD AL-RAḤMĀN B. MUḤAMMED AL-ḤASANĪ BEDR AL-DĪN, Arab historian, born in 779 (1377), and died in 885 (1480). One of his works is a compendium of al-Djanadī's history of Yemen, entitled: *Tuhfat al-zaman fi ʿāyān ahl al-Yaman*.

Bibliography: Brockelmann, *Gesch. d. arab. Litt.*, ii. 185; Kay, *Yaman, its early mediaeval history*, pp. xviii et seq.

AHDĀTH (A.), pl. of *ḥadāth* [q. v.].

AḤĪ, Turkish poet, whose real name seems to have been Beḥlī Ḥasan ("Ḥasan with the mole"). His father Sidi Khodja was a merchant in Trstenik (not far from Nicopolis). After the latter's death Aḥī went to Constantinople and chose for himself the career of a scholar, but he did not for a long time advance any further than the degree of a candidate (*mulāzīm*), because he declined the position of Muderris in Bāyazid Paṣha's Medrese in Brusa. Finally he obtained a similar though less important position in Kara-Ferya (Berrhoea), where he died in 923 (1517). He left two unfinished poetical works, of which the titles are: *Khusrew u-Shīrin* and *Husn u-dil*. The latter work is an allegorical poem written in prose interspersed with verses, and is an imitation of Fattāhī's [q. v] work of the same title. Gibb has epitomized its contents in *A history of Ottoman poetry*, ii. 296, et seq.

Bibliography: Besides Gibb, *loc. cit.*, Laṭīfī (Chabert), p. 105; Hammer-Purgstall, *Gesch. d. osman. Dichtk.*, i. 209.

AL-AḤKĀF (A.) = "the sand downs". The Arabs particularly apply this appellation to the large sandy desert south of the Arabian Peninsula, an entirely unknown region, visited by no traveller. — It is also the title of the 46th Sūra.

AḤKĀM (A.), pl. of *ḥukm* [q. v.].

AHL (A.), originally meaning "those who occupy with one the same tent (Hebrew *shel*)", thus "family, inmates". Therefore *ahl al-bait* means "the household of the Prophet, his descendants". When the *ahl* (pl. *ahāl*) of a town or a country

is spoken of it denotes its inhabitants, sometimes, as in Medina (according to Burton), specially those who were born there and own houses. But this word is often connected with other notions, and then its meaning is still more subtle, so that it may mean so much as "sharing in a thing, belonging to it", or "owner of the same", etc. Some of the compounds with *ahl* most in use follow here:

AHL AL-AHWĀ' (A.; sing. *hawā'*, "predilection, inclination of the soul"; comp. *Korān* vi. 151) is according to the view of the orthodox theologians the appellation of the followers of Islām, whose religious tenets in certain details deviate from the general ordinances of the Sunnite confession (comp. *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, lii. 159). As examples there are mentioned: *Djabariya*, *Qadariya*, *Rawāfiq*, *Khawāridj*, anthropomorphists, Mu'attila. From the above definition it may be inferred that in the sense of Mussulman theology it is not proper either to designate these tendencies as sects. (GOLDZIEHER.)

AHL AL-BAIT (A.) = "the people of the house, of the family". With reference to *Korān*, xxxiii. 33, the Shīʿites (and in general the Muhammadans friendly to 'Alī) attribute to 'Alī, Fāṭima, their sons and their descendants to whom alone they restrict this appellation, the greatest moral and spiritual merits as well as the greatest influence on the political rule and religious guidance of Islām. These ideas come to the surface in a more or less exaggerated form with regard to the 'Alides according to the views of those spheres [see SHĪʿĀ]. In a notice by Ibn Sa'd (iv^a. 59, 15) the appellation *Ahl al-Bait* is contrasted with *Muhādīrūn* and *Anṣār* and referred to the Prophet's family. In Sunnite exegesis, the notion of *Ahl al-bait* is in several ways extended to the branches of the Banū Hāshim including their *Mawālī* [see MAWLĀ], who in the sense of the law must not be admitted to the partaking of the *ṣadaqa*; see the codes, e. g. *Qudūrī*, *Mukhtaṣar* (Kazan, 1880), p. 23; Nawawī, *Nihāya* (ed. van den Berg), ii. 305; Ibn Qāsim al-Ghazzī, *Fatḥ al-karīb* (ed. Van den Berg), p. 252. The Sunnite interpretation accepted for the most part does not restrict the acceptance of the term to Hāshimite descent in a narrower or wider sense, but counts among the *Ahl al-Bait* all the wives and children of the Prophet, and also 'Alī, his son-in-law; this prevents the specially 'Alide interpretation [comp. also ĀL]. See the commentaries to *Korān*, xxxiii 33 and to al-Bukhārī, *Faḍā'il al-aṣḥāb*, No. 30 (al-Kaṣṭallānī, vi. 151). An exhaustive treatise in anti-Shīʿite spirit on the compass of the idea of *Ahl al-Bait* is to be found in Ibn Ḥadjar al-Haitamī, *al-Šawā'iq al-muḥriqa* (Cairo, 1312), pp. 87 et seq. (GOLDZIEHER.)

AHL AL-BIDA' (A.) = "the people of innovation", i. e. sectarians.

AHL AL-BUYŪTĀT (A.), originally denoted those that belong to Persian families of the highest nobility (Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sassaniden*, p. 71), then, the nobles in general. Other meanings are given by Dozy, *Supplément*, i. 131^b.

AHL AL-DĀR (A.) = "the people of the house", in the Almohad hierarchy the 6th order.

AHL AL-DHIMMA (A.), the Jews and Christians, between whom and the faithful there is according to Mussulman law a certain legal relation [see DHIMMA].

AHL AL-DJEBEL (A.) = „mountaineers“, particularly in Palestine the Bedouins of Hawrān.

AHL AL-FARD (A.), the legal heirs of the first degree according to Muḥammedan right of succession [see **FARD**].

AHL AL-ḤADĪTH, also AṢḤĀB AL-ḤADĪTH (A.) = „the people of official tradition“ [see **ḤADĪTH**], as contrasted with „the people of their own judgment (*ra'y*)“ and with the sectarians in general. In India the Wāḥhābīs [q. v.] call themselves so.

AHL-I ḤAḤḤ (P.) = „the people of the truth“. [See **‘ALĪ ILĀHĪ**.]

AHL AL-HAWĀ’ (A.) = „libertines“.

AHL AL-ḲABĀLA (A.), a synonym of *ahl al-dhimma* [see **ḲABĀLA**].

AHL AL-ḲIBLA (A.) = „the people of the *Ḳibla*“ [q. v.], appellation of the Mussulmans.

AHL AL-KISĀ’ (A.) = „the people of the garment“, appellation of the family of the Prophet (Muḥammed himself, ‘Alī, Faṭīma, Ḥasan and Ḥusain). For the origin of the appellation see the traditions quoted above under **AHL AL-BAIT**.

AHL AL-KITĀB (A.) = „the people of the Book“. Muḥammed calls so the Jews and Christians, in distinction from the heathens, on account of their possessing divine books of revelation (*Tawrāt* = Torah; *Zabūr* = Psalter; *Injīl* = Gospel), which, it is true, they transmit in a falsified form, but the recognition of which secures for them a privileged position for the heterodox. In contradistinction to the heathens Muḥammed granted them (Kor’ān, ix. 29) after their submission free public worship against payment of a poll-tax (*ḡizya*, q. v.) The punctual observance of the special conditions laid upon them ensures them implicitly the protection of the Mussulman authorities (as *mu‘āhadūn* or *ahl al-dhimma* = protégés in accordance with an agreement). Violation of this defensive alliance with the **Ahl al-Kitāb** is considered as a heinous perfidy. Of course the proceedings of the Prophet with regard to the Banū Naḍīr and Banū Ḳuraiza cannot be taken as a model. In spite of all fanatical sentiment expressed in odious terms the following principle in the form of Muḥammed’s saying has been set up: „He who wrongs a Jew or a Christian will have myself (the Prophet) as his indicter on the day of judgment“ (Belādhorī, p. 162). Likewise in the ancient instructions for the generals setting out on expeditions of conquest as well as for administrators of the provinces stress is always laid upon the clause that the subjected **Ahl al-Kitāb** must not be disturbed in their public worship and must be treated with humanity. To be sure after the death of the Prophet, who had begun himself with the expulsion of the Jews, permanent stay in Arabia itself was interdicted to them. The Mussulmans based themselves on a saying supposedly uttered by the Prophet in his last hour, the purport of which is „two religions may not dwell together on the Arabian Peninsula“ (*Muwatta’*, iv. 71; comp. Zarkānī’s commentary as to the geographical limits), a principle which is pretended to have been applied already by Abū Bekr in his message to the Christian inhabitants of Naḍīrān (Ṭabarī, i. 1987, 13). The restrictive, special conditions, which became always more oppressive in proportion to the increasing spirit of intolerance, are codified in their oldest form in a document which passes for the ‘*Ahd ‘Omar* „the treaty of ‘Omar“ (with the Chris-

tians of Jerusalem), but which is certainly a production of a later epoch (de Goeje, *Mémoire sur la conquête de la Syrie*, 2^d ed., pp. 140 et seq.). This document is the basis of the interconfessional legislation in Islām, and it has been further developed in the codifications according to the ruling opinions of their respective authors. Within the right of free public worship the following question remained as the leading one: To what extent may the **Ahl al-Kitāb** erect new prayer houses or restore old ones? It always gave rise to renewed negotiations. One may conceive that in different law schools in spite of the maintenance of the principles differences with regard to the treatment of the **Ahl al-Kitāb** from the point of view of religious right became manifest. The principal differences appear in the questions of the *Dhabā’ih* **Ahl al-Kitāb** (if the Mussulman may partake of what they slaughter) and of the *Munākāḥāt* **Ahl al-Kitāb** (to what extent a Mussulman is allowed to marry a wife of them). The assumption that the books which the **Ahl al-Kitāb** possess are falsified and that they concealed their true contents (Kor’ān, ii. 70; iii. 64; v. 15; vi. 91), as well as the belief that Muḥammed, his mission and the victory of the Arabs and Islām are foretold in the Holy Scriptures of the Jews and Christians and that the **Ahl al-Kitāb** rendered obscure these prophecies by false interpretation called forth an extensive polemical literature, the materials for which the Mussulman theologians received in the first place from converts. With regard to the Jews a particular subject of polemics took rise from the assertion of the *naskh al-shar‘a*, i. e. the abrogation of the divine laws affirmed by the Muḥammedans and denied by the Jews.

Islām extended very early the sphere of the **Ahl al-Kitāb** beyond its original limits. Supported by the statement that Muḥammed adopted the *ḡizya* from the Parsis in Ḥaḍjar (Bahrain), the Mussulmans included the Maḍjūs too in that class. In the time of Caliph Ma’mūn (215 = 830) the heathens of Ḥarrān succeeded in suggesting to the Mussulmans that they were the Ṣābi‘ūn mentioned frequently enough in the Kor’ān among the believing nations, and that they possessed books of revelation brought to them by ancient prophets (Chwolson, *Die Ssabier*, i. 141). In the 14th century a Muḥammedan prince in India allowed the Chinese, against payment of a *ḡizya*, to keep up a pagoda on Mussulman territory (Ibn Baṭūṭa, iv. 2). The state of interior affairs in India brought it so far that veritable idolaters were considered as **Ahl al-Dhimma** (*ibid.*, pp. 29, 223). Such extensions could be made, however, only by concession of religious toleration. The two questions alluded to above (the laws of food and marriage) were never taken into consideration beyond the sphere of the original **Ahl al-Kitāb**.

Bibliography: T. W. Juynboll, *Handleiding*, pp. 341—346; Wensinck, *Mohammed en de Joden te Medina* (Leyden, 1908). On the legislation with regard to the **Ahl al-Kitāb**: *Journ. As.*, 1852; Bethäuser, in the *Revue des Études Juives*, xxx. 6 et seq.; R. Gottheil, *Dhimmis and Moslems in Egypt* (in the *Old Testament and Semitic Studies in memory of W. R. Harper*, Chicago, 1908, ii. 351 et seq.). Polemics: Steinschneider, *Polem. und apologet. Literatur in arab. Sprache* (*Abh. für die Kunde*

des Morgenl., vi. N^o. 3), and besides it Goldziher, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxii. 341—387; further sources in the *Jewish Encyclopedia*, vi. 658. Customs and usages: *Revue des Études Juives*, xxviii. 75 *et seq.* (GOLDZIH.)

AHL AL-ḲIYĀS (A.), those who consider the conclusion by analogy (*ḳiyās*) justified in inferring the legal decisions.

AHL AL-NAẒAR (A.), the philosophers.

AHL AL-ṢUFFA, more rarely: AṢḤĀB AL-ṢUFFA, isolated form: AṢḤĀB AL-ZULLA (A.) = „the people (or owners) of the (mosque-) vestibule“. Among the believing Mekkans, who had accompanied the Prophet in his flight to Medina and among those who emigrated to Medina from other places there were some without means from home, others having left their sphere of action in their native country became poor and suffered from want of food, clothes and a home. Even the far extending charity of the Medianian co-religionists was unable to remove entirely the misery that prevailed in those districts. In the meantime a vessel with parched barley, bought with the money of the community, was set up for the hungry people in the evening in the yard of Muḥammed's house. The homeless persons encamped under the *ṣuffa*, i. e. the northern part of the mosque covered only with a roof but with open sides. They were on account of this also called „the guests of Islām“. Still on the other hand even very poor immigrants are said to have never entered there. Their number is differently rated (10, 30, 70, 92, 93, 400 persons), as in fact it has fluctuated and for instance in the earlier time it was certainly greater than later. *Ṣuffa* people, who were with regard to their tribe strangers in Medina, were for instance the Ghifārite Abū Dharr, the Yemenite Abū Sa'īd, the 'Absite Hudhaifa, the Laithite Wāsilā etc., further the slaves Abū Muwaihiba, 'Ammār, Bilāl (an Abyssinian), Khabbāb, Salmān (a Persian), Ṣuhaib (a Greek). Among the persons that were connected with the Prophet Abū Huraira is at best to be mentioned; but it is supposed that even Sa'd b. Abī Waḳḳās, one of the „ten“ (namely the ten most intimate friends of Muḥammed), was there once.

The construction put by many Muḥammedan theologians on Ḳor'ān, ii. 273, 274; vi. 52; xviii. 27; xlii. 26, as referring to the Ahl al-Ṣuffa gives way for many reasons, one of which is the fact that those passages were partly revealed in Mecca. In later times the Ahl al-Ṣuffa were very highly respected, and placed even above the „ten“ (see above), perhaps because, owing to a foolish etymology, they were considered as the founders of Sūfism, whereas others emphasized and substantiated by Ḳor'ānic passages the tenet that all are equal in Islām and that it depends simply on the degree of piety. Legend tells of them among other things that they heard the conversation which Allāh had with Muḥammed during the „nightly travel“ (which, however, as everybody knows is supposed to have occurred in Mecca). — Abū Nu'aim al-Iṣpahānī (d. in 430 = 1038) treated of them in his *Kitāb ḥilyat al-anbiyā'*. Taḳī al-Dīn al-Subḳī (d. in 756 = 1355) wrote a book entitled *Taḥfa fi'l-ḳatām 'alā ahl al-ṣuffa*. Abū 'Abd al-Raḥmān al-Sulamī wrote *Ta'rikh ahl al-ṣuffa*. — Later on *ahl al-ṣuffa* became the designation for (homeless) jugglers.

(RECKENDORF.)

AHL AL-SUNNA (A.) = „the Sunnites“, the orthodox people [see SUNNA].

AHLĀF (A.), pl. of *ḥilf* [q. v.].

AL-AḤMĀR (A.) = „the red one“; also a person's name: the Mussulman princes of Granada were called Banu'l-Aḥmār. [See NASRIDES.]

AḤMED, one of Muḥammed's names according to Ḳor'ān, lxi. 6. Comp. Sprenger, *Das Leben und die Lehre des Mohammad*, i. 156 *et seq.*

AḤMED I, fourteenth Ottoman sultan, eldest son of Muḥammed III, born in 998 (1589), succeeded his father at the age of 14. Derogating the custom established by Bāyazid I Yildirim he had not assassinated his brother Muṣṭafā when ascending the throne. He removed his grandmother, Sultana Ṣafiya (the Venetian Baffa), who had ruled over the empire under Murād III and Muḥammed III, as well as her confidants. He entrusted the Kapudān-pasha Cicala with the chief command over the troops led against the Persians, who had just conquered Eriwān, Akçe Ḳal'a and Ḳars, but the renegade suffered a defeat at the hands of Shāh 'Abbās I, and died of grief (1014 = 1605). The grand vizier Lālā Muṣṭafā Pasha received his order to relieve Buda, in which he succeeded, but on the other hand was forced by bad weather and by the cowardice of the Agha of the Janizaries to abandon the siege of Pest and Gran. A little later he conquered the latter city after which he concluded with Austria the Peace of Sitvatorok (11th November 1606) and renewed the agreements with France, England and Venice. — About that time the passion for tobacco was spread in Turkey. — Aḥmed's grand vizier Murād Pasha, surnamed Ḳodja Kuyūdjū („the old well digger“), defeated at Urudj-Owasi the Kurd 'Alī Džānbulād (3^d Radjab 1016 = 24th October 1607), who had rebelled in Aleppo, routed Ḳalender Oghlu and Ḳara Sa'īd at Göksün-Yaila (8th July 1608), made away with the other insurgent chiefs by assassination and treachery and in this way he re-established peace in Asia Minor. At sea Ḳhalīl of Ḳaisariya defeated ten Maltese galleys in the waters of Cyprus in the so-called „Ḳara Djahannam Battle“ (after the name which the Turks gave the red galleon commanded by Fressinet, and which they seized); but his fleet suffered great loss then, especially in a battle against Ottavio of Aragon near Cape Corvo, not far from Chio (1613), while the Ottoman admiral ravaged the country of Malta and chastised the dey of Tripoli of Berberia and the rebellious Mainots; Sinope was devastated by an incursion of Cossacks. He made peace with Persia, on the renunciation of the tribute of 200 bales of silk paid by the Ṣafawides and of the countries conquered since Salīm I and later lost again. Iskandar Pasha reconquered the rebellious Moldavia and on the 26th Ramaḍān 1026 (27th September 1617) concluded with the Cossacks the Peace of Bussa. Aḥmed I died in the same year (23^d Dhū'l-Ḳa'da = 22^d November) at the age of 28 after a reign of 14 years.

In spite of the energy he had shown in the beginning of his reign he was weak and undecided and cruel besides; his grand vizier Naṣūḥ Pasha, whose arrogance had put him out of humour, was strangled by his order (1023 = 1614). He had the regulations of the empire arranged anew and codified them under the title *Ḳānūn name*. The erection of the Aḥmediya Mosque on the

At Maidān (1018 = 1609) and the large fountain of Top Khāne are due to him; he had also then made for the first time in Constantinople, the Ka'ba cover which had hitherto come from Cairo.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index; Pečewī (Constantinople, 1283), ii. 290—360; Na'imā, i. 1—ii. 154; *Ghulshen-i ma'arif*, i. 595—625; Muṣṭafā Efendi, *Natā'idj al-wuḳū'āt*, ii. 22—41.

(CL. HUART.)

AHMED II, Ottoman sultan, born on the 5th Džumādā I 1052 (1st August 1642), brother of Sultan Sulaimān II, whom he succeeded on his death at Adrianople (26th Ramaḍān 1102 = 23^d June 1691) and was enthroned in the old mosque of that town. He confirmed Muṣṭafā Köprülü in the office of grand vizier; the latter lost the battle of Slankamen (19th August 1691) against the Imperials and perished on the battle-field. Hādjdj 'Alī of Merzifun, who took his place, succeeded in having the siege of Belgrade raised (18th Muḥarram 1104 = 29th Sept. 1692); but a third minister, Surmeli 'Alī of Dimetoka, was compelled to abandon the siege of Peterwardein (1106 = 1694). The Ottoman arms were no more lucky in Dalmatia than in Poland; Chio, besieged by the Venetians, capitulated. Ahmed II died from dropsy (23^d Džumādā II 1106 = 8th February 1695). He was of a melancholic disposition and very irascible; he was fond of hunting, but was addicted to drinking.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index; Rāshid, *Tārīkh*, ii. 156—292; *Gulshen-i ma'arif*, ii. 993—1014; Muṣṭafā Efendi, *Natā'idj al-wuḳū'āt*, iii. 8—11.

(CL. HUART.)

AHMED III, Ottoman sultan, succeeded his deposed brother Muṣṭafā II and was enthroned on the 10th Rabī' II 1115 (23^d August 1703) at Adrianople. He immolated the persons the revolted Janizaries demanded, but as soon as he entered Constantinople he dismissed the Bostāndjī corps and replaced it by a levy (the last of that kind) of 1000 Christian boys. He had several Janizary chiefs executed or sent them into exile, and deposed the incapable Balṭadji Muḥammed, whom he replaced by 'Alī Paṣha of Čorlu (19th Muḥarram 1118 = 3^d May 1706). The Muntaḥik ravaged the country around Baṣra and defeated the Turkish troops. In 1121 (1709), Charles XII of Sweden, who took to flight after the battle of Poltawa, sought shelter on Turkish soil; that king, called by the Turks *demir başh* („iron head“), seems to have undertaken his last campaign on the vain assurances of the grand vizier that the *khan* of Crimea would send his Tartars to his aid. The return of the Balṭadji to the affairs of the State was the signal for war with Russia (1123 = 1711). At the very beginning of the campaign Peter I, hemmed in his retrenchments of Horsieste near Kush between the Pruth and the swamps, would have been compelled to surrender had not Catherine I been ingenious enough to sacrifice all the jewelry she could procure, sending it as a present to the grand vizier, by which means she obtained peace against the return of Azow and the dismantling of several towns. Still the treaty was not carried out in its totality, modifications having been introduced into it the following year. War broke out with Venice on account of the Montenegro refugees im Cat-

taro; the sultan himself took the command of the troops; Tinos and Corinth capitulated; Argos, Nauplia (Napoli di Romania) were taken as well as the rest of Morea and the last Venetian possessions in the Archipelago. In the war with Austria, the Turks were defeated under the walls of Peterwardein (5th August 1716) by Prince Eugene: Dāmād 'Alī Paṣha perished there, a bullet having perforated his forehead. Temesvar surrendered to the Imperials as also Belgrade in consequence of an unsuccessful battle lost under its walls (16th August 1717). Dāmād Ibrāhīm Paṣha brought the war to an end by the treaty of Passarowicz (21st July 1718). The Turks, turning to their advantage the advance of the Afghāns into Persia and that of the Russians into Shīrwān, occupied Georgia, including Tiflis (1135 = 1723), and seized Khōi in Persia (1136 = 1724). A partition-treaty with Russia (24th June 1724) was brought about, but in order that the clauses favourable to Turkey should be observed it was necessary to continue the war with Persia: Ḥasan Paṣha seized Hamadān (Huart, *Hist. de Bagdad*, p. 145), Eriwān capitulated; Tibriz was besieged without success, but was taken the following year (1137 = 1725); the campaign ended with the defeat of the Turkish army, commanded by Ahmed Paṣha, in the plain of Andjedan (1139 = 1726), which brought about an honourable peace. Under the reign of Ahmed III, the first three-decker, built in Turkey, was launched at the Golden Horn; a porcelain factory was established in the ruins of Hebdomon (Takfūr Serai); five new *bends* or reservoirs were constructed to supply the capital with water; the Hungarian renegade Ibrāhīm founded the first Turkish printing house. The first successes won by Tahmāsp Ḳulī Khān (Nādir Shāh), general of Shāh Tahmāsp, induced the Janizaries to rebel, and the execution of the grand vizier and two other persons of note (18th Rabī' I 1143 = 1st October 1730) did not satisfy them. — Ahmed III abdicated and his nephew Maḥmūd I was put on the throne; he died, as supposed, by poison on the 20th Šafar 1149 (30th June 1736). He was of a frivolous character, very fond of birds and tulips, and spent his time in diverting his wives by festivals and illuminations. He nevertheless was clever enough in choosing remarkable ministers who rendered his reign illustrious.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index; *Gulshen-i ma'arif*, ii. 1050—1251, 1288; Rāshid, *Tārīkh*, iii. 5—390; Muṣṭafā Efendi, *Natā'idj al-wuḳū'āt*, iii. 21—36.

(CL. HUART.)

AHMED (Abū 'Alī) B. ABİ BEKR MUḤAMMED B. AL-MUẒAFFAR B. MUḤTADJ, of the dynasty of the Šaghāniyān princes, was sent in 327 (939) to Khorāsān as governor in the place of his father, fought successfully with the Būyides and Ziyārides and conquered Rai (conclusion of peace in Džumādā II 331 = Febr.-March 943). Having been deposed by the Sāmānide Nūh b. Naṣr in consequence of the complaint of the population (333 = 945), he undertook in the beginning of 335 (August 946) a rising in the name of Prince Ibrāhīm b. Ahmed (uncle of the ruler), dislodged the new governor Ibrāhīm b. Simdjūr from Khorāsān, crossed the Amū, caused Nūh to flee to Samarkand and had the prayer recited in Bukhārā in the name of Ibrāhīm (Džumādā II 335 = December 946-January 947). Shortly afterwards he

had to leave the town on account of the hostile attitude of the people towards him, and retired to his mother-country, Ṣaghāniyān (Ṣaḥbān 335 = Febr.-March 947); the princes (two other brothers of Nūḥ besides Ibrāhīm are mentioned) allied themselves with Nūḥ; complete amnesty was ensured them. After his entry into Bukhārā (Ramaḍān 335 = March-April 947), Nūḥ broke his promise and had all the three princes blinded. Aḥmed gathered on the upper course of the Āmū against Nūḥ a coalition of all the vassal princes; beaten in the open field, he successfully held his own in his mountains. Peace was concluded in Dju-mādā II 337 (December 948); Aḥmed remained prince of Ṣaghāniyān; his son Abū'l-Muẓaffar was sent as a hostage to Bukhārā, where he was received with great honours. Towards the end of 340 (May 952) he was again appointed governor of Khorāsān; he then brought order in his province and renewed the war with the Būyides, which, however, was soon afterwards brought to an end by a treaty of peace. This treaty was rejected by Nūḥ and Aḥmed was deposed; supported by the Būyides Aḥmed rebelled again, made the prayer to be recited in his own name and that of Caliph al-Muṭṭi' (hitherto not acknowledged in Khorāsān), but already under 'Abd al-Malik I [q. v.], on the advance of his successor Bekr b. Malik, he was compelled to leave his province; he died in the end of Raddjab 344 (November 955), shortly after the conclusion of peace between the Sāmānides and the Būyides; his remains were brought to Ṣaghāniyān.

The accounts of Aḥmed by Ibn al-Aṭṭir and Gardizī (*Zain al-akhbār*; extracts by Barthold, *Turkistān in the time of the Mongol invasion*, i. 8-10) seem to be borrowed from a common source, probably from the *Ta'rikh uulāt Khorāsān* of all-Sallāmī (comp. about this work, Barthold, *loc. cit.*, ii. 11 and *Orient. Stud. Th. Nöl-deke gewidmet*, i. 174), a contemporary of Aḥmed. Comp. also Ibn Ḥawḳal (ed. de Goeje, p. 350) for Aḥmed's great qualities as governor.

(W. BARTHOLD.)

AḤMED B. ABĪ DU'AD, Mu'tazilite ḳāḍī, a native of Baṣra, born according to some statements in 160 (776-777). Owing to his scholarship and merits he acquired influence over Caliph al-Ma'mūn, and became soon one of the latter's most intimate friends. Al-Ma'mūn also advised his brother and successor al-Mu'taṣim to place Aḥmed, who was a fervent adherent of the Mu'tazilite teaching among his counsellors and never to leave him. After his accession in 218 (833) al-Mu'taṣim consequently appointed Aḥmed chief ḳāḍī. The Mu'tazilite doctrine was already under the reign of al-Ma'mūn raised to the rank of a State religion and a formal inquisitorial tribunal was established. The office of the latter was to convert by suitable means the opponents of the officially recognized religious opinions. Aḥmed presided at the discussions of the inquisitorial court in his capacity of chief ḳāḍī of the capital, but he manifested a toleration and humanity quite rare at that time. He exerted very great influence over al-Ma'mūn and he was on friendly terms with Caliph al-Wāṭiḳ. After the latter's death some of the highest officials and officers wanted to swear allegiance to his minor son, but upon the advice of Waṣīf, commanding-officer of the Turkish guard, Dja'far, the brother of the deceased, was proclaimed

caliph, whereupon he received from Aḥmed the surname al-Mutawakkil. As, however, the new caliph gradually began to assume a hostile attitude towards the Mu'tazilite teaching and to come nearer to the orthodox party, the powerful ḳāḍī, the chief advocate of the Mu'tazilites, could not for long maintain his influential position. Some time after al-Mutawakkil's accession he was stricken with apoplexy, and the office of ḳāḍī was transferred to his son Muḥammed. But the caliph deposed the latter as early as 237 (851-852), threw him into prison together with his brothers and confiscated all Aḥmed's property. It is true that the prisoners recovered their freedom but were obliged to sacrifice for it a great part of their fortune. Aḥmed and Muḥammed did not survive long their fall. According to the usual statement Muḥammed died towards the end of 239 (May-June 854) and three weeks later (Muḥarram 240 = June 854) died his father.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N^o. 31; Ṭabarī, iii. 1139 *et seq.*; Ibn al-Aṭṭir (ed. Tornb.); Yaḳūbī (ed. Houtsma), ii. 569 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 261 *et seq.*; A. Müller, *Der Islam im Morgen und Abendland*, i. 515, 524. (K. V. ZETTERSTÉEN.)

AḤMED B. ABĪ KHĀLID AL-AḤWAL, a vizier. He began his political career as a secretary and shortly after the accession of al-Ma'mūn was made vizier. He exerted soon great influence over the caliph; it was he that urged to confer the governorship of Khorāsān in 205 (821) upon Ṭāhir b. al-Husain, then governor of Bagdad. Al-Ma'mūn had already appointed Ḡhassān b. 'Abbād governor of that province, but when Aḥmed pointed out to him that Ḡhassān was unequal to such a difficult task and stood security for Ṭāhir's loyalty, the caliph let himself to be persuaded to put Ṭāhir in place of Ḡhassān. In the meantime the shrewd Aḥmed is said to have made Ṭāhir a present of a eunuch, whom he ordered to poison his master in case he would manifest rebellious leanings. Thus when Ṭāhir omitted the caliph's name in the *khutba* in 207 (822), and by that actually refused obedience to the Abbāside government, al-Ma'mūn ordered his vizier to depart immediately to Khorāsān and call the rebel to account. Aḥmed could with great difficulty obtain a delay of twenty-four hours, but still before the expiration of this delay, the welcome news of the sudden death of the rebellious governor arrived at the capital. Just as Aḥmed had interceded in favour of Ṭāhir, he recommended now his son Ṭalḥa. The latter was thus entrusted with the administration of the province in question, but at the same time al-Ma'mūn sent Aḥmed to Khorāsān, to support Ṭalḥa or rather to keep his eye upon him. The vizier pushed forward till Transoxania and conquered Ushrusana. — The pardon obtained by al-Ma'mūn's uncle, Ibrāhīm b. al-Maḥdī, who had come forth as a pretender to the throne and gone around disguised till he fell into the hands of the caliph's police, is also ascribed to Aḥmed's influence. — Aḥmed is said to have died in 210 (825-826).

Bibliography: Ṭabarī, iii. 1038 *et seq.*; Ibn al-Aṭṭir (ed. Tornb.), vi. 253 *et seq.*; Yaḳūbī (ed. Houtsma), ii. 554 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 225 *et seq.*

(K. V. ZETTERSTÉEN.)

AḤMED B. ABĪ ṬĀHIR ṬAIFUR. [See IBN ABĪ ṬĀHIR.]

AHMED B. 'ALĪ B. THĀBIT. [See AL-KHATĪB AL-BAGHDĀDĪ.]

AHMED B. FAḌLĀN. [See IBN FAḌLĀN.]

AHMED B. ḤABĪṬ (ḤĀ'IT), Mu'tazilite theologian, a pupil of al-Nazzām; he taught the metempsychosis (*tanāsukh*) and also in other points advocated theories conflicting with Islām, e. g. the divine nature of the Messiah, for which he argued from Kor'an, ii. 206; v. 110; vi. 159; lxxxix. 23. He also asserted that every species of animal forms a community of its own and has its apostles and prophets, for which he referred to Kor'an, vi. 38 and xxxv. 22. He blamed the Prophet Muḥammed for his many wives and was of opinion that Abū Dharr al-Ghifārī was more virtuous and more abstinent than Muḥammed. Therefore some Mussulman theologians call him an unbeliever and there is some ground for it so far as the soil in which his doctrine takes root is not that of Islām.

Bibliography: Shahrastānī (ed. Cureton), pp. 42 *et seq.* (Haarbrücker, i. 61 *et seq.*); Makrīzī, *Khiṭat*, ii. 347; de Sacy, *Exposé de la religion des Druses*, introduction, pp. xlii *et seq.*

AHMED B. AL-KHASĪB. [See IBN AL-KHASĪB.]

AHMED B. MUḤAMMAD B. 'ABD AL-ŠAMAD ABŪ NAṢR, vizier of the Ghaznavide Mas'ūd b. Maḥmūd (after the death of his celebrated predecessor al-Maimandī (423 = 1032). He began his career as steward (*kethkhodā*) of Khwārizm Shāh Altūntāsh, and having become the vizier of Mas'ūd he managed to retain this office during the latter's reign. After the defeat at Dandānākan, Mas'ūd, who retired himself to India, sent him as attendant of his son Mawdūd to Balkh in order to defend this city against the Seljūks. Also after the accession of Mawdūd (432 = 1041) he officiated for some time as vizier until al-Maimandī's son received that office. The year of his death is unknown.

Bibliography: Baihaḳī (ed. Morley); Ibn al-Athīr (ed. Tomb.), ix; De Biberstein-Kazimirski, *Diwan Menoutchehri*, preface.

AHMED B. MUḤAMMAD B. ḤANBAL, known by the name of Ibn Ḥanbal, celebrated Islāmic theologian, a member of the Arab family of Shaibān, born at Bagdad in Rabi' I 164 (November 780). During his studies in his native town (till 183 = 799) and on very extensive student travels, which brought him over 'Irāk, Syria and Hicjāz to Yemen, he aimed chiefly at adapting himself to the study of *ḥadīth* [q. v.]. After he had returned home, he took lessons from al-Shāfi'ī in *fiqh* and in his *uṣūl* (195 = 197 = 810—813). His religious turn of mind was in creed and law unalterably determined by the old traditional views. He had the opportunity to exemplify them, when under the caliphs al-Ma'mūn, al-Mu'tasim and al-Wāthiq (218—234 = 833—849) the Mu'tazilite definition of the dogmas was raised to a *confessio fidei* prescribed by the State and painful proceedings were introduced against acknowledged theologians who would not without reserve profess the doctrine of the creation of the Kor'an. Ibn Ḥanbal too was submitted to the inquisition (*miḥna*). Being led to Ṭarsūs in chains to al-Ma'mūn, he received on his way the news of the caliph's death. Under the latter's successor he patiently submitted to corporal punishment and imprisonment, without, even showing any moderation in the stubborn traditional form of confession. Only when under al-Mutawakkil return to orthodoxy was required by

the State, Ibn Ḥanbal's trials ceased; he was on several occasions distinguished by the caliph and invited to the Court, even a pension was without his knowledge allowed his family. The renown of his learning, piety and unswerving faithfulness to tradition gathered a host of disciples and admirers around him. He died at Bagdad on the 12th Rabi' I 241 (31st July 855). His burial is the subject of fabulous description by biographers. His tomb, around which marvelous stories are woven (comp. Goldziher, *Muhamm. Stud.*, i. 257), in the Bagdadian cemetery of martyrs (*maḳābir al-shuhadā'*) in the Ḥarbiya quarter, was for a long time venerated as that of a saint. After it had been destroyed towards the end of the 7th (13th) century by the inundations of the Tigris, the veneration was transferred to the tomb of his son 'Abd Allāh in the Koraish cemetery near the Straw Gate, which Tīmūr had restored in 695 (1295-1296). After that time the tomb of the son was confounded with that of the father, and the cult of the latter was transferred to the former (G. le Strange, *Baghdad during the Abbaside Caliphate*, p. 166).

Among Ibn Ḥanbal's works, the great encyclopaedia of traditions, *Musnad* [q. v.], compiled by his son 'Abd Allāh from his lectures and amplified by supplements (*zawā'id*), containing 28000—29000 traditions, acquired great renown (printed in Cairo, 1311, 6 vol.). Comp. Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, l. 465—506; M. Hartmann, *Die Tradenten erster Schicht im Musnad des Ahmad ibn Hanbal* (in the *Mitteil. des Seminars für orient. Sprachen zu Berlin*, year 9, part 2, Berlin, 1906). The son also supplemented his *Kitāb al-ruḥd* (the book of asceticism⁴). The *Musnad*, around which a respectable series of secondary works and adaptations was grouped, has continually been the subject of pious reading. From the 12th (18th) century we have the statement that a pious society read this work to the end in 56 sittings at the Prophet's tomb in Medina (Murādi, *Silk al-durar*, iv. 60). Besides the *Musnad* there has been published Ibn Ḥanbal's *Kitāb al-ṣalāt wa-mā yalzam fihā*, on the discipline at prayer (lithographed in Bombay, n. d.; printed in Cairo, Ḥandjī, 1223). A polemical treatise by Ibn Ḥanbal, written in prison, is frequently quoted in works of Ḥanbalite dogmatists: *al-Radd 'ala'l-Zanādiḳa wa'l-Djahmiya fi mā shakkat fihī min mutashābih al-Kor'an*, in which he refutes the *ta'wil* [q. v.] explanation introduced by the Mu'tazilites. — Likewise a book of his entitled *Kitāb ṭā'at al-rasūl* is quoted; in it he discusses the line one must follow in those cases where the *ḥadīth* seems to be in contradiction with the text of certain Kor'anic passages. He formulated his dogmatic confession in his *Kitāb al-sunna*.

As Ibn Ḥanbal occupied himself more with the sources of the *ḥadīth* than with the derivation of the law, some representatives of jurisprudence, so for instance Ṭabari, do not consider him as a decisive *fiqh* authority; hence the great animosity of Ibn Ḥanbal's followers towards Ṭabari (Kern, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lv. 67; his edition of the *Ikkhtilāf*, pp. 13 *et seq.*). To be sure Ibn Ḥanbal has established no *fiqh* system of his own; but in his answers to his pupils' questions he has expressed himself about points of specially legal questions. There are cited for instance: *Masā'il Ṣāliḥ* (ques-

tions put to him by his son Šāliḥ and his decisions with regard to them) and answers to the questions of his pupil Ḥarb (Ibn Kaṭīm al-Djāwziya, *al-Turuk al-ḥikmiya fī l-siyāsa al-sharʿiyya*, Cairo, 1317, pp. 251, 293 *et seq.*). His *Fatāwī*, accessible still to the author just mentioned, amounted to about 20 books (*siḡr*; comp. *Hiḍāyat al-ḥayārā*, Cairo, 1323, p. 121). Still in his lifetime some of his disciples systematized his legal teaching, namely Abū Yaʿqūb Iṣḥāk al-Kawsajī, who in doubtful cases applied to Ibn Ḥanbal for oral instruction (Dhahabī, *Tadhkirat al-ḥuffāz*, ii. 105), and a little later Abū Bekr al-Khallāl, who died in Bagdad in 311 = 923-924 („Muʿallif ʿilm Ahmed b. Ḥanbal wa-djāmiʿuhu wa-murattibuhu“; *ibid.*, iii. 7). The latter's work is still quoted by Ibn Kaṭīm al-Djāwziya (d. 751 = 1350), in his *Aʿlām al-muwaffāqin* (see the appendix to al-Ṭabarānī's *al-Muʿdjam al-ṣaḡḡir*, p. 271), but certainly not from autopsy. The course of teaching developed under the guidance of Ibn Ḥanbal's ideas was recognized by the *idjmaʿ* of the orthodox Sunnites as one of the four authoritative *madhāhib* [q. v.]: it is that of the Ḥanbalites. Ibn Ḥanbal, as an adherent of the Ahl al-Ḥadīth [see FIKH] makes the *raʾy* only those concessions that are urged by sheer necessity and where possible derives every law from traditional sources. This compels him to be very indulgent to the *ḥadīth* and sometimes to admit very feeble traditions as the basis of his decisions. In none of the recognized rites has the prohibition of the *bidaʿ* [q. v.] been pushed to such extremes as in the *madhhab* named after Ibn Ḥanbal. Thence a far extending rigorousness resulted in all ritual and social connections and a more fanatical intolerance than in the general orthodoxy. In dogmatic theology his school clings to the old pre-Ashʿaritic orthodoxy; even al-Ashʿarī himself was compelled, in order to gain a footing in the general conception of the Mussulmans, to make several concessions in the definite formulation of his dogmatics, nay even to declare expressly that he was in full harmony with the teaching of Ibn Ḥanbal and that he avoided everything that was in contradiction to it (Ibn ʿAsākir; Spitta, *Zur Gesch. al-Ašʿarī's*, p. 133. The totality of Ibn Ḥanbal's dogmatics may be found in the most concise manner in ʿAbd al-Kādir al-Djilī's *al-Ḡhunya li-ṭalibī ṭarīq al-ḥaḡḡ* (Mecca, 1314), i. 48—66.

The Ḥanbalites, who represent now the most spare Islāmic *madhhab*, were till the 8th (14th) century much more widely spread in the countries of Islām. Muḥaddasī finds them in Persia: in Ispahān, Rai, Šāhrazūr and other places, where their religious course seems to have been characterized by extravagancies of various kinds. First of all they displayed in those places a particular predilection for the memory of Caliph Muʾāwīya (ed. de Goeje, pp. 365, 13, 384, 14, 399, 6, 407, 13). This attachment to the memory of the Umayyad may of course not be intended for his merit as a pious man, but for the caliph recognized by the orthodox Sunna. The favourable feeling for Yazid, just spread among the Ḥanbalites, is to be interpreted from the same point of view (illustrations for which in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, liii. 646, note). In Syria and Palestine, where the Ḥanbalite *madhhab* was introduced in the 5th (12th) century by ʿAbd al-Wahīd al-Širāzī (*Kitāb al-ins al-djālil*, p. 263), it was repre-

sented till into the 9th (16th) century (comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, viii, 364). Muḡjir al-Dīn (d. in 927 = 1521), a Ḥanbalite himself, enumerates in his just mentioned *Kitāb al-ins al-djālil* (pp. 592 *et seq.*) the most renowned representatives of Ḥanbalism in Palestine from the 6th to the 9th (13th—16th) centuries. It was also in this space of time that the appearance of Ṭaḡī al-Dīn b. Taimiyya (661—728 = 1263—1328) in Syria caused great sensation. He took up anew the fight for the Ḥanbalite theology (refutation of the rationalistic explanation of the *Ḳorʾān* and traditions — *taʾwīl*, — rejection of all innovations, as for instance visiting the tombs, venerating the saints etc.; comp. Schreiner, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 540—563; liiii. 51—67) against the dogmatics that had dominated for a long time. But as he offended in this way the requisitions of the orthodox *idjmaʿ* he was persecuted. By his fall the prestige of Ḥanbalism suffered considerable loss. Until the establishment of Turkish predominance in Islām all the four schools, thus also the Ḥanbalite one, were represented officially by *kādis* in all Islāmic centres. The predominance of the Ottomans has dealt Ḥanbalism a very severe blow; since then it has always been more and more dwindling away, although in its isolated apparitions it has retained the recognition as the element of Sunnite orthodoxy. In the Azhar Mosque it is, of course in a relatively small number, represented by teachers and students (*riwāḡ al-Ḥanbala*); in 1906 there were 3 Ḥanbalite teachers and 28 pupils (out of a total of 312 teachers and 9069 students). On the other hand in the 18th century, it appeared in a new, vigorous form, namely in the mouvement of the Wahhābites [q. v.], in which the after-effect of Ibn Taimiyya's exertions has been pointed out.

The following are the eminent Ḥanbalite teachers in successive epochs: Abū'l-Kāsim ʿOmar al-Kharakī (d. in 334 = 945-946), whose compendium of Ḥanbalite *fiqh* is extant; ʿAbd al-ʿAzīz b. Djaʿfar (282—363 = 895-896—973-974), whose *Muknī* has been for centuries the groundwork for compendiums and commentaries (printed: *al-Rawḡ al-murtī fī šarḡ ṣād al-mustaḡni*, Damascus, 1303; comp. *Mashrik*, iv. 879); Abū'l-Wafāʾ ʿAlī b. ʿAḡl (d. in 515 = 1121-1122), who was celebrated as head of a productive school; ʿAbd al-Kādir al-Djilī (471—561 = 1078—1166), who united central consideration as Šūfī with faithful adherence to Ibn Ḥanbal; Abū'l-Faradj b. al-Djāwzī (508—597 = 1114-1115—1200); ʿAbd al-Ḡhanī al-Djammāʿilī (d. in 600 = 1203-1204); Muwaffaq al-Dīn b. Ḳudāma (d. in 620 = 1223), who appended his much studied *Mughnī* as a commentary to Kharakī's compendium; the celebrated controversialists Ṭaḡī al-Dīn b. Taimiyya (see above) and his faithful pupil Muḥammed b. Kaṭīm al-Djāwziya (see above), both known for the harshness of their dogmatic course and their intolerant controversy against those who believe and think otherwise. From the works of the latter two Ḥanbalite teachers numerous writings were recently published in the printing houses of Cairo; they may serve as a manual of the scientific system of the Ḥanbalite school. Still in the 11th (17th) century some eminent Ḥanbalite scholars came from the little place Buhūt (district of Maḡallat al-Kubrā): ʿAbd al-Raḡmān al-Buhūtī

(d. 1051 = 1641-1642) and his pupil Muḥammed al-Buhūti (d. 1088 = 1677-1678); both lived and taught in Cairo. In the Azhar Mosque the *Nail al-ma'ārīb* (a commentary on the *Dalīl al-falīb* of Mar'ī b. Yūsuf, otherwise known as epistolographer, d. in 1030 = 1621) of 'Abd al-Kādir b. 'Omar al-Dimishkī (d. in 1135 = 1625-1626) — printed in Būlak, 1288 — is taken as basis of Ḥanbalite instruction.

Abu'l-Faradj 'Abd al-Raḥmān b. Radjab (d. in 795 = 1392-1393) wrote *Ṭabaqāt al-Ḥanābila*, which is extant in manuscript (see Vollers, *Kat. Leipzig*, No. 708). The literature of Ḥanbalite law is most copiously registered in the catalogue of the Cairo manuscripts, iii. 293—301. Comp. further W. M. Patton, *Aḥmed ibn Ḥanbal and the Mihna* (Leyden, 1897) and in connection with it: Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 155 *et seq.*; idem, *Zur Gesch. der ḥanbalit. Bewegungen* (*ibid.*, lxii); Brockelmann, *Gesch. d. arab. Litter.*, i. 181 *et seq.*

(GOLDZIER.)

AḤMED B. MUḤAMMED 'IRFĀN, the 36th direct descendant of Ḥasan, the son of 'Alī, was born at Bareilly on the 1st Muḥarram 1201 (24th October 1786). He was first educated at Lucknow, then he went to Dehli, where he became in 1222 (1807) a disciple of the famous devotee Shāh 'Abd al-'Azīz, the eldest son of Shāh Walī Allāh. The latter is said to have inspired him with the peculiar religious views for which he became celebrated. After some years of instruction he started on a missionary tour as a religious teacher and reformer. His tenets were somewhat identical with those of the Arabian Wāḥhābīs in the adoption of a pure and simple form of worship, free from all superstitious innovations, or veneration for prophets and apostles. His chief disciples, and constant companions in his chequered career, were two relations of 'Abd al-'Azīz: Mawlawī Muḥammed Ismā'īl, his nephew (author of the *Sirāt al-mustakīm*, an important Hindustānī work on the tenets held by the followers of Saiyid Aḥmed), and Mawlawī 'Abd al-Ḥaiy, his son-in-law. His reputation spread far and wide, thousands of Muslims adopted his religious views, and he was everywhere hailed as the true Khālifa, or al-Mahdī. One of his biographers, Mawlawī 'Abd al-Aḥad, asserts that more than 40000 Hindus and infidels became converts to Islām through his preaching.

In 1232 (1821) Saiyid Aḥmed set out from his native city on a pilgrimage to Mecca and Medina, staying a few months at Calcutta on the way. On his return to India two years afterwards in 1233 he made active preparations for a *djihad*, or religious war, in the Panjāb, in order to rescue the Muḥammedans of that province from the alleged tyranny of the Sikhs. Having enlisted the sympathy and promised aid of his co-religionists at Kābul and Kāndahār, he started on his expedition in 1241 (1826) with an army of ten or twelve thousand enthusiastic adherents, and attacked the Peshāwar frontier. After several years of constant warfare, with varied successes, a decisive battle was fought at Balakot in 1246 (1831), in which he was killed, and the remnant of his army took to flight. (BLUMHARDT.)

AḤMED B. SAHL B. HĀSHIM, of the aristocratic Dihkān family Kāmākariyān (who had settled near Merw), which boasted of Sāsānian descent,

governor of Khorāsān. In order to avenge the death of his brother, fallen in a fight between Persians and Arabs (in Merw), he had under 'Amr b. al-Laith stirred up a rising of the people. He was taken prisoner and brought to Sistān, whence he escaped by means of an adventurous flight, and after a new attempt of a rising in Merw he fled for refuge to the Sāmānide Ismā'īl b. Aḥmed in Bukhārā. Aḥmed took an active part in the battles of Khorāsān and Rai under Ismā'īl, and in the conquest of Sistān under Aḥmed b. Ismā'īl. Having been sent under the command of Naṣr b. Aḥmed against the rebellious governor of Khorāsān, Ḥusain b. 'Alī al-Merwūdī, he defeated his antagonist in Rabi' I 306 (Aug.-Sept. 918). But shortly afterwards he rebelled himself against the Sāmānides, was vanquished on the Murghāb by the commander-in-chief Ḥamūya b. Alī and sent to Bukhārā, where he died in prison in Dhū'l-Hijja 307 (May-June 919).

Comp. Ibn al-Athīr (ed. Tornb., viii. 86 *et seq.*) and the same information in a somewhat more circumstantial wording in Gardīzī, *Zain al-akhbār* (extracts in Barthold, *Turkistan in the time of the Mongol invasion*, i. 6-7); evidently there is a common source, probably al-Sallāmī's *Ta'rikh wulāt Khorāsān*. (W. BARTHOLD.)

AḤMED B. SA'ID, founder of the dynasty which is still reigning in Maskat, died in 1775, or according to others in 1783. Aḥmed descended from an Azdite family which had a long time lived in 'Omān (Āl Bū Sa'īd), and during the occupation of that country by the then sultan Sef b. Sulṭān he was governor of Soḥār. There he managed to stand his ground against the Persians, and afterwards he made with them a treaty, which entitled them to Maskat alone, and which obliged them to evacuate the country. Finally he took away from them that town also, whereupon he was elected Imām by the Ibādite population, but he had his residence in Rastāk. In 1756 he undertook a military expedition against Basra and put the Persians to flight; after that the Ottoman sultan paid him a fixed sum annually. He is said to have also made a treaty with the Great Moghul of Dehli.

Bibliography: Badger, *History of the Imams and Seyyids of Oman*, introduction; Ross, in the *Administration reports*, 1882—1883; von Oppenheim, *Vom Mittelmeer zum pers. Golf*, ii. 340 *et seq.*; Niebuhr, *Beschreibung von Arabien*, pp. 298 *et seq.*

AḤMED B. ṬULUN, founder of the dynasty of the Ṭulunides [q. v.], the first governor of Egypt and Syria who was only nominally dependent upon the caliph. The career of this Turk is typical — the founders of all the small states on the ruins of the Caliphate, crumbled to pieces, acted in the same way. — His father Ṭulūn was brought in 200 (815-816) as a slave to the Court of Bagdad, but rose soon to an important position. Aḥmed is supposed to have been born on the 23^d Ramaḍān 220 (20th September 835), but perhaps a little later, and he received a thorough military and theological education — theology he partly studied in Ṭarsūs. He had early the opportunity to distinguish himself, and acquired the favour of Caliph al-Musta'in, over whom he had later to watch as a prisoner. He did not share in the caliph's assassination, on the contrary he gave him a pious burial and then

he returned to his Turkish countrymen in Samarrā. Shortly afterwards his stepfather Bāyakkāb, having been invested with the governorship of Egypt, appointed him his lieutenant, and Ahmed entered Fustāt on the 23^d Ramaḍān 254 (15th September 868).

Ahmed's first endeavour there was to take into his hands the administration of the finances in addition to the military command. But Ibn Mudabbir, a clever and skilled financial director, notorious for his introduction of new imposts, endeavoured to thwart him. Both struggled for years for the administration, in Egypt personally and in Samarrā through their rear-rank men. Ahmed showed himself the man as well as the stronger through his connections, and yet he had to struggle for four years before he succeeded in removing Ibn Mudabbir from Egypt. Thereupon he obtained the administration of the finances and with it the entire disposal of the Budget by introducing a regulated payment of tribute. Before that already a favourable hazard had enabled him to constitute an army in good fighting trim. In order to subdue a Syrian rebel — later another person was entrusted with it — the caliph had authorized him to make a gigantic purchase of slaves. These troops laid the foundation of his power. He managed to bring their number up to 100000. Thanks to his elaborate spying system he discovered in due time the intrigues plotted against him in Egypt and in the Court, and made them ineffectual by means of unscrupulous bribery and violent intervention. Thus when Alexandria, Barka and the districts on the Syrian-Egyptian frontier were also transferred to him, his power became towards the end of 258 (871-872) a factor, which had to be taken into account in Samarrā.

About the same time the central government became strong again, when Caliph al-Mu'tamid named his brother al-Muwaffaḥ vice-regent of the empire. It is true that al-Muwaffaḥ officially had only the eastern half of the empire under his control, while the western half, in which was Egypt, was under the rule of the caliph's son al-Mufawwad, but when hard pressed by the Zindj war al-Muwaffaḥ endeavoured to mobilize also the finances of Egypt for his purpose. Ahmed refused to pay, and an attempt to compel him to it failed on account of the pecuniary exhaustion of the central government. When the governor of Syria died in 264 (877-878), Ahmed occupied the latter country without that the people dared to oppose him. Ramla, Damascus, Hims (Emessa), Hamāt, Haleb (Aleppo), opened their gates before him, only Antioch rendered a siege necessary. The victor's joy was troubled by the news of the revolt of his son 'Abbās, whom he had left in Egypt as his lieutenant. Ahmed hastily returned to the Nile valley, where he soon became master of the revolt. Thus he became ruler of Syria and Egypt, and he appears as such on the coins from the year 266 (879-880).

The latent conflict with the vice-regent al-Muwaffaḥ was brought to a critical point by the defection of Lu'lu', a general of the Tūlūnides, who, having been left in Syria, went over to al-Muwaffaḥ. In order to counteract this Ahmed insisted upon the caliph Mu'tamid, who was kept like a prisoner by his brother al-Muwaffaḥ, to flee for refuge to him in Egypt. He himself hurried to Syria, where, however, his union with the caliph was at the

last moment hindered by the vice-regent. Ahmed then assumed the rôle of defender of the captive caliph, and solemnly brought about in Damascus the deposition of al-Muwaffaḥ. This he carried out by a collective *fatwā* obtained from the juriconsults who adhered to him. Yet he did not think of freeing the caliph by force of arms, he rather availed himself of the occurrence to remove the last remainder of submission to the central government. Al-Muwaffaḥ in his turn appointed a new governor of Syria and Egypt, who remained only „in partibus“. Neither did al-Muwaffaḥ dare to apply to arms for a decision. Both joint rulers contented themselves with cursing each other from the pulpit in their respective countries. A few years later al-Muwaffaḥ made overtures of peace by officially recognizing the *status quo*. The negotiations were still in their beginning when Ahmed, who had fallen sick in an expedition to North Syria, suddenly died (Dhu'l-Ḳa'da 270 = May 884).

Ahmed owed his career to his ability, his luck and his connections. In order to maintain his personal authority, the only thing he had in the beginning, he gave his State a rigid military organization. Turks and Negroes were his main support. To keep these troops in permanence was possible only by the increase of financial sources; therefore he chiefly cared for the administration and economy. The withdrawal of the money to Bagdad having ceased, he could freely spend the surplus of the imposts on his own country, and particularly on buildings and, what was very natural, he was able to make a display of splendour in his Court. Fustāt became a large and magnificent town, a new quarter, al-Ḳaṭā'ī, grew up, the Tūlūnide Mosque and other splendid public buildings were erected. It is in this way that Ahmed prepared the soil upon which the dynasty of the Tūlūnides flourished despite the enmity of the central government. This dynasty shows in all its expressions a manifest imitation of the forms that grew up in Bagdad and in Samarrā under Persian influence. With it a new period of culture began in Egypt [see EGYPT and TULUNIDES].

Bibliography: Tabarī, iii. 1670 *et seq.*; Ya'kūbī (ed. Houtsma), ii. 615 *et seq.*; Ibn Sa'īd (ed. Vollers, in the *Semitist. Studien*, published by Bezold, i); Maḳrīzī, *Khitaṭ*, i. 313 *et seq.*; ii. 178 *et seq.*; Ibn Khaldūn, *Ibar*, iv. 297 *et seq.*; Abu'l-Maḥāsīn (ed. Juynb. et Matth.), ii. 1 *et seq.*; Ibn Iyās, i. 37 *et seq.*; Marcel, *Égypte*, ch. vi *et seq.*; Hammer-Purgstall, *Gemäldesaal*; Wüstenfeld, *Die Statthalter von Ägypten*, iii. 3 *et seq.*; T. Roorda, *Abul Abbasi Amedis, Tulonidarum primi vita et res gestae*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 557 *et seq.*; Lane-Poole, *History of Egypt*, pp. 59 *et seq.*; Corbet, *The life and works of Ahmed ibn Tūlūn* (*Journ. of the Roy. As. Soc.*, 1891, pp. 527 *et seq.*); C. H. Becker, *Beiträge zur Gesch. Ägyptens*, ii. 149—198. (C. H. BECKER.)

AHMED B. ZAINI DAHLĀN. [See DAHLĀN.]

AHMED BĀBA'L-TIMBUKTĪ, Arab biographer belonging to a family of scholars that produced many kādīs. Abu'l-'Abbās Ahmed Bābā b. Ahmed b. Ahmed b. Ahmed b. 'Omar b. Muḥammed Akāṭ b. 'Omar b. 'Alī b. Yaḥya'l-Takrūrī al-Sanḥādī al-Masūfī of Timbuktu was born in the village of Arawān in the night between Saturday and Sunday the 21st

Dhu'l-Ḥijjā 960 (28th November 1553), or according to Muḥibbī and Wafrānī, 963 (26th October 1556) — but the former date was a Tuesday and the latter a Monday. — He studied Mussulman science under his father, grandfather and several other members of his family, and his co-religionists considered him a great Malīkite jurisconsult.

Having refused to recognize the occupation of Timbuktu by the Moroccans, he was by order of General Maḥmūd Zarkūn put with his family in chains and conveyed to Marrākush, where he arrived on the 1st Ramaḍān 1002 (21st May 1594). He lost on that occasion more than 1600 volumes, and on the way he fell down from his camel and broke his leg. Sunday the 21st Ramaḍān 1004 (19th May 1596) he was set free on the condition that he would henceforth live in the capital of Morocco. There he devoted himself to teaching in the *Djāmi'* al-Shurafā' and his lessons were attended by a great number of people, among whom were al-Radjrādī, the Mufti of Fez, the kāḍī Abu'l-Kāsim b. Abi'l-Nu'aim al-Ghassānī, Abu'l-Abbās Aḥmed b. al-Kādi, the author of the *Djadhwat al-ikhtibās*, etc. He was several times charged with the *fatwā*, which he held in abhorrence.

On the accession of Mūlāi Zaidān, he received in 1014 (1605-1606) for himself and his relatives that were still alive the permission to return to Timbuktu. He stayed there for the rest of his life devoting himself entirely to teaching law particularly.

"He was strictly just even towards the most humble men, and never was afraid to speak out what was right not even before emirs and sultans".

He died Thursday the 6th Sha'bān 1036 (22^d April 1627), or according to Muḥibbī, 1032 (6th June 1623), a date which seems to be erroneous.

He was the author of more than forty works, of which only the following are known: 1. *Nail al-ibtihādī bi-taḥrīz al-dibādī* (Fez, 1317). 2. *Kifāyat al-muḥtādī li-ma'rifat man laisa fi'l-dibādī*, a recast and abridged edition of the preceding work. 3. Two commentaries on Khalil b. Ishāk's *Mukhtaṣar* from the chapter on the *zakāt* till the middle of the chapter on marriage. 4. Glosses upon several passages of the above-mentioned *Mukhtaṣar*. 5. *Hāshiyat minan al-rabb al-djalil fi muḥimmāt taḥrīr Khalil*. 6. *Fawā'id al-nikāḥ 'alā mukhtaṣar kitāb al-wishāḥ li'l-Suyūfī*. 7. *Tanbih al-wāḳif 'alā taḥrīr wa-ḥuṣṣiṣat niyat al-ḥālif* (*Mukhtaṣar* of Khalil, chapter on oaths, p. 69, l. 5 of the Paris edition of 1883). 8. *Tarṭīb ḍāmī' al-mi'yār li'l-Wanṣharishī* (unfinished). 9. *al-Nukat al-wafiya bi-sharḥ al-alfiya li'bn Mālik* (unfinished). 10. *al-Nukat al-zakiya bi-sharḥ al-alfiya* (unfinished). 11. *Ghāyat al-idjāda fi musāwāt al-fa'il li'l-mubtada' fi sharḥ al-ifāda*. 12. *al-Nukat al-mustadjāda fi musāwātihimā fi sharḥ al-ifāda*, a new edition of the preceding work. 13. *Nail al-amal fi tafḍil al-niya 'alā'l-amal*. 14. *Sharḥ al-ṣuḡhrā li'l-Sanūsī*. 15. *Mukhtaṣar tarḡamat al-Sanūsī*, an abridgment of Muḥammed al-Mallālī al-Tilimsānī's *al-Mawāhib al-kaddūsiya fi'l-manāḳib al-sanūsiya*. 16. *al-Maṭlab wa'l-ma'rāb fi aṣṣam asma' al-rabb*. 17. *al-Taḥdīth wa'l-ta'nīs fi'l-iḥtidjādī li'bn Idrīs*. 18. *Djalb al-ni'ma wadaf* *al-nikma bi-mudjānabat al-ḡalama uli'l-ḡulmā*. 19. *Mi'rādī al-ṣu'ūd*, a treatise against slavery, written in Marrākush. 20. *al-Durr al-naḍir*; 21. *Ḥamā'il al-zahr*; 22. *Nashr al-abir*; the latter three works are collections of prayers for the

Prophet. 23. A great number of questions about different subjects, three of which are found in the Bibliothèque Nationale d'Alger (Fagnan, *Catalogue*, No. 532, 9°, 10°, 11°).

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(MOHAMMED BEN CHENEBO).

AḤMED AL-BADAWĪ SĪDĪ, one who has for centuries been considered the greatest saint in Egypt, said to have been a descendant of 'Alī. His forefathers are said to have emigrated to Fez about the year 73 (692) in consequence of the troubles in Arabia. Aḥmed was born at Fez in the *Zukāḥ al-Ḥadīj*, probably in the year 596 (1199-1200), and he seems to have been the youngest of seven or eight children. His mother was called Faṭīma; the position of his father is not mentioned. His full name was Aḥmed b. 'Alī b. Ibrāhīm and his genealogy was traced up to 'Alī, nay even to Ma'add and 'Adnān. He bore several surnames, of which some are explained in the sources and some are not. He was called al-Badawī because like the African Bedouins he wore the face-veil (*liṥḥām*; for the double *liṥḥām* see s. v.). Further in Mecca he was called al-'Aṭṭāb „the intrepid horseman“ (some sources did not understand this Maghrib expression); the same meaning underlies as it seems his name Abu'l-Fityān, although the sources do not say it. In Mecca he was also called al-Ghaḍbān, „the furious, raging one“; further Abu'l-'Abbās, which might come from Abu'l-Fityān by the *taḥrīf* (miswriting). In his position as a Sūfī he was called al-Kuḍī, al-Kuṭb („the pole“) and the Silent, and in more recent times Abū Farrādī „liberator“, namely of prisoners).

When still a child he set out with his family on a pilgrimage to Mecca, where they arrived after four years travelling. This is placed in the years 603—607 (1206—1211). Even his imposing reception by the Bedouins is spoken of, but Egypt is not mentioned. In Mecca his father died and was buried near the Bāb al-Ma'lat. Having grown up a youth Aḥmed is said to have distinguished himself in Mecca as a daring horseman and a merry wild fellow, whence his above surnames al-'Aṭṭāb and Abu'l-Fityān. Then about 627 (1230) he must have undergone an internal transformation. He read the *Qur'ān* according to all the seven *aḥruf* (readings) and studied a little Shāfi'ite law. He gave himself up to devotion (*al-'ibāda*) and declined the offer of a marriage. In the Berlin MS. No. 10104 (f^o 19^b) there is said about it as follows: „I have resolved not to marry any other woman than one of the maids of Paradise“ (*min al-ḥūr al-'in*; *Qur'ān*, lvi. 22). He retired from men, became taciturn, made himself

understood by signs only, and often fell into trances (*walāh*). According to some authorities the journey to Mecca was undertaken after a vision, but others mention here three consecutive visions, which summoned Aḥmed (Shawwāl 633 = June-July 1236) to visit 'Irāk, where Aḥmed al-Rifā'ī (d. 570 = 1174-1175) and 'Abd al-Qādir al-Gilānī (d. 561 = 1165-1166) had been worshipped as the greatest saints for two generations. Aḥmed emigrated thither in the company of his eldest brother Ḥasan. From that time onward the reports become very fabulous and vague. The brothers visited, besides the tombs of the two "poles" mentioned above, a great many other saints, amongst them being al-Ḥallāj (d. 309 = 921-922) and 'Adī b. Musāfir al-Hekkārī Abu 'l-Faḍā'il (d. 558 = 1162-1163). Under the impression of these visits Aḥmed's religious conscience enters on a new phase. Al-Rifā'ī and al-Gilānī, the "owners of the keys of the countries" offer him a partnership in this possession. But Aḥmed refused the offer saying that he would accept the "keys of the countries" from none but God. In 'Irāk he subdued afterwards the indomitable Fāṭima bint Barī, who had never yet surrendered to any man, and refused her offer to marry him. In the *Ḍawāhir* and elsewhere this incident has been turned into a highly romantic story. A year later (634 = 1236-1237) Aḥmed had another vision which induced him to visit Ṭanditā (Ṭantā, Ṭantā) in Egypt, where he stayed till his death. His brother Ḥasan returned from 'Irāk to Mecca. In Ṭanditā Aḥmed entered on the last and most important period of his life. His mode of life is described in the following way: "He climbed in Ṭanditā on to the roof of a private house, stood there motionless and looked up into the sun so that his eyes went red and sore and looked like two fiery cinders. Sometimes he would maintain a prolonged silence, at other times he would indulge in continuous screaming. He went without food or drink for about forty days". Traits of this and similar nature have evidently been borrowed from the lives of Indian ascetics (*yogis*). In Ṭanditā and its neighbourhood he met both with friends and adversaries. In his search of a cure for his sore eyes he came across 'Abd al-'Āl, who at that time was still a boy and afterwards became his confidant and *Khalīfa* (successor). He worked miracles and tokens (*karāmāt wa-khawāriq*), many of which are described at some length in the authorities. Those saints, who were still worshipped at the time of his arrival in Ṭanditā, found themselves eclipsed. Ḥasan al-Ikhnā'ī refuses to acknowledge him and leaves the place; Ṣalīm al-Maghribī submits to him and is for that reason allowed to remain in Ṭanditā. Wāḍih al-Qamar is cursed by Aḥmed and his abode is deserted and falls to ruin. His contemporary al-Malik al-Zāhir Baibars is said to have worshipped him and to have kissed his feet. His disciples were called *Sufūhiya* or *Aṣḥāb al-Saḥ* from the habit of living on the roof. His appearance at this period is described as follows: He was tall, strong, and bony, his complexion *ḥamḥī* (the usual colour of the Northern Egyptian, whereas the Moroccan is of a darker hue as a rule); he had an aquiline nose (*aḡnā*), three pock-holes in his face, two moles on his nose and the scar of a knife-cut between the eyes. He wore a mantle (*bisht*) of red wool, which, along with his turban (*'imāma*),

worn to rags without once having been washed, was handed on to his *Khalīfa* as the insignia of his succession. His oath was: *wa-'izzati Rabbī* = "by the Majesty of my Lord". He already seems to have felt conscious at the end of his life that he had subjected Egypt. That way I explain his words (Sha'rāwī i. 247, 24 *et seq.*): "My paddle-wheels revolve on the wide ocean; if the water of all the paddle-wheels in the world became used up, mine would still not be used up". In the night he used to read the *Qur'ān*; in his prayers he was joined by two imāms. Concerning his state of mind it is said: *ḥudūr-hu akthar min ghiyābihi*, "he was oftener in his senses than in a trance". After he had lived and worked in this way at Ṭantā during nearly 41 years, he died on the 12th of Rabi' I 675 (24 Aug. 1276), that is on the anniversary of the Prophet's death.

Judged by his conduct Aḥmed al-Badawī is a representative of the inferior, yogi-like type of the dervishes, and his intellectual and moral personality is of equally small importance. The following have been handed down to us as the productions of his mind:

1. A prayer (*ḥizb*); *Berlin Cat.* iii. 411, 3881.

2. *Ṣalāts*, on which a commentary was written by the celebrated Sūfī of the 12th (= 18th) century 'Abd al-Raḥmān b. Muṣṭafā 'Aidārūs (1135—1192 = 1722—1778) under the title of *Faḥḥ al-Raḥmān* (*Cairo Cat.* vii. 88).

3. His spiritual testament (*waṣāyā*), addressed principally to his first *Khalīfa* 'Abd al-'Āl. The sayings and admonitions it contains are of such a general nature, are so little individual and so exactly identical with the fundamental ideas of the Islamic asceticism of all times, and part of them even similar to those of the non-islamic asceticism and mysticism, that it is doubtful whether they can be considered as the spiritual production of Aḥmed al-Badawī, and whether they may be ascribed to his moral personality. First comes the admonition to adhere to the *Qur'ān* and the Sunna. Nightly devotion is highly praised. Every single *rak'a* by night is worth a thousand by day. The merit of the *dhikr* is very strongly commended; the heart must take part in it, else the *dhikr* would be nothing but mere bawling (*shakshaka*). The ultimate fruit of the *dhikr* is the *waḍḍ*, the love of God, which, a beam of divine light, enters the heart of the devotee while at his meditations on the unity of God, making him shudder all over. Then the longing for the Loved one (God) is born in him, and he clings to him firmly. Faith is of the highest value; he whose belief is strongest (firmest) is the most excellent (pious). His ethics or that of his followers may be gathered from the ensuing tenets: "Our way (*ṭarīqa*) is built upon the *Qur'ān* and the Sunna, on veracity, purity, truth, patient endurance of injury and faithful observance of engagements once made". At another passage: "Do not indulge in cruel enjoyment, do not slander, do not inflict any harm on your neighbour, return him good for evil". The following words sound quite evangelical: "have compassion upon the orphans, clothe the naked, feed the hungry, pay due honour to the stranger and the guest, and perhaps God will have delight in thee". Also: "love of the world spoils a pious conduct, like vinegar spoils honey". The following words contain an allusion to the hierarchy of the

Šūfis: „the superior (*shaiḡh*) is amongst his people what the Prophet is amongst his community”. The simple Šūfis are here called *ḡawm*, whereas the people of the world are called *ḡhalk*. The usual name for the Šūfis is *fukarāʾ* (the poor). The following remark, which is ascribed to Aḥmed, is not perfectly clear: “The poor are like olives, some are small and some are big; he in whom there is no oil, that one’s oil am I”. Different therefore from John 15.2.

After his death ‘Abd al-‘Āl, who had known him since his boyhood and had lived with him for forty years, became his *Khalīfa* and the possessor of the Master’s insignia: the red cowl, the veil and the red banner. He ordered a chapel to be built on Aḥmed’s tomb, which in course of time developed into a large mosque. He seems to have kept his adherents under strict rule, arranged the ceremonies (*ashār*) and died in 733 (1332-1333).

The celebration of Aḥmed’s *mawlid* and the veneration of the saint abroad seems to have increased rapidly, though not without opposition, strife and reaction. The opponents were partly scholars, who were averse to all Šūfism; partly politicians who objected to the Šūfis as rulers of the people. This may account for the fact that twice a *Khalīfa* of al-Badawī was murdered (Ibn Iyās ii. 61, 15 *et seq.*; iii. 78, 14). Amongst the scholars, who were at first hostile to Aḥmed, but afterwards believed in him, are mentioned Ibn Daḡīḡ al-‘Īd (d. 702 = 1302-1303) and Ibn al-Labbān (d. 739 = 1338-1339). Already under the first *Khalīfas* one hears of quarrels between the followers of al-Badawī. In 850 (1446-1447) mention is made of the restoration of the *mawlid* which had sunk into neglect (Ibn Iyās ii. 30, 5). An ardent worshipper of Aḥmed was Sultan Kāʾit Bey, who visited his tomb in 888 (1483) and ordered the sanctuary to be enlarged (*ibidem* ii. 217, 7, 301, 15). In the processions of the Mameluke Sultans the *Khalīfa* of al-Badawī appeared at the side of the principal ecclesiastic dignitaries of the realm. Under the Ottoman rule the outward splendour of his cult seems to have diminished, because it annoyed the powerful orders of the Turks. But this political attitude could not prejudice his veneration amongst the Egyptians. He has been for a long time the greatest saint of Egypt and a deliverer from all troubles. The deliverance of moslem captives out of the hands of the Christians is supposed to have been one of his earliest achievements, to which he owes his name of *Mudjīb al-asārā min bilād al-naṣārā* (cp. above Abū Farrādj). No less than three *mawlids* are celebrated every year in Egypt in honour of him, the dates of which are noteworthy from the point of view of the history of religion. As a matter of fact the festivals have been arranged according to Coptic dates or (generally speaking) according to the solar year, to wit: the principal *mawlid* is in Misra (August); the middle one, also called *mawlid* of Shurunbulālī, is in Barmūde (March-April); and the least important one, also called *mawlid al-raḡjābī* or *laḡ al-‘imāma* is in Amshir (February). It is evidently a coincidence that the date of Aḥmed’s death in 675 fell both on the *mawlid* of the Prophet, and in August of the solar year. It may of course be questioned whether the date of al-Badawī’s death was not arrived at by deduction. Moreover other observations make

it probable that the dates of the *mawlid* are founded on those on which the old Arabian vernal and autumnal feasts were celebrated. It is hardly possible to confute this supposition by arguing that the appellation *mawlid al-raḡjābī* must be explained as a derivation from the name of an obscure *shaiḡh* Raḡjab, and that the name of the middle *mawlid* originates in a definite historical occurrence (‘Alī Mubārak 50, 25 *et seq.*). The small and the middle *mawlid* are essentially big fairs, whereas the principal *mawlid*, apart from its commercial importance, is a politico-religious celebration in the grandest style with offerings, prayers, vows, *dhikrs* and sermons; it ends with the *rakbat* (or the *rukūb*) *al-khalīfa*, i. e. the solemn procession of the *Khalīfa* with his retinue through the town of Tanṭā.

The followers of al-Badawī are called Aḥmediya and are found all over Egypt and beyond. Their badge is the red turban. The Baiyūmiya, the Shinnāwiya, the Awlād Nūh and the Shu‘aibiya are looked upon as branches (*furūʿ*) of this order.

For a long time Aḥmed has ranked as a *ḡuṭb*, in Egypt together with ‘Abd al-Ḳādir al-Gilānī, Aḥmed al-Rifā‘ī and Ibrahīm al-Dasūḡī, in what is called the *ḡiṭāba*.

One of his greatest worshippers is ‘Abd al-Wahhāb al-Sha‘rāwī (d. 973 = 1565), whose family, like Aḥmed al-Badawī, came from the Maghrib, but had settled down in Egypt. Al-Sha‘rāwī called himself al-Aḥmedī after him (Vollers *Cat. Leipzig* No. 353); he often went on a pilgrimage to his tomb, counted him amongst the greatest Šūfis and conversed with him in visions. In the course of one of these apparitions al-Sha‘rāwī was called by Aḥmed the only light (of the Šūfis), which was not yet extinct, designating him thereby as the most genuine holder of his doctrines; cp. *Revue Africaine* xiv. (1870), 229. It is one of those mysteries of religious life that a man like al-Sha‘rāwī could be caught in the spell of al-Badawī, who was both intellectually and morally every-way his inferior [cp. below.]

It is altogether impossible to account for the historical importance of Aḥmed al-Badawī by his individuality; it can only be explained by supposing that, both as a Šūfi and as a saint, he had become the point of crystallisation of many wants and tendencies of his own time and of those which came before and after him. In more than one point he has been transferred into mythical regions. I have already mentioned the probability of the dates of Aḥmed’s *mawlid* being a remnant of the old Arabian festivals. For the present I feel inclined to believe that the above-mentioned combat of Aḥmed with Fāṭima bint Barri, which has not yet been explained, signifies something more than the mere taming of a Bedouin Amazone. It has already been noticed by Maspero, Ebers and Goldziher, that old Egyptian elements have got mixed with the cult of Aḥmed. In addition to the immoral features of his cult, which have been narrated by Goldziher, may be mentioned what al-Sha‘rāwī relates of his pilgrimage to the tomb of al-Badawī. Being one day at the tomb of the saint in the company of his newly married wife Fāṭima, whom he had not yet approached, he was summoned by the (dead) Aḥmed to deflower her before him at his tomb. The summons to this act and its ensuing execution are just as much in keeping with the cult

and the spirit of Ahmed, as they are opposed to the character of al-Sha'rāwī, whose feelings were very delicate in matters of sex. I feel inclined to recognize a mythical trait of a solar nature in the tale of Ahmed's double veil, which is related by al-Sha'rāwī and others. Being one day asked by 'Abd al-Majīd, the disciple and afterwards the *Khālifa* of Ahmed, to lift his veil and show his face to him, Ahmed warned him saying "*kull nagra bi-radīul!*" = "each look costs a man's life". As 'Abd al-Majīd insisted, the upper veil only was pulled aside by Ahmed and the other sank immediately to the ground as if struck by lightning. Compare herewith what is told about Ibn Djalā of which form and meaning were already obscure to the old Arabs: Ṭabarī ii. 864, 2, 866, 9; *Kāmil* (ed. Wright) i. 128, 18, 215, 14; Ibn Ya'ish p. 73, 12; Baiḍāwī i. 399, 25; *Archiv. f. Religionswissenschaft*. ix. (1906), p. 177, 183.

All over Egypt prayers are addressed to Ahmed, and not only in Tanṭā feasts are celebrated to honour him, often in Cairo for instance by the Ahmediya, and even in small villages, e. g. Berumbāl ('Alī Mubārak ix. 37, 24). It is more difficult to ascertain, whether the tombs and chapels which bear the name of al-Badawī have anything to do with him. Near Aswān amongst the *Turab al-shāhāba* for instance I discovered a Saiyid al-Badawī. J. L. Burckhardt (*Syria* p. 166) mentions a saint of this name near Tripoli (Syria); there is another one near Ghazza (Goldziher, *Muh. Studien* ii. 328; *Zeitschr. d. Deutschen Palästina-Vereins* xi. 152, 158). The traditions concerning Ahmed are quite reliable, though tinged with a legendary colouring. All the oldest authorities refer to an account of Ahmed's brother Hasan, who still lived with him in Mecca and parted from him after the journey in 'Irāk. Ahmed's importance in the 9th (15th) century can be concluded from the fact, that al-Makrizī and Ibn Ḥadjar al-Asḳalānī devoted biographical articles to him (cp. *Berlin Cat.* iii. 218, 3350 6; ix. 483, 10101); also al-Suyūṭī (*Ḥusn al-muḥāḍara*, Cairo 1299, i. 299 et seq.). The account which al-Sha'rāwī gave of him in his *Ṭabaqāt* was written with fervent piety (lithogr. Cairo 1299; i. 245—251).

In 1028 (1619) a certain 'Abd al-Ṣamad Zain al-Dīn, employed at the *maḥām* of the saint, wrote his *al-Djāwāhir al-sunniya (saniya?) fi 'l-karāmāt wa'l-nisba al-ahmediya*, in which he brought together everything on the subject which was worth knowing (Mss. in Gotha, Leipzig, Berlin, Paris etc.; printed and lithographed at Cairo 1305 etc.). He drew not only from the above mentioned sources, but from unknown authorities besides, e. g. Abu 'l-Su'ūd al-Wāsiṭī, Sirādj al-Dīn al-Ḥanbalī, Muḥammad al-Ḥanafī and the "genealogy" (*nisba*) of Yūnus (elsewhere Yūsuf) b. 'Abd Allāh, called Ezbek al-Ṣūfī. The anonymous *Nasab* of al-Badawī (127 fol.), mentioned in the *Cairo Catalogue* v. 167, may be the work of this Ezbek. 'Abd al-Ṣamad gives an account of Ahmed's life and states his authorities; next comes a description of the homage of the novices and of the *Khālifa*s; at the mention of Ahmed's death the elegies of his brothers and sisters are given; then he writes of the *mawlid*, his miracles, his *waṣāyā*, and adds numerous *ḳaṣides* on him, arranged alphabetically, by Shihāb al-'Alkamī, Shams al-Bakrī, 'Abd al-'Azīz al-

Dērīnī (d. c. 690 = 1291), 'Abd al-Kādir al-Danūshārī and others; finally he treats of his followers and of the eight words of his first years after which he became *ṣammāt* (taciturn). Much less important is the work of 'Alī al-Ḥalabī (d. 1044 = 1634-1635) *al-Naṣiḥa al-'alawiya fi bayān ḥusn ṭariḳat al-sāda al-ahmediya* (Berlin Cat. ix. 484, 10104). The author's principal aim is to praise asceticism and the *fukarā* of Ahmed. A London MS. (*Brit. Mus. Suppl.*, N^o 639) contains anonymous *manāḳib* of Ahmed (27 fol.); cp. also *Berlin Cat.* ix. 466, 10064, 7 (3 fol.).

The latest publication concerning Ahmed is the one by Ḥasan Rāshid al-Mashhadī al-Khafādjī: *al-Nafahāt al-ahmediya wa'l-djāwāhir al-ṣamadūniya* (Cairo 1321; 4^{to}, 316 p.). Ahmed is often treated of along with the other *aḳḳāb*, for instance by Muḥammad b. Ḥasan al-'Adjlūnī (c. 899 = 1494), cp. *Berlin Cat.* i. 60, 163; and by Ahmed b. 'Othmān al-Sharnūbī (c. 950 = 1543), cp. *ibidem* iii. 226, 3371. A short poem on Ahmed is found *ibidem* v. 29, 5432; vii. 197, 8115, 3 (of the year 1175). Later accounts, such as 'Alī Mubārak xiii. 48—51, borrow mostly from al-Sha'rāwī and 'Abd al-Ṣamad. Cp. also E. W. Lane, *Modern Egyptians*; Brockelmann, *Gesch. d. arab. Litter.* i. 450. (K. VOLLERS.)

AHMED BEY, bey of Tunis (1837—1855), succeeded his father Muṣṭafā, the ninth sovereign of the dynasty of the Ḥusainides. His government was notable for a persistent effort to endow Tunis with western institutions and to bring about the permeation of the country by the modern spirit. He therefore in 1841 prohibited the exportation of negroes and set free the slaves belonging to his own household. In 1846, at the instigation of France and England, he formally abolished slavery in the Regency and closed the Sūk al-Barka where slaves were offered for sale. He showed his tolerance by repealing the exceptional laws for the Jews. He also did his best to aid the development of education by allowing French nuns to open a school for girls at Tunis (1843) and by permitting a priest of the same nationality to start an educational institution for boys. French engineers were commissioned from 1841 till 1848 to make a map of the Regency.

But Ahmed Bey was especially concerned about the organisation of military forces after the European fashion. At the very outset of his reign he decided on the formation of a regular army. Barracks were built, ten regiments of infantry, one of cavalry and four of artillery were recruited and drilled by French instructors. A polytechnical school was founded for the training of officers. But these attempts were not very successful. The soldiers, recruited from amongst the populace of the towns or the settled peasantry lacked military spirit and deserted; the officers were almost entirely ignorant; the equipment was so much neglected that during the Crimean war the Tunisian contingent had to be prevented from using their arms lest accidents should constantly be happening. Ahmed also wanted a navy. An arsenal was built, a harbour dug at Porto Farina and a fleet of twelve ships was bought abroad; they even undertook to build a frigate in 1840. The tools however were so deficient, that this unique specimen of Tunisian naval architecture was not launched until 1853 and proved incapable of putting to sea. As for the harbour, it became un-

navigable with the alluvium of the Medjerda before it could be utilised.

Ahmed's endeavours to have at his disposal an army and a navy of some importance can be accounted for by his desire to act in all circumstances as an independant sovereign. He was afraid of the covetousness of Turkey, which after having reestablished its dominion over Tripolis, aimed at bringing the Regency of Tunis again under its authority, with the more or less openly confessed support of England. In his policy against Turkey the bey was backed by France, which, having taken possession of Algiers, could not allow the Porte to regain its influence in Africa. When, therefore, a Turkish squadron appeared in the Tunesian sea in 1837 rear-admiral Gallois conducted a demonstration before Goletta, forcing the Kapudân-Pasha to retire. The Porte however made fresh attempts to establish its suzerainty over Tunis. In 1842 a representative of the Turkish government came to claim the payment of an annual tribute, but had to return without it. In 1846 the consul-general of Austria having presented himself with an "exequatur", granted by the Porte, was not received by the bey. And the latter finally succeeded in having his claims recognized. A *hatt-i sherif* acknowledged the independence of Tunis. This act however referred to Ahmed Bey only, and did not apply to his successors; it was none the less an official statement of a condition of things which had lasted really for more than a century.

Under all circumstances the bey had every reason to be pleased with the attitude of France. Hence the influence of that power remained preponderant in Tunis, in spite of the efforts of England, which, according to the very words of one of its diplomats, saw "more danger in the absorption of Tunis by the French than by the Turks". The duke of Montpensier, who came to Tunis in 1845, was received with great pomp. In the following year Ahmed visited France. He crossed on a French ship, disembarked at Toulon on Nov. 8th 1846 and went to Paris. Wherever he passed he left a lasting impression of his courtesy and generosity, the press praised him as a liberal sovereign, and the public and the royal family gave him a hearty welcome. At the Tuileries he was treated as an independent sovereign. He had also intended to visit London, but he gave up the plan, because the British government insisted on his being presented to the Queen by the Turkish ambassador.

The Porte and Tunis however arrived at a better understanding after 1848, owing to the good services of the British consul-general, Sir Stafford Canning. In 1849 the governor of Sahel, Sidi Muhammed, was commissioned by the bey to take some presents to the sultan. In 1854, during the Crimean war, a Tunesian contingent of 8500 men went to join the Turkish troops. Ahmed however had taken care to specify that his sole motive for sending them had been deference to the head of the faithful, and his personal friendship for 'Abd al-Madjid. The Tunesian soldiers however did not take part in the military operations. They were despatched to Batum, cheated out of their pay by the Ottoman authorities, and their ranks decimated by the cholera.

Ahmed Bey died on May 30th 1855, leaving

Tunis in an awkward position. His indisputable good qualities were joined with the worst faults of Oriental despots. His generosity bordered upon prodigality, his taste for pomp and ostentation drove him into expenses out of all proportion to the resources of the country. For instance he had sacrificed millions to the building of the Muḥammediyya palace, a conglomeration of gigantic structures, at a distance of eleven miles from Tunis on the banks of the Sebkhâ Sedjūmî, which were never completed and now are left in a dilapidated state. No less disastrous to the finances was his bounty to his favourites, Count Raffo, an adventurer from Genoa who had become his minister of foreign affairs, and especially Muṣṭafâ Khazandâr, formerly a slave, who from 1837 till 1873 was the actual sovereign of Tunis. The exactions of the government were such that the people revolted several times. An insurrection, which broke out in the Kaṣba of Tunis in 1840, was only quelled with great difficulty. Another rebellion took place in 1842 in Goletta. The full weight of the fiscal charges was laid upon the populace of the towns and on the settled tribes, for it was not considered safe to exact either taxes or conscription from the mountain tribes. In fine, underneath a brilliant show the symptoms of a decadence were already visible, which became still more prominent under the successors of Ahmed Bey. In many ways this prince is responsible for the fall of the Regency.

Bibliography: d'Estournelle de Constant, *La politique française en Tunisie* (Paris, 1891); N. Faucon, *La Tunisie avant et depuis l'occupation française* (Paris 1893); A. M. Broadley, *The last Punic war, Tunis past and present* (London 1880). (G. YVER.)

AHMED BİDJÂN. [See BİDJÂN AHMED.]

AHMED DJALÂIR, the fourth sovereign of the dynasty of the Djalaîrides (784—813 = 1382—1410) was the fourth son of Sultan Uwais. During the reign of his elder brother Ḥusain he became governor of Baṣra in 776 (1374-1375). In 784 (1382) he raised the banner of insurrection, took possession of the capital, Tibrîz, and had his brother executed. He was not however recognized as sovereign in all parts of the realm until after severe combats with his other brothers (786 = 1384). During the course of the following years he lost a considerable part of his territory to his enemies abroad; his capital, Tibrîz, was ravaged cruelly in *Dhu'l-ka'da* 787 (Dec. 1385-January 1386) by Toktamîsh, and again by Timûr in the following year. After Timûr's departure it was occupied by the Turcomans under Karâ Muhammed in 789 (1387). In 795 (1393) the next important town, Baghdâd, was also taken by Timûr. His wives and his son 'Alâ' al-Dawla remained in the power of the conqueror; Ahmed himself had to fly to Egypt, where he met with a friendly reception from Sultan Barkûk (Ṣafar 796 = Dec. 1393-Jan. 1394). With Egyptian help he succeeded in that same year in returning to Baghdâd, where he stood his ground for some years against both Timûr's generals and his own rebellious subjects, partly with the support of Karâ Yûsuf, prince of the Turcomans. Not until the end of 803 (July 1401) was Baghdâd conquered again by Timûr. Ahmed had already left the town and gone first to Syria, afterwards to Asia Minor, accompanied by Karâ Yûsuf. During the war between Timûr

and Bāyazīd he took his chance and reconquered Baghdād; but he had soon to give way to his former ally Karā Yūsuf and seek refuge in Syria, whither the latter also fled after the capture of Baghdād by Timūr's grandson Abū Bekr. Both were imprisoned in Syria and not until 807 (1405), after Timūr's death, were they set free. Ahmed succeeded in a short time (807-808 = 1405) in recovering his entire dominion; but in the course of the following years he was dislodged from Adharbaidjān by Abū Bekr, who in his turn was supplanted by Karā Yūsuf. On the 28th of Rābī' II 813 (30 Aug. 1410) Ahmed was beaten by the latter and murdered on the following day. The authorities describe Ahmed as a cruel, covetous and faithless despot, but at the same time as a brave warrior and a patron of scholars and poets. He himself is said to have written Arabic and Persian poetry and several works on music (cp. conc. these Dawlatshāh, ed. Browne, p. 306).

Bibliography: A. Markow, *Catalogue of Djaltairidian coins*, Petersburg 1897 (in Russian), p. xxii *et seq.* (the most important authorities are also mentioned there). Cp. also Howorth, *History of the Mongols* iii. 659 sqq.

(W. BARTHOLD.)

AHMED DJĀMĪ, Persian poet. Abū Naṣr Ahmed b. Abū Ḥasan Nāmākī, surnamed *Zhanda-pil*, Shaikh al-Islām, was born in the village of Nāmāk in Khorāsān in 441 (1049) and died in the month of Radjab 536 (March 1142). He adopted the religious life in his 22^d year and is said to have converted 60000 persons to Islām. He was illiterate but composed various writings; four Ṣūfī tracts are named by Ethé; one *diwān* is preserved in the British Museum and lithographed at Lucknow. Both the mother of the emperor Humāyūn, Māham Begam, and the mother of the emperor Akbar, Ḥamīda Bānū Begam, traced descent to him. So too did Bānū Agha, the wife of Saiyid Shihab al-Dīn Ahmed Khān Nishāpūrī, a kinswoman of Ḥamīda Bānū and in the intimate entourage of Akbar in his early days of sovereignty.

Ahmed Djāmī was buried at Turbat-i Djām which stands half-way between Meshhed and Herāt. In 1544, Humāyūn circumambulated his tomb.

Bibliography: Ethé, in *Grundriss der iran. Philol.* ii. 284. (A. S. BEVERIDGE.)

AHMED DJAZZĀR. [See DJAZZĀR AHMED.]

AHMED DJEWDET PASHA, an eminent

Turkish scholar and politician, was descended from a family known by the name of Halter-breakers, which, though originally from Kırk Klıse, had been settled in Loveč (south of Plevna) since the beginning of the 18th century. One of his ancestors fought against Peter the Great by the river Pruth, another one was Mufti. His father and grandfather had made a pilgrimage to Mecca. He was born in 1238 (1822-1823), and acquired the rudiments of the Islamic sciences in his native home. But soon he was attracted towards the intellectual centre of his nation, Constantinople (1255 = 1839-1840). With continuous application he became absorbed in the various branches of theology, philosophy, Arabian literature, mathematics, geology and astronomy, and obtained a thorough knowledge of Persian from the dervishes and the poet Fehmī. After an amazingly short study of only four years he passed the usual examination splendidly. He at once got a stipend and a post, and a short time afterwards he also

obtained the certificate which enabled him to take a professorship in one of the mosques of the capital. The completion of the commentary to Ṣā'ib's *Diwān* procured him an appointment as a member of the school-board at the Education Department and the post of director of the seminary for public middle schools.

Along with his patron Fu'ād he took part in the famous mission to Bucearest (1848) and after his return he wrote at Brussa, in collaboration with Fu'ād, the *Ottoman Rules*, the fundamental grammar of the Turkish language (German translation by Kellgren, Helsingfors 1855). After that he went, in the company of Fu'ād, for a short time to Egypt. In 1270 (1853-54), at the time of the Crimean war, he got a commission from Sultan 'Abd al-Madjid to write a popular history of Turkey from the peace of Küçük Kainardje till the destruction of the Janizaries (1774—1826), and already in the following year he was able to present to his sovereign the three first volumes, brilliant with youthful freshness. He was rewarded by being appointed Historian to the Empire. As a result of his work on the practice of the Mohammedan law (*Mu'āmalāt*), which two years later appeared under the title of *The fixed text* and was received with loud approbation, the government appointed him a member of the learned council, which at that time was engaged in codifying the civil law, and also made him president of the committee for the state-domains. In the course of his splendid career he quickly attained by degrees to higher posts, amongst which may be especially mentioned the office of Vizier, for which he gave up his title of Historian to the Empire (1281 = 1864-1865), and in 1284 the presidency of the committee for the redaction of the civil law code, which committee set to work with great energy, as soon became evident. He was consecutively Walī of Aleppo, Brussa, Mar'ash and Janina, and afterwards twice Walī of Syria. Three times he was Minister of Education, twice Minister of Justice, once Minister of the Interior and of Trade, and also Vice-president of the Privy Council. He was at his best as Minister of Education; he instilled a more modern spirit into the public schools.

After his retirement from office he spent his long evening of life in the full possession of physical vigour, devoting his time with unabated passion to his reading. His modesty never forsook him. He is shown to have been a devoted father by the literary productions of his sons and daughters. He passed away, after a short illness, in the night between the 24th and 25th of May 1295, at his country-seat at Bebek on the Bosphorus.

Besides his *Ottoman Rules* which continue to be published in constantly improved editions, both in their original form and epitomized, are two other philological works of his deserving of praise: *Mi'yār-i sadād* and *Adāb-i sadād*, introductions to literary style. He read and spoke Arabic and Persian like his mother tongue; he had also mastered French and Bulgarian. Not many of his poems are extant. They are simple and, though without faults, are more a display of skill than an outpouring of poetical inspiration.

The great juridical work of his epoch: the civil law code of Turkey, was completed during his second term of office of Minister of Justice (1293-1294 = 1876-1877) and appeared in print.

Ahmed Djewdet was greatest as an historian.

At the time, when his praise was in everybody's mouth, about the close of 'Abd al-'Aziz' reign, he delighted the Turkish nation with one of the most valuable ornaments of Oriental literature, the *Prophet's Tales and Caliph-stories*, which continue as far as the assassination of 'Othmān, Muhammed's son-in-law. Anyone who nowadays, even in the remotest districts, ventures into the dominion of national literature, is sure to start from this book. But the work, which ensures to his name a lasting place in the literature of the world, is the Turkish History (*Waqā'i-i dawlat-i 'aliya*, from 1188 till 1241 = 1774—1825), in twelve volumes. The first edition was printed in Constantinople 1271—1301; which was followed by several others, the latest of which appeared in a politically revised form.

Ahmed Djewdet did not draw his material exclusively from the archives, but often also from his predecessors in the office of Historian to the Empire: first of all Wāṣif, next such as Enweri, Edib, Nūri, Pertew, 'Aṣim, Shānizāde and Es'ad; he also fell back sometimes on the great Arabian historian Djābarti and others. It is an astonishing fact that he, though writing of an epoch, in which France ruled over half Europe, never once consulted any of the famous French authorities, with the sole exception of Napoleon's reminiscences written at St-Helena. He has remodelled the works of his predecessors in such an independent spirit, that the narrative, which bears the stamp of genius, is the entire production of his mind. During the life of 'Abd al-Madjid and 'Abd al-'Aziz he also descended into the vaults of the state-archives, but evidently not for the three last volumes. The concatenation of the events is chronological as a rule, though wars and domestic occurrences are with proper tact not thrown into a pell-mell for the sake of chronological order. His style, though not florid, resembles in the first five volumes the manner of the ancient historians with its splendour of rhetorical expression; but at the beginning of his sixth volume he suddenly abandons it and passes on to the simpler mode of speech which meantime had come into fashion. On the whole he is certainly reliable. In a rapid survey over the past centuries mention is made of unimportant events as though they were brilliant conquests and decisive victories, whereas the crushing defeats which brought about the loss of the whole of Hungary are passed by in silence; but such cases of veiling are rare and may moreover be excused with a reference to the example of Tacitus.

Ahmed Djewdet was fully convinced of the educational value of historical study. He warns his countrymen continually against the gangrene of Oriental administration; he gives his attention to every slightest semblance of progress and in splendid apostrophes summons all to collaborate towards the renaissance of their native country. Especially the first five volumes abound in grand reflections. Nothing annoys him more than the sudden stoppage from sheer laziness to the working of a mine, which had been conducted successfully for centuries. Victories of science cannot be praised with greater enthusiasm than they are by him. With patriotic pathos he commends conquests of civilisation, made by his own country, such as the separation of civil and military authority, which was carried through in the 19th century, centralisation of administration, and the regulation of the coinage by the state. In foreign politics nothing

affected him so deeply as an alliance with Austria against Russia. Turkey and Austria (both half-Slavonic countries) would only be able to oppose the torrent of the pan-Slavic idea, which came from Russia, if they were allies and not rivals.

Besides the above-mentioned works of Djewdet Pasha are also noteworthy: *Bayān al-unwān*, *Ma'lūmāt-i nāfi'a*, *Taḳwīm al-adwār* and the conclusion of the Turkish translation of Ibn Khaldūn's History.

Bibliography: Djamāl al-Dīn and Ahmed Djewdet, *'Othmānli ta'riḥ wa-mu'arrikhleri* (Constantinople 1314); Ismā'il Hakkī, *Turkish authors of the 14th century* (Constantinople 1308) 3rd number; Djirdji Zaidān, *Maṣāḥir al-sharḥ* ii. 153 et seq. (K. SÜSSEIM.)

AHMED FĀRIS AL-SHIDYAK. [See FĀRIS AL-SHIDYAK.]

AHMED HİKMET is one of the modern Turkish novelists. He is also called Muftizāde after his grandfather who was Mufti in Tripolitza at the time when that city was the capital of the Peloponnesos. He was born in 1870. After he had left the Lyceum of Galata Serāi in Constantinople, he started on a journalistic career, became later Vice-consul in the Piraeus and in the Caucasus, and is at present Professor of Literature at the above mentioned Lyceum and the head of the Consulate department at the Foreign Office. A collection of his best sketches and novels, which originally appeared in periodicals, especially in the *İkdam* and the *Tharwat-i funūn*, was published under the title of *Khāristān wa-gulistān* (Thorn-garden and Rose-garden) Stambul 1317 (1899-1900). Three of those tales have been translated into German by Fr. Schrader, and published under the title of "Türkische Frauen" in the *Türkische Bibliothek* edited by Prof. Jacob (vol. vii Berlin 1907). Ahmed Hikmet is one of the most important representatives of the modern movement, which advocates the idea, that the regeneration of Turkey is only possible on a national basis and cannot be attained by a blind imitation of Western civilization. His writings, which are often seasoned with a fine humour, prove him to be an excellent observer and a skilful stylist.

Bibliography: *Türkische Bibliothek* edited by G. Jacob vol. vii (Berlin 1907), *Introduction* (by Fr. Schrader). (F. GIESE.)

AHMED İHSÂN, an Ottoman author, is one of the few standard-bearers of the present literary movement in Turkey. He is the son of a subordinate employé at the Finance-Department, and was born in Constantinople on the 24th of Dhū'l-Hijdjā 1285 (7 April 1869). He was only seventeen when he passed his final examination at the school of administration. Shortly after his appointment as Interpreter to the Commander-in-Chief of the artillery, he was seized with an irresistible longing for an independent position and entered on a journalistic career, not without fierce opposition from his own family. Like every one else, belonging to the literary world of young Turkey, he got his schooling from Ahmed Midhāt. At the age of eighteen he founded the fortnightly paper *'Umrān*, which was but shortlived (1303-1304 = 1885—1887). At the same time he began his principal work: the translation of great French novelists such as Jules Verne, Alphonse Daudet, Bourget, Octave Feuillet and others, making there-

by the most refined works of fiction of West-European literature accessible to Oriental circles, which had been hitherto scarcely accustomed either to any kind of reading or to the Western conception of life. The translations made by Ahmed İhsan number at present about fifty, amongst them 24 works by Jules Verne alone.

With the intention of giving his countrymen a modern and illustrated magazine instead of the old-fashioned periodicals which had appeared until then, he founded in 1307 (1891) the *Tharwat-i Funûn* and immediately afterwards went on a tour through Europe, for which he had been longing since his childhood, in order to become better acquainted with the management of European reviews and their printing-offices. In three months, crammed with work, he travelled through the whole of continental Europe, with the exception of Spain, Scandinavia and Russia. His experiences were described in an exceptionally charming manner in a big illustrated volume, which went through a second edition in the same year 1891, and was very soon out of print.

The young review profited indeed by his travels; its first year may be favourably compared with any European family-magazine. Striking pictures of the great men of the day such as Gladstone, Renan, Crispi appear on its pages. The Ottoman affairs occupy only a modest, almost too modest place; one feels in the midst of universal activity. The magazine became a centre of the Turkish intellectual movement and is indispensable for the study of the somewhat peculiar development of modern Turkish literature. All the younger talents appear amongst his collaborators: Ekrem Bey (*Passion in the Carriage*), Khâlid Diyâ' (*Forbidden Love, Blue and Black*), Ahmed Râsim and particularly Nâbi-Zâde Nâzım (d. 1896), who made the most brilliant hit with his *Sin of neglect*. The Chicago international exhibition of 1893 brought Ahmed İhsan's civilizing activity into prominence, and the Turkish Government followed this praiseworthy example. But soon afterwards another tendency gained the upper hand in Constantinople, which caused a fatal change of collaborators. Tawfîk Fikret however joined the staff, a genius possessing a noble flight of thought, which seemed capable of attaining the highest summits; and also Djanâb Shihâb al-Dîn, a poet with a graceful and bright imagination, such as any nation could be proud of. But in 1900 the police interfered, because of an alleged revolutionary article. After the case had been on trial for seven weeks, the prosecution was withdrawn; the existence of the review was safe, but the staff resigned, and Ahmed had to trust to his own powers. This is the third stage in the existence of the periodical.

İhsan's original literary production is less important than might be expected of his talent. He complains repeatedly of certain national circumstances. They form the main topic of two short but well sustained novels: *Khâwar* (*Tharwat-i Funûn* 1308) and *Ulfat* (1309). The rest of his writings are mostly sketches: *Tragedy and Criminals* (1308, both originally written for the stage), *Women and Secrets* (1308), *Postman* (1308), and a European subject: *The Wager* (1308). Outside the dominion of literature lie his *New System of Photography* (1306) and his clear and able *National Economy* (1309). (K. SÜSSEIM.)

AHMED KHÂN, the son of Saiyid Muhammed Muttakî Khân, was born at Dehli, the 17th October. 1817. His ancestors came from Arabia to Herât, and thence to India during the reign of Akbar Shâh. When Saiyid Ahmed was 19 years of age, his father died, and the year following (1837) he entered the service of the British Government as record-keeper in the Criminal Department at Dehli. In 1841 he was appointed *Munshif*, or Subordinate Judge, at Fatehpur Sikr in the District of Âgra. During the mutiny of 1857 he was *Munshif* at Bijnaur, and saved the lives of the European residents by sending them safely to Meerut. For his unswerving loyalty to the British Government, and his conspicuous courage, he was rewarded by the grant of a pension, and subsequently by the title of a Companion of the Star of India. When 52 years of age (1869) he visited England, taking his two sons with him in order to give them the advantages of a Western education. He took the greatest interest in the welfare and education of his co-religionists, and, on his return to India, he founded a college at Ghâzipur. Subsequently, on his transfer to Aligarh, he founded a Literary and Scientific Society, and finally succeeded in inaugurating the Muhammedan Anglo-Oriental College at Aligarh, despite much opposition from many who regarded the introduction of a system of Western education as being subversive of the orthodox faith of Islâm. The college was opened in May 1875, and the foundation-stone of the present college building was laid by Lord Lytton in January 1877. An account of this institution is given by the late Theodore Beck, formerly principal of the college, in an appendix to Lieut.-Colonel G. Graham's *Life and work of Syed Ahmed Khan* (London, 1855). He retired from service in 1876, became a Member of the Legislative Council from 1878 to 1882, and was made a Knight Commander of the Star of India in 1888. The rest of his life, till his death in 1898, was devoted to literary pursuits, and to the advancement of the interests of the college.

Saiyid Ahmed's most important work is the *Âthâr al-shanâ'id*, an archaeological history of Dehli, written in 1847 (2^d ed. 1854), which has been translated into French by Garcin de Tassy (Paris, 1861). He has also written a Hindustânî treatise on the causes of the Indian revolt, which was translated into English in 1873; also commentaries on the Bible, and on the Kor'ân, and a great many essays and lectures on social, religious, educational, and political topics, including a series of essays on the life of Muhammed. His letters written during his journey to Europe were published in the *Aligarh Institute Gazette*, a translation from which is given in Graham's biography of this notable Muhammedan reformer.

(BLUMHARDT.)

AHMED KÖPRÜLÜ. [See KÖPRÜLÜ.]

AHMED MIDHAT is the most important author of modern Turkey. He was born in 1841 of humble origin. He received a good education, but as a young man he came in touch with the young Turks and, at about the same time as Nâmiî Kemâl Bey, who was his elder by four years, he was banished, a rather common punishment under the reign of 'Abd al-'Azîz. His travelling-years in Europe became a very important time of apprenticeship for Ahmed; he learnt to discern that the

young Turkish party was completely wrong in mingling literary and political tendencies; and that the emancipation of Turkey would only be possible, if the national education was raised and the present Government was left intact. After 'Abd al-Ḥamid's accession to the throne he was pardoned, allowed to return and admitted into the civil service. Owing to his good knowledge of French and his untiring activity he was quickly promoted. His literary merits brought him into personal contact with the sultan, who soon learnt to appreciate this loyal and energetic rouser of the Ottoman national spirit. Aḥmed Midḥat became an enthusiastic champion for the policy of 'Abd al-Ḥamid, which he supported in the papers *Ittihad* (Union) and *Tarjūmān-i ḥaḳīqa* (Interpreter of Truth), both founded by him; and the sultan was not deficient in acknowledging his merits as a journalist and an author. In 1905 he was appointed President of the international Board of Health, and honoured with the title of Excellency and with the Grand Cross of the 'Oṯmāniya order, besides other high distinctions. In addition to his state-salary the sultan has awarded him an exceptional poet's pension. Aḥmed lives in domestic happiness, and he is the idol of the younger Turkish writers, whom he befriends and advises like a father. One of the most important amongst them, Mu'allim Aḥmed Nādjī, who died in 1893, was his son-in-law.

Aḥmed Midḥat's literary programme is twofold. First of all he advocates the preservation of the pure Ottoman character of the written language, like *Shināsī* had done before him; but in the second place it is his aim, remote though it may be, to secure for his countrymen the means of acquiring a general education. That is the reason why, besides his purely literary work, Aḥmed Midḥat has written on any subject which seemed worth knowing in every branch of knowledge, history, science etc. These treatises, extracts and compilations were mostly taken from French sources, but always with great skill and in a clear and popular manner. As a journalist he has treated of social, philosophical and economic problems, often with surprising ingenuity, and always in a considerate and conscientious way. All along he has been striving for the adaptation of European knowledge to the Islamic frame of mind, withholding every element which is incompatible with pure Mohammedan feelings. If at the present day one can speak of an Ottoman civilisation, Aḥmed Midḥat's Herculean task must be preeminently thanked for it.

His main importance however is founded on his work in the dominion of literature. Here also he has developed the same immense fertility, the same astonishing ease of production; he invents and shapes with equal rapidity. Amongst European authors Honoré de Balzac is the only one who in this respect can be compared to him. Aḥmed Midḥat has hit on the extremely fortunate idea of introducing the colloquial speech of the *Maddāhs* (the public narrators) into higher literature by using it in his novels. The apostrophe to the audience in the form of questions for instance, which is so common with them, as a means of enhancing the attention, is also very often found in Aḥmed Midḥat's works. Many of the younger writers have tried to imitate this attractive chatty style, but with little success.

A list of his novels and tales alone would fill a good-sized catalogue. Only a few of the most important need be mentioned here: *Ḥasan-i mal-tāh* (The sailor Ḥasan), an imitation of Dumas' *Comte de Monte Cristo*, which was followed by its companion-subject *Husain-i fallāh* (The peasant Husain); *Yer yüzünde malak* (An angel on earth), a book which at first gave offence by its unusually free ideas.

Aḥmed Midḥat's charming gifts as a narrator show to still better advantage in his short tales. He has collected them in a considerable row of volumes under the general title of *Laṭā'if-i riwāyet* (Entertaining stories). Horn in his *Geschichte der türkischen Moderne* has given an extract of the contents of the 25 first volumes, and E. S(eidel) has published an excellent translation of three of them (*The Glutton; Marriage; Youth*) under the title of *Türkisches High Life* (Leipzig 1898).

Aḥmed Midḥat's activity has also extended to the drama, but here he has little to show compared with the mass of his other works. He has written both tragedies and comedies, and especially the latter, amongst them *Ayık-baş* (Bare-head) and *Cengi* (The dancer), met with great success. He himself has also written the music to *Cengi* and a few others.

As a teacher and guide of the younger Turkish generation Aḥmed Midḥat is partly responsible for the fact, that the intellectual life of modern Turkey, with its tendencies towards European civilisation, has sought its nourishment exclusively in France and French literature. But the simple and straightforward Ottoman has nothing whatever in common with the character of the French nation, and one day this unnatural mingling of the Ottoman and French spirit will avenge itself. Only by adhering to what is national can the Ottoman literature be endowed with lasting life, and it remains the principal merit of Aḥmed Midḥat that he has pointed out that right and only way.

Bibliography: Charles d'Agostino, *La littérature turque contemporaine*, in the *Revue encyclopédique Larousse* (Paris, September 1895); Paul Horn, *Geschichte der türkischen Moderne* (Leipzig 1902). (J. OESTRUP.)

AḤMED PASHA, son of the *kādi* 'askar Walī al-Dīn, Ottoman poet of the time of Sultan Muḥammed II, was at first professor at the madrasa of Sultan Murād II in Brussa, *kādi* of Adrianople, afterwards tutor of the princes, and Vizier. He composed 33 *ghazals*, imitated from those of Mīr 'Alī Shēr Newāyī. He died in 902 (1496) and was buried at Brussa, near the mosque which he had founded and whence he had been banished because of an immoral adventure. Sultan Bāyazid II had commissioned him with the administration of that *sandjak*. He was the first Ottoman lyrical poet; his works introduce the period of the elegant style of compositions; he is the veritable creator of the poetical language of Ottoman Turkish.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; the same, *Gesch. d. Osman. Dichtkunst* i. 198; Gibb, *Hist. of Ottoman poetry* ii. 41 et seq.; Sa'd al-Dīn, *Taḳdī al-tawārīkh* ii. 511. (CL. HUART.)

AḤMED PASHA, Ottoman general of Sultan Sulaimān's time, took part in the wars against Hungary as Beilerbei of Rumelia. He took the town of Sabacz by storm (2 Sha'bān 927 =

8 July 1521), commanded a division of the army which was charged with the siege of Rhodos, was afterwards appointed commander-in-chief, reduced the besieged to ultimate extremity and obliged them to capitulate (2 Šafar 929 = 21 Dec. 1522). Being of a violent and ambitious character he had hoped to be appointed Grand Vizier; but when he did not get this post he asked for the Government of Egypt, which was granted to him. He aspired to becoming an independent monarch, gained the Mamelukes for his cause, subdued the Janizaries garrisoned in the citadel of Cairo, usurped the title of Sultan, and caused the *khutba* to be said and money coined in his name (January 1524). But he was betrayed by his confidant Muḥammed Beg, who in the Sultan's name caused the Shaikh Kharish of the Banū Bekr to give Ahmed Pasha up to him. His head was sent to Constantinople.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; v. Pečewī i. 71—79; Jouannin and van Gaver, *Turquie*, pp. 123—126. (CL. HUART.)

AHMED PASHA, second Vizier of Sultan Sulaimān, of Albanese origin, was appointed in 959 (1552) commander-in-chief of the expedition into Hungary, instead of Muḥammed Sokolli. He forced Temesvar to surrender, took Szolnok, and besieged Erlau (Eger), but without success. He was appointed Grand Vizier during the Persian campaign; but during the Sultan's audience on 12 Dhū'l-Ḳa'da 962 (= 28 Sept. 1555) his head was cut off, on the pretext of his intrigues in connection with the administration of Egypt, but really because the favourite Sultana wished to see her son-in-law Rostem Pasha called to the post that Ahmed Pasha occupied. He left several charitable institutions, amongst them a mosque near Top Kapū.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; Jouannin and van Gaver, *Turquie* pp. 145—148; *Gulshen-i ma'arif* i. 556; Pečewī i. 24, 274, 291, 334. (CL. HUART.)

AHMED PASHA, nicknamed Gedük, Gedik (Gap-tooth), Ottoman politician and general, rose from a common Janizary to the posts of Beilerbei and Vizier. He was commissioned by Sultan Muḥammed II to subject 'Alāyā, which was still ruled by the last surviving descendant of the Seldjūkides of Rūm, called Kızıl Arslān. He obtained the surrender of the place (875 = 1470); after the defeat of Ūzūn Ḥasan at Terdjān (16 Rabī' I 877 = 21 August 1472) he subjected Karamania and Cilicia; after a fruitless attempt to make Pir Ahmed his captive by treason, he drove him to committing suicide. After the death of prince Muṣṭafā and the execution of the Grand Vizier Mahmūd Pasha, he became the latter's successor, and in that quality conducted the Crimean war, which caused to the Genoese the loss of Kaffa (4 June 1475) and Azow. Because he opposed the Albanesian campaign, he was dismissed and imprisoned at Rūmilī Ḥiṣār; but the intervention of Mīr 'Ālam Hersek-zāde brought him again into favour, and he was entrusted with the command of the fleet of 29 galleys, which occupied S^{te} Maure and Zante. He landed on the Italian coast and ravaged Otrante (11 August 1480). After the accession of Bāyazīd II he went to join him shortly before the battle of Venī-Shehir (25

Rabī' II 886 = 23 June 1481). He was commanded to persecute the fugitive prince Djem, got out of favour and was only saved by the Grand Vizier Iṣḥāk Pasha, who procured him the order to persecute Kāsim Beg in Karamania. He was assassinated at the command of the Sultan, who had not forgotten the reproaches which, it is said, he had been obliged to endure in the midst of a grand festivity (6 Shawwāl 887 = 18 Nov. 1482) on account of the bad conduct of his troops. Being of a proud and inflexible character, Ahmed Pasha had openly disapproved of various political measures which Bāyazīd had taken, such as the peace with Venice and the negotiations with the knights of Rhodos concerning Prince Djem.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; Sa'd al-Din, *Tādī al-tawārīkh* i. 518 et seq.; Jouannin and van Gaver, *Turquie* pp. 83 et seq.; *Gulshen-i ma'arif* i. 524 et seq. (CL. HUART.)

AHMED PASHA. [See BONNEVAL.]

AHMED PASHA B. HASAN PASHA, surnamed the conqueror of Hamadhān, succeeded his father in the government of the provinces of Bagdad, Baṣra and Mārdīn; he recaptured Kirmānshāhān and Ardelān (1144 = 1731) from the Persians. Taking advantage of the Turkish victory at Korīdjān, he concluded a treaty, according to which the Araxes should be the frontier between the two realms, but Tibriz was restored to the Persians. He defended Bagdad against the attempts of Nādir Shāh (1145 = 1733), was commissioned to continue the negotiations of peace with the conqueror, not without incurring the suspicion of tampering with Nādir, and was appointed Ser'askier (1157 = 1744). He died in 1160 (1747) during a campaign against the Kurds, after he had twice governed Bagdad, first for a period of eleven and the second time for twelve years.

Bibliography: Cl. Huart, *Hist. de Bagdad* pp. 145—146; Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; Samī, *Shākīr* and Ṣubḥī Ḥ. 27 et seq.; Niebuhr, *Voyage en Arabie* ii. 254—256; *Gulshen-i ma'arif* ii. 1211 et seq. (CL. HUART.)

AHMED RĀSIM. [See RĀSIM.]

AHMED RESMĪ. [See RESMĪ.]

AHMED SHĀH is the name of various Muḥammedan monarchs in India. The most notable are:

1. **AHMED SHĀH** BAHĀDUR MUḌJĀHID AL-DĪN ABŪ NAṢR, son and successor of Muḥammed Shāh, Grand Mogul of Delhi. He was born in 1138 (1725) and came to the throne in 1161 (1748). The actual ruler during his reign was Safdar Djang, Nawāb of Oudh, who also was appointed Vizier of the new Emperor. In order to check the Rohēlas he called upon the Mahrāṭhas for help, which resulted in their plundering the provinces of his realm, while the Afghāns devastated the Pandjāb. Ahmed Shāh himself was quite an incapable ruler and lived for pleasure. So after the dismissal of the Vizier Safdar Djang his reign soon came to an end, another Vizier, 'Imād al-Mulk Ghāzī 'l-Dīn Khān caused him to be declared unworthy to govern, had him put into prison and his eyes put out (1167 = 1754). Ahmed Shāh died in 1189 (1775).

2. **AHMED SHĀH** I B. DĀWUD SHĀH, a Bahmanide,

reigned from 825 till 838 (1422—1435) in Dekhan and removed his residence to Bidār [q. v.; cp. **BAHMANIDES**].

3. **AHMED SHĀH II**, son and successor of the preceding, reigned from 836 till 862 (1435—1457). In the list of the Bahmanides he is often mentioned by his surname 'Alā' al-Dīn. He subjected the Konkan and conducted successful wars against the Princes of **Khandēsh** and **Gudjarāt** [cp. **BAHMANIDES**].

4. **AHMED SHĀH III B. MAHMUD SHĀH II**, who reigned in name only from 924 till 927 (1518—1521). [cp. **BAHMANIDES**.]

5. **AHMED SHĀH B. MUHAMMED SHĀH SHAMS AL-DĪN**, Prince of Bengal (835—846 = 1431—1442) [cp. **RĀDĪĀ KANS**].

6. **AHMED SHĀH I B. TĀTĀR KHĀN**, succeeded his grandfather **Muzaffar Shāh 814** (1411) on the throne of **Gudjarāt**, and reigned till 846 (1443). He removed his residence to the town of **Ahmedābād**, which he had founded.

7. **AHMED SHĀH II**, also Prince of **Gudjarāt**, reigned from 961 till 969 (1553—1561).

8. **AHMED SHĀH**, or, as he is generally called, **Ahmed Nizām-Shāh**, founded the dynasty of the **Nizām-Shāhs**. He was the son of **Nizām al-Mulk Bahri**, the Vizier of the Bahmanide **Maḥmūd Shāh**. After the assassination of his father he usurped his title and dignity, put to flight the troops, which the Bahmanide had despatched against him (895 = 1490) and founded an independent reign in the new-built town of **Ahmednagar**. **Ahmed Nizām-Shāh** died in 914 (1508) [cp. **NIZĀM-SHĀHS**].

AHMED SHĀH DURRĀNĪ, founder of an Afghan dynasty. **Ahmed Khān** (he was so called previously, the title **Shāh** he took later only) was son of **Muḥammed Zamān Khān**, **Sadōzai**, a chief of the **Abdālīs** who had settled in the neighborhood of **Herāt** in the time of **Shāh 'Abbās I**. The family was recognized as the leading one in the **Pōpalzai** clan of the **Abdālī** tribe, and had been banished to **Multān**. About 1716 they were found at **Herāt**, and a feud broke out between two branches of the family, which ended in the deposition and perhaps the murder of 'Abd Allāh **Khān**, the Chief, by **Zamān Khān**, who became the leading man in the tribe and increased their power greatly. They spread over **Khorāsān** and in 1722 went so far as to besiege **Meshhed**. **Ahmed Khān** was born about this time. **Allāhyār Khān** son of 'Abd Allāh **Khān** returned from banishment to **Herāt**, and succeeded in turning out **Zamān Khān**. When **Nādir Shāh** invaded **Khorāsān** in 1728, **Allāhyār** submitted, but the sons of **Zamān Khān**, **Dhu'l-Fikār Khān** and **Ahmed Khān** broke out again. In 1731 **Nādir Shāh** took **Herāt** and broke up the **Abdālī** power. Many of the leading men were banished to **Multān**. **Dhu'l-Fikār Khān** and **Ahmed Khān** fell into the hands of the **Ghalzais** of **Qandahār**, and when **Nādir Shāh** took that town in 1737, he released them and took them into favor. He enlisted the **Abdālīs** in large numbers in his army and settled them on their ancient territory near **Qandahār** which had been seized by the **Ghalzais**.

Ahmed Khān was appointed Governor of **Māzandarān** and became a principal officer in **Nādir Shāh's** army. After **Nādir Shāh's** invasion of India he gradually became suspicious of the **Shi'a** elements in his army, the Persian and **Kizilbāsh**, and showed favor to the **Özbegs** and

Afghāns, especially the **Abdālīs**. This led to the conspiracy in which he was killed (1160 = 1747). **Ahmed Khān** who was near by with a body of **Abdālīs** attacked a Persian convoy, and seized upon a large treasure, and then went off with his followers towards **Afghānistān**.

Qandahār fell into his possession without difficulty, and he was elected king by all the principal **Abdālī** Maliks on the advice of a derwēsh named **Šābar Shāh**. Besides the **Abdālīs** the chiefs of the **Balōčes**, the **Hazāras** and the **Kizil-bāsh** took part in his election, but the **Ghalzais** seem to have been treated as conquered enemies. **Ahmed Khān**, now about twenty five years of age, took the title of **Shāh**, and called himself **Durr-i Durrān**, "Pearl of Pearls" (not **Durr-i Dawrān**, "Pearl of the Age" as is sometimes stated), and the **Abdālī** tribe also from this time on were known as **Durrānis**. After his coronation he marched to **Kābul**, but **Qandahār** remained the capital during his reign. He built a new town to replace the **Nādirābād** founded by **Nādir Shāh**, and gave it the title of *Ashraf al-bilād* ("most illustrious of cities"). **Kābul** was occupied with but slight resistance, he reduced **Ghaznīn**, subdued the **Ghalzais** and appointed **Durrānī** governors over them, and then immediately proceeded towards India. It must be remembered that he regarded himself as heir to all **Nādir Shāh's** Eastern dominions which included all the country west of the **Indus** ceded by **Muḥammed Shāh**. But **Ahmed Shāh** aimed at rivalling his predecessor's exploits, and was by no means satisfied with this limited Indian province. The empire of **Delhi** was no longer formidable. **Nādir Shāh's** invasion had shaken it to the core, the **Sikhs** were rising to power in the **Pandjāb**, the **Mahrāthās** in central India, and there was every prospect of success for a bold invader. But **Ahmed Shāh's** first invasion (1161 = 1748) failed. He took **Lahore** but was defeated at **Sirhind** (March 1748) by the vizier **Kamar al-Dīn**, and his brave son **Mīr Manū**, but the vizier was killed in the action. The Emperor **Muḥammed Shāh** died soon after, which led **Ahmed Shāh** to renew the attack (1162 = 1749), and **Mīr Manū**, now governor of the **Pandjāb**, receiving no support from **Dehli**, submitted to **Ahmed Shāh**, and placed the provinces of **Lahore** and **Multān** under him. **Ahmed Shāh** returned to **Kābul**, passing on the way through the **Dēradjāt**, **Multān**, **Shikārpur** and the **Bolān Pass**.

During the next four years he was occupied with the affairs of **Khorāsān**. He took **Herāt** and advanced on **Meshhed**, which he occupied. **Shāh-rukh**, the grandson of **Nādir Shāh**, was left by him in possession there, and he succeeded in 1163 (1750) in taking **Nishāpūr** which till then had defied him. The next year **Shāh-rukh** was seized and blinded by **Mīr 'Ālam Khān** of **Kāin**, but **Ahmed Shāh** restored him to his throne and defeated and slew **Mīr 'Ālam Khān**. The same year he came into collision with the rising **Qājār** power, but was repulsed at **Astarābād**, and never advanced further to the west. A coin of **Ahmed Shāh** struck at **Meshhed** in the fifth year of his reign may be referred to this period.

In 1169 (1755) **Mīr Manū** died, and his widow **Mughalānī Begam** usurped the power in the **Pandjāb**, and ruled with her favorite **Adīna Beg**. The vizier **Ghāzī'l-Dīn**, who was in possession of **Dehli**, seized on the opportunity of recovering

the province for the empire. He married the daughter of Mughalānī Begam, and carried her and her mother to Dehli, and seized upon Lahore.

Ahmed Shāh immediately marched to Lahore (1170 = 1756) and expelled Adina Beg, who had been left in charge there. He then advanced to Dehli. Ghāzī' l-Dīn and the helpless Emperor 'Ālamgīr II could offer no real resistance. Nadjīb al-Dawla Rohēla joined Ahmed Shāh, and he entered Dehli victoriously with the Emperor and the vizier in his train. He spent only forty days in Dehli and it was thoroughly plundered by his followers. Gold and silver coins dated 1170 H. were struck in memory of this occupation. Mathurā was also plundered, and Ahmed Shāh, before he returned to Afghānistān, placed Nadjīb al-Dawla in power. He had already made his son Timūr Niẓām of Lahore and Multān, and arranged a marriage for him with the daughter of 'Ālamgīr II. He himself married a daughter of the late emperor Muḥammed Shāh. Timūr was left to deal with the dispossessed Governor Adina Beg, who was in revolt and had stirred up the Sikhs, now numerous and powerful. He was also assisted by the Mahrāthās, who began to spread over the Pandjāb: Adina Beg took Lahore in 1173 (1759), the Sikhs took Amritsar and sacked Sarhind, and the Mahrāthās reached Multān and the banks of the Indus at Ātak. These events brought Ahmed Shāh into India a fourth time (1174 = 1760). The emperor 'Ālamgīr II was murdered by Ghāzī' l-Dīn on his approach, and the young prince 'Alī Djawhar, afterwards Shāh 'Ālam II, fled to the English for protection. Ahmed Shāh came by the Bolān Pass and marched northwards through the Deraḍjāt to Peshāwar, and thence followed the ordinary route to Dehli through Lahore. The Mahrāthās fell back before him, and he occupied Dehli, but a great Mahrāthā army approaching from the south forced him to collect his forces and retire upon Pānīpat. This great force included all the leading Mahrāthā chiefs under the command of Sadāshew Bhāo, and a body of Djaṭs under Sūrādī Mal. This combination of the most warlike races among the Hindūs, while the Muslims rallied under Ahmed Shāh's banner, gave the war the aspect of a religious struggle. The Mahrāthā army had a nucleus of troops drilled in the European fashion, with a numerous cavalry and powerful artillery. The strength of Ahmed Shāh's army was in his Afghān horse. The battle which followed had been preceded by numerous smaller engagements. It ended in the complete defeat of the Mahrāthās, and with it ended their hopes of an empire in Northern India. Ahmed Shāh, however, probably wisely, did not attempt to take their place. Lahore and Multān were difficult to retain, and he recognized the impossibility of holding a more extended empire. This campaign is illustrated numismatically by coins struck at Dehli, Barēli, Murādbād Aōḥla and Sahrind (for Sarhind). He returned to Kābul, and the Sikhs broke out almost immediately. They laid siege to Djaḍiālā near Amritsar.

It was against these Sikhs that Ahmed Shāh's fifth expedition (1175 = 1762) was directed. It is related in the *Wākī'at-i Durrānī* that he rose one night suddenly, picked a body of horsemen, and rode off into India, and that when he reached Djaḍiālā he had but ten or twelve followers, yet such was the terror inspired by his name

that the Sikh army fled. He collected his army and pursued them and defeated them near Gūdjār-wāl south of Ludhiāna with enormous slaughter. This fight is known to the Sikhs as the "Ghalūghārā" or "great overthrow".

Ahmed Shāh returned through Lahore, and left a governor in Sarhind, who was shortly afterwards defeated by the Sikhs. The town of Sarhind was destroyed (1176 = 1763) and is still a ruin. These events brought Ahmed Shāh into India a sixth time (1177 = 1764). He traversed the Pandjāb and marched back again without effecting much; and three years later he entered the country again (1180 = 1767; his last invasion of India) and now tried to conciliate the Sikhs and to form a party among them. Sarhind was made over to the Phūlkian founder of the Patialā State, and the Mahārāḍjas of that State still bear Ahmed Shāh's name on their coins. Ahmed Shāh's troops were, however, discontented, and a large body deserted him; his own energy was now failing, and he was harassed by the Sikhs in his retreat. The Sikhs soon after took the powerful fort of Rohtās near Djeḥlam which had been built by Sher Shāh.

During the intervals of his Indian campaigns Ahmed Shāh had occasional outbreaks to deal with in his country. The Ghalzais rebelled about 1167 (1744), but they were easily subdued. Naṣīr Khān the Brahoī chief of Kilāt who had been feudatory to Ahmed Shāh declared himself independent in 1171 (1758) and Ahmed Shāh laid siege to Kilāt, but his army suffered greatly, and he at last accepted the terms offered by Naṣīr Khān. The khāns of Kilāt were from this time on independent in all but name. Many Balōches, however, continued to serve in Ahmed Shāh's armies, and he also employed many Ōzbegs, as well as his own Durrānīs and other Afghāns. His mixed army suffered much from the heat on his return from his fifth invasion of India in 1176 (1763), when he had to march rapidly to repress a rising among the Aimāk near Herāt. After his last invasion of India he also had to return suddenly in a similar manner, to deal with the affairs of Khorāsān. Naṣīr Allāh, son of Shāhrukh rose in rebellion, and a large combined Persian force opposed Ahmed Shāh's army which was commanded by his son Timūr assisted by Naṣīr Khān the Brahoī chief. The Persians were defeated but were sheltered by Shāhrukh himself in the sacred city of Meshhed. It was finally taken after a long blockade. Shāhrukh was still treated with consideration by Ahmed Shāh, who never forgot his obligations to Nādir Shāh. He was left in possession of Meshhed, but promised Ahmed Shāh the services of a body of troops and gave his daughter in marriage to Timūr. Ahmed Shāh's health had been very bad for some time, and he appears to have suffered from cancer. He retired to Murghāb in the Toba hills in the Aḥakzai country and died there in 1184 (1773) in the fiftieth year of his age after a reign of twenty-three years.

Ahmed Shāh was by nature a bold soldier and leader of men, but he failed to found an enduring empire beyond the limits of Afghānistān. He was very popular with his own tribe, the Durrānīs, even with the rival Bārakzai clan, whose enmity proved fatal to his successors. He was able also to establish Durrānī control firmly over

the other Afghān tribes, and the Tādjiks, Hazāras and Aimāks of Afghānistān, and that control remains firmly established till the present day. His success was due to his personal qualities, force and conciliation being both brought into play; and the revenues derived from his Indian expeditions enabled him to dispense with heavy taxation. He knew his own limitations, and did not attempt to extend his Indian rule beyond Lahore and Multān. He undoubtedly perceived the impossibility of maintaining distant conquests with the uncertain means at his disposal, and his later dealings with the Sikhs show that he contemplated the rise of a dependant Sikh power. He could hardly foresee how that power would grow at the expense of his weak and divided descendants and of the moribund empire of Dehli. Lahore indeed was practically a Sikh possession at the time of his death, but Peshāwar, Multān, the Dērādjāt and Kāshmir remained attached to the Durrānī kingdom for nearly forty years longer. He had already recognized the practical independence of Balōčistān, and Khorāsān was evidently destined soon to become a Kādjār possession with the exception of Herāt which is essential to the independence of Afghānistān. It is clear then that Ahmed Shāh, though he did not found a great empire is entitled to the credit of founding the State of Afghānistān much as it exists at present. As a military commander he takes a high rank. His overthrow of the Mahrāthās at Pānīpat was a victory of the first order, one of those battles which affect the whole course of history; although its importance did not affect his own dominions except in so far as it strengthened the Sikhs by removing the Mahrāthā menace. Ahmed Shāh must be considered as the most important man that the Afghān race has produced. His only rival was Shēr Shāh Sūr, but his exploits were confined to India while those of Ahmed Shāh were intimately bound up with the fortunes of his own race and country.

Bibliography: *Wāk'āt-i durrānī* (Urdu trans. of 'Abd al-Karīm's *Tārīkh-i Ahmed*; Kānpur, 1292); Mirzā Muḥammed 'Alī, *Tārīkh-i sulṭānī* (Bombay, 1298); Ferrier, *History of the Afghāns* (London, 1858) chaps. vi-vii; Elphinstone, *Caulbul* (London, 1842) ii. app. A; Cunningham, *History of the Sikhs* (London, 1849) pp. 100—120; Keene, *Fall of Moghul empire* (London, 1887) chaps. iii—vi; Rodgers, *Coins of Ahmad Shah Durrānī* (in the *Journ. of the As. Soc. Bengal*, 1885); Elliot and Dowson, *History of India* (London, 1877) viii.

(M. LONGWORTH DAMES.)

AHMED TĀ'IB ^{OTHMĀNZĀDE}. [See 'OTHMĀNZĀDE.]

AHMED TEKUDER. [See TEKUDER.]

AHMED WĀSIF. [See WĀSIF.]

AHMED WEFİK PASHA, Turkish statesman and famous man-of-letters, was born at Constantinople in 1235 (1819-1820) and began his diplomatic career as first secretary of the Turkish Embassy in Paris under the reign of Louis Philippe. He next fulfilled the same office at St. Petersburg and after that lived a long time in Teheran as plenipotentiary, whence he was sent to Paris as Ambassador. Later on he was appointed *Awkāf*-Minister in Constantinople. Here he occupied successively various high posts, became Grand Vizier and Wali of Hüdāwendkiar

(Brussa), was for a time out of favour with the Sultan, and spent the rest of his life in studious leisure at his country-seat in Rumili Hışār on the Bosphorus, where in March 1307 (1890) he died and was buried.

As an historian, a philologist and a translator he has made good use of his pen in promoting modern ideas, and in many ways has done good service in improving the modern written language. The most important of his works is the *Lahdja-i 'othmānī*, first ed. 1293, second ed. 1306, a lexicon in two volumes. The first volume contains the Turkish, the second the Arabic and Persian elements of the Ottoman-Turkish vocabulary. The second volume was first published as an addition to the second, edition (cp. the review by Barbier de Meynard in the *Journal Asiatique* 7^e série, viii. 275; 8^e série, xix. 570). He also deserves to be mentioned as the first translator of Molière. He seems to have rendered the whole of Molière, and according to the *Grande Encyclopédie* "les principales oeuvres de Schiller et Shakespeare" as well. But nothing has appeared in print of the last mentioned works, and but very little of his translations of Molière. I only know *Yor ghaki dandini* and *Zoraki ṭabīb*, *Zor niki'āhi*, which appeared in 1286 and are both in my possession. Belin also mentions only these two. They are not literal translations, but independent adaptations, skilfully arranged to suit Turkish conditions. He had these plays performed by Armenians in his own theatre at Brussa. He also translated Fénelon's *Télémaque* (*Telemakin terdjemesi* 1298) and Voltaire's *Micromégas* (published in 1298 as an appendix to a collection of Ottoman proverbs *Atalar sözü*). Other works of his are: 1. *Fedleke-i tā'rikhi-i 'othmānī*, an epitome of the Ottoman history until the reign of Sultan 'Abd al-'Aziz, especially intended for schools, which has passed through several editions (1st ed. 1285). 2. An edition of *Gulistan* (1286). 3. An edition of a translation of Lucianus' *Parasites*, which had been prepared by Wasilaki Efendi (1286), and 4. an edition of the *Mahbūb al-kulūb* by Mir 'Alī Shēr Nawā'ī, in collaboration with Belin (1289). He had planned the publication of an extensive Čagatai dictionary, but neither this nor any other of his East-Turkish collections has ever been printed.

Bibliography: The necrologue of Ahmed Wefik Pasha in the *Tharwat-i Funūn*, 1st year n^o. 3, p. 38, which was partly founded on the article in the *Grande Encyclopédie*, and *Journ. Asiat.*, 6^e série, xx. 268, 7^e série, xx. 284, and 8^e série, xx. 344. (F. GIESE.)

AHMED YESEWİ, one of the oldest and most famous East-Turkish Shaikhs and mystics, was born in Yaśī (the present town of Turkistan), and died there in 562 (1166). The year of his birth is not known, but in his Diwān it is stated that he was 63 years old when he died. When he was seven he became a disciple of a certain Baba Arslan, concerning whom no further information has been found. After his death Ahmed went to Bukhārā, where he became an adherent of the celebrated Shaikh Yūsuf Hamadḥānī. Afterwards he returned to Yaśī, where he remained until his death. In 800 (1397) Timūr caused a mausoleum to be erected on his tomb in Turkistan, which is at present being examined by Prof. Vesselovskij by order of the Russian committee

for the exploration of Central and Eastern Asia. The Nogai legend represents the popular Turkish hero İdūge-bi as a descendant of Ahmed Yesewî. Ahmed is considered to be the chief of Turkish Central Asiatic mysticism and the founder of a whole school of mystics, and is as such highly revered. Hakîm Ata belongs amongst others to the fourth generation of this School. Ahmed's mystic poems (*hikmat* or *munâdjât*) are much read. His Diwân has often been published in Kasan under the title of *Diwân-i hikmat-i ḥaḍrat sultân al-ʿarifin khwâḍja Ahmed* etc. This Diwân has not yet been examined in detail. But it is sufficiently evident from its contents, that not all the poems can be the work of Ahmed himself. Unfortunately not a single old manuscript of the Diwân has been found. Four later ones are in the Asiatic Museum at St. Petersburg: nos. 293^b, 293^c, 293^d and 293^e. Ahmed's language in the manuscripts that are extant and in the printed edition has doubtless to a great extent been modernised by later scribes.

Bibliography: The Legend concerning Hakîm Ata by C. Salemann (Russian), in the *Izvestiya Imperat. Akademii Nauk*, 1898, ix. No. 2, and the above mentioned Kasan edition of Ahmed Yesewî's *Hikmats*.

(P. MELIORANSKY.)

AHMEDĀBĀD is the capital of the district of that same name in India (Presidency of Bombay), on the river Sābarmatī. In 1901 the town numbered 185 899 inhabitants, of which about $\frac{1}{5}$ were Mohammedans, the district (3816 square miles = 9883 square kilometres) containing 795 967 inhabitants. Ahmedābād is one of the most beautiful towns of India and is famous for the manufacture of gold and silver brocade, of silk, cotton and satin (*kamkhāb*) materials. It is equally noted for its brass and bronze works, and for the manufacture of mother of pearl ornaments, of japanned goods and woodcarving (betel-boxes f. i., *pāndān*). There are also a great many monuments of ancient Moslem art, amongst others mosques and mausoleums of the XVth and XVIth centuries.

Ahmedābād was founded in 1411 by Ahmed Shāh I [q. v.], sultan of Guḍjarāt (the same who made the old Hindu town of Aṣaval his capital), and he enriched it with countless buildings. In the first century of the Guḍjarāt dynasty it rapidly attained prosperity. But after that it fell into decline, enjoyed another period of prosperity under the reign of the Mogul emperors, until in the XVIIIth century it again deteriorated. In 1818 the English took possession of the town.

Bibliography: *Imperial Gazetteer* i. (1901), p. 492; *Bombay Gazetteer* iv-B (1904); *Muhammedan Architecture of Ahmedabad A. D. 1412—1520* (1900); Th. Hope, *Ahmedabad*; Fergusson, *Indian Architecture*; Schlagintweit, *Handel und Gewerbe in Ahmedabad* (Oesterr. Monatsschr. für den Orient, 1884, p. 160 et seq.).

AHMEDÎ, with his full name Tādj al-Dīn Ahmed b. İbrāhīm al-Ahmedî, was one of the most celebrated West-Turkish Ottoman poets of the 8th (14th) century. If we may believe Tashköprü Zāde he was born before 735 (1334-1335) in Germiān, at that time an independent principality, but now part of the wilāyet of Brussa. According to Latîfî and the historian ʿAlî (from Gallipoli) however, he was born in Siwās. He equalled his brother the poet Mawlānā

Hamzawî in remarkable talents and ambition. After he had studied the sciences at home he went to Cairo, where he came into close contact with his countrymen Ḥāḍijî Pasha, who afterwards became a famous physician, and Mawlānā Shams al-Dīn Muḥammed al-Fanārî. After his return home he entered the service of the ruler of Germiān as *khodja*. There he seems to have devoted his leisure hours to composing his *İskender nâme*. His master however, Mîr Sulmān, to whom the work, according to statement before 792 (1390), was dedicated, is said to have been but little edified by it. After that we find him at his new seat Amasia in the company of Tīmūr. Their meeting evidently took place after the battle of Angora and the death of Bāyazîd I, about the time when the powerful conqueror, with a view of peopling Çatta again, the native country of the tribes of the Kara-Tatars, caused these tribes to be removed thither from the country of Tōkāṭ, Amasia and Kaisariya, where they had peacefully lived for 150 years (1403). The proud monarch, who had subjected the whole of central and anterior Asia, is said to have honoured Ahmedî with his conversation on that occasion. Be that as it may, after the reappearance of the petty monarchs and the revival of their continuous feuds, Ahmedî in order to escape from the utter unsafety which prevailed in Anatolia, fled to Bāyazîd's eldest son Sulaimān, who beyond the Bosphorus kept a splendid court in Adrianople (1402—1410), at which he gathered men of culture and talent from all the Ottoman provinces. The poet wrote a great number of *kaşidas* and *ghazals* for the prince, which he afterwards collected into a Diwân (*Türk. Cat. Cairo* p. 113; Pertsch, *Verzeichn. d. türk. Hss.* zu Berlin No. 366). But Sulaimān's fortune began to waver — in 1410 he was killed on his flight to the Greek Emperor in Constantinople — so Ahmedî left Rumelia and returned to Amasia, his adopted country. There he died in 1413.

The poet's merit consists in having first introduced profane subjects into West-Turkish literature. But his *İskender nâme* is also the first Turkish example of an epic describing the exploits of Alexander the Great, which shook the whole of the East. The campaigns of the great king (eastward as far as Japan, west as far as Morocco) are described in 8250 couplets, and at the same time a mass of encyclopedic knowledge is, in didactic fashion, put into the mouth of a brilliant staff of philosophers, amongst whom Aristotle and Plato are prominent. Psychology, medicine and astronomy are expounded, and finally Aristotle is represented as giving an account of universal history, in which he speaks prophetically of the events succeeding the time of Alexander. The arrangement of the subject-matter was for the greater part founded on the history of Alexander as it is given in Firdawsî's *Shāh nâme*. In contrast to the classical metre which soon after came into vogue Ahmedî still adhered to the prosodic style of expression (*pārmāk hisābî*), which was used by the oldest West-Turkish poets. But he handled it with such freedom, as to rouse the bitter resentment of the leading Ottoman literary critics of the 16th century. According to a statement found in the poem, the work was finished on the first of Rabîʿ II (and not, as was erroneously read by Gibb, on the last of Rabîʿ) of the year 792

(13 March 1390). But some copies continue the thread of the narrative till the death of Bāyazīd I, and mention Sulaimān as the sultan reigning by right. In other copies Sultan Aḥmed's defeat of Tibriz (813 = 1410-1411) is the concluding episode. To the list of manuscripts given by Rieu (*Cat. of the Turk. Mss. in the Brit. Mus.*, 1888, p. 763) must be added *Handschriftlicher Kat. der Kgl. Biblioth. zu Berlin, türkischer Teil*, No. 965.

Aḥmedī's first biographer Saḥī (d. 1548-1549) also ascribes to him a romantic poem *Ḍiamshīd wa-Khorshīd*. He is also said to have translated most of the *kaṣīdas* of the Persian poet Salmān of Sawah into Turkish verse.

Bibliography: Gibb, *History of the Ottoman Poetry* i. 260 *et seq.*; Hammer-Purgstall, *Gesch. der osman. Dichtkunst* i. 89 *et seq.*

(K. SÜSSEIM.)

AḤMEDĪ is a gold dīnār called after Aḥmed b. Tulūn [q. v.].

AḤMEDĪYA is the name of the adherents of Mīrẓā Ḡhulām Aḥmed Kādīānī (of Kādīān, district of Gurdaspur in the Panjāb. In 1900 they were with their own approval entered under that name on the official census lists of the Indian Government, as a separate modern Mohammedan sect. The Aḥmedīs are especially numerous in the Panjāb, but also in other provinces of the Presidency of Bombay and elsewhere in India. They are found besides in other Mohammedan countries such as Afghānistān, Persia, Arabia, Egypt etc. Their number is gradually increasing in consequence of zealous propagandism. Their principal organ is the *Review of Religions*, written in English, which since 1902 has been published regularly once a month at Kādīān. But they also make use of various other papers in Indian languages, weeklies, monthlies and quarterlies. They have also separate extensive writings, amongst which *Barāhīn-i Aḥmedīya* (*The Arguments of the Aḥmedīya*), written by the founder Mīrẓā Aḥmed, is the most important. The first volume of this work appeared in 1880, and in it the author claimed the dignity of a Mahdī, though not until March 4th 1889 did he demand the homage of his adherents.

The doctrines of the Aḥmedīya agree on the whole with those generally taught by the Islām. The most striking differences concern only the Christology, the vocation of the Mahdī and the *ḍjihād* (the holy war). As to the first mentioned doctrine, they assume that Jesus did not die on the cross, but after his apparent death and resurrection migrated to India, strictly speaking to Kāshmir, in order to preach the gospel in that country. There he is said to have died at the age of 120 years; his tomb at Srinagar is still known, but is mistaken for that of a prophet called Yuz Asaf (which according to the Aḥmedīs must not be explained as a corruption of Bodhisatwa!). At the instigation of a certain Mawlā Muḥammed Ḥusain a *fatwā* against Mīrẓā Aḥmed was published in India, purporting that this doctrine disagreed with the *Qurʾān* and therefore had to be looked upon as heresy. Regarding the vocation of the Mahdī and the *ḍjihād* the Aḥmedīya teach, that the task of the former is one of peace, and that the *ḍjihād* against the unfaithful must be conducted with peaceful means instead of instruments of war. Under all circumstances sincere obedience must be given to the British

Government. The Mahdī himself must be considered an incarnation both of Jesus and Muḥammed. To believe in him is an article of faith, because first of all his coming early in the 14th century of the Hīdīra was predicted by Muḥammed, and secondly because he proved his divine vocation by his prophetic gift. On various occasions this gift has manifested itself: not only the terrible destructions caused by pestilence and earthquake during the last decades, but also the death of certain people are said to have been prophesied by him. When one of his last mentioned predictions came true through the murder of an inhabitant of Lahore, Mīrẓā Aḥmed was accused of the crime by three Christian missionaries, but acquitted in court.

Since the Mahdī (who died in 1908) resigned his leadership because of old age, the affairs of the Aḥmedīya have been conducted by the Ṣadr Andjuman-i Aḥmedīya.

Bibliography: T. M. Arnold, *Actes du XII^{me} congrès internat. des Orientalistes* (Rome, 1899) iii. 1, p. 139 *et seq.*; Richter, *Indische Missionsgeschichte*; M. Th. Houtsma, in the *Revue du monde musulman* i. 333 *et seq.* (derived from information supplied by the Aḥmedīs themselves). (M. TH. HOUTSMA.)

AḤMEDNAGAR is the capital of the district of that name in India (Presidency of Bombay) on the river Siva. In 1901 the town numbered 42 000 inhabitants, the district (6586 square miles = 17 058 square kilometres) 837 695 inhabitants. The town was built in 1494 by Aḥmed Nīẓām-Shāh, the founder of the dynasty of the Nīẓām-Shāhs [q. v.], who reigned for about a century in Aḥmednagar, until, after a brave defence by Čānd Bibī, the place was taken by Akbar's troops and annexed to the Mogul empire. After the death of Awrangzīb, Aḥmednagar became subject to the Mahrāthās, and in 1803 Dawlat Rao Sindhiya was obliged to surrender the town to the Duke of Wellington.

Bibliography: *Bombay Gazetteer* xvii-B (1904).

AḤMEDŪ SHAIKHŪ B. AL-ḤĀDJĪ ʿOMAR, the founder of the Tīdjānī empire in Western Soudan, was in 1862 left in charge of Segu by his father, before the latter had effected the conquest of the Macina, and he maintained his authority there, in spite of the opposition of his brothers, after the death of al-ḤādjĪ ʿOmar in 1865. In 1877 he took the title of *Amīr al-Muʾminīn*, and while keeping the district of Segu under his immediate authority, divided the provinces of Upper-Senegal, Kaarta, Dinguiray etc. amongst his brothers, who became practically independent rulers. But while the French troops were on the march to occupy the country, Aḥmedū succeeded in reestablishing the empire of his father for a short time, by poisoning Tīdjānī, emir of Bandjagara. Vanquished by Colonel Archinard, who took Segu in 1890 and Niore in 1891, Aḥmedū made friends with Samory. But Archinard took Djenne and Bandjagara (1893), and Aḥmedū on his flight eastward crossed the Niger and sought refuge in Sokoto. Cp. Le Châtelier, *L'Islam dans l'Afrique occidentale* (Paris, 1899). (G. DEMOMBYNES.)

AL-AḤNAF is the nickname of Ṣakhr b. Kais (his pedigree is given f. i. by Ibn Kṭaiba, *Kiṭāb al-Maʿārif* p. 216, 8; Ṭabarī ii. 438, 17). Sometimes he is also referred to by the name of

al-Daḥḥāk, but it is not actually used and might moreover easily be confused with the name of the famous al-Daḥḥāk b. Ḳais. His kunya is Abū Baḥr. He belonged to the Tamīmīte race of the Murra b. 'Ubaid, whose distinctive mark is often said to consist in the fact, that al-Aḥnaf had belonged to them, for he was looked upon by the Tamīmītes of Baṣra as one of their greatest men. On the mother's side he was descended from the Bāhilitic Awd b. Ma'n. He was born in the time of heathenism. He was a delicate child and had crippled feet, for which he had to undergo an operation, and remained bandy-legged for the rest of his life ("Aḥnaf" = bandy-legged). His father was killed by Māzinītes in heathen times. The Tamīmītes are supposed to have embraced the Islām at the insistence of al-Aḥnaf; but the reliable documents do not contain any reference to it. During Muḥammad's life-time he did not attain especial prominence, but afterwards he took a leading part in the conquest of Iran; first he was under the chief command of Abū Mūsā, for whom in the years 23 and 29 (644 and 649-650) he conquered both Kāshān and Ispahān, starting from Ḳumm; and later from the year 29 (649-650) he fought under 'Abd Allāh b. 'Amīr, to whom in 30 (650-651) the supreme conduct of the conquest of Khorāsān had been entrusted. Especially under the latter's command was al-Aḥnaf, at the head of the van-guard, one of the most active and energetic generals. He conquered the country of Kōhistan, the towns of Herāt, Merw, Merwerūd and Balkh and other important places. Long afterwards a castle near Merwerūd was still called by the name of Ḳaṣr al-Aḥnaf in honour of him, and a place in that same neighbourhood Rustāk al-Aḥnaf. He even led his troops into the dangerous country of Toḵhārīstān. He did not succeed, it is true, in preventing the escape of the Persian King Yazdegerd III, who retreated gradually towards Central Asia; neither was he successful in his campaign from Balkh against Khwārizm. Nevertheless it was preeminently his doing, which hindered the Persian king from getting a firm footing anywhere; he also baffled the latter's endeavours to incite the Persian tribes against the Mohammedans, and he prevented the outbreak of serious difficulties with the Trans-oxanian Turks in the far East. He had moreover to guard a long and constantly endangered military route. He was also for some time deputy-governor of part of Khorāsān. In the conflict between caliph 'Alī and the party of 'Ā'isha he was personally a declared partisan of 'Alī's; but he was not able, it seems, to guarantee any actual interference on 'Alī's behalf by the Tamīmītes. Still in so far did al-Aḥnaf contribute to 'Alī's success as to induce the Tamīmīte contingent of the population of Baṣra (which numbered 4000 men) to remain neutral during the "battle of the camel" (36 = 656). After the battle had been decided in 'Alī's favour, al-Aḥnaf is said to have been the first of the Baṣra people to do him homage. Also in the battle of Ṣiffin (37 = 657) we find him on 'Alī's side. He is said at that time to have advised against Abū Mūsā being appointed arbiter. The Umayyad government afterwards considered him a man of great influence with his tribe, as was evident from the fact, that he was one of the leading men, whom Mu'āwīya summoned to Damascus in 56 (675-676) in order

to get their consent to the designation of his notorious son Yazīd to the succession. Al-Aḥnaf on that occasion spoke the well-known sentence: "I fear God if I lie, and you if I speak the truth". But he expressed his aversion to the plan in unmistakable though respectful words, which however remained without effect. — In Baṣra he exerted his influence over his Tamīmītes to persuade them to remain for the present reserved towards the Azdites, who especially at that period migrated to Baṣra in large numbers. The Azdites consequently asked the help which was offered them by the Rabī'ites. So al-Aḥnaf lived to see, that in the fatal antagonism between the Muḍar (to which the Tamīm belonged), and the Rabī'a, the Azdites adhered to the Rabī'a, in consequence of his own policy. During the disorders after the death of caliph Yazīd I, the governor of 'Irāq, 'Ubaid Allāh b. Ziyād wanted to usurp the dignity of caliph. Part of the Tamīmītes, who had done him homage, went over to his opponent 'Abd Allāh b. al-Zubair, and al-Aḥnaf tried in vain to bring them to reason, which he had assured the governor that he would be able to do. The consequence was that 'Ubaid Allāh sought an alliance with the Azdites, and they were supported by him in a battle with the Tamīmītes, which, occasioned by a row, broke out in the streets of Baṣra. In an angry mood al-Aḥnaf at first kept away from the battle, and not until the danger was at its height could he be prevailed upon to organize the defence against the united powers of the Azdites, Bakrites and 'Abdḳaisites. But his principal concern was to reconcile the various tribes, settled in Baṣra, to mutual forbearance, and to combine their forces, if possible, against their common foe the Khāridjites. An energetic action against this sect was what he desired most. For that reason he began to negotiate for peace, before a regular battle (for which the troops of both parties had already selected their positions) could be fought in the large market place of Baṣra. Although the conditions stipulated by the enemies were exceedingly humiliating (the Tamīmītes would have to pay for all the damage caused by the preceding fights), al-Aḥnaf consented to them and paid part of the amount out of his own pocket. To his great satisfaction his Tamīmītes fulfilled the conditions of peace and apparent quiet returned to Baṣra. — In 65 (684-685) the people of Baṣra wanted him to march against the Azraḳites, but he referred them to al-Muḥallab as a man better qualified for that undertaking. In 67 (686-687) he opposed Mukhtār energetically, and commanded the Tamīmīte contingent in Muṣ'ab's campaign against Kufa, the residence of Mukhtār. Shortly afterwards he died at an advanced age, without a descendant, and was buried in Kufa. (RECKENDORF.)

AL-AḤSĀ², also called LAḤSĀ or AL-ḤASĀ, was originally a fortress in al-Baḥrain [q. v.], not far from al-Ḥaḍjar, the ancient capital of this district. The Ḳarmaṭ chieftain Abū Ṭāhir al-Djannābī founded it in 314 (926). He called the place al-Mu'miniya, but both town and district remained known by the old name of al-Aḥsā². The Persian poet Nāṣir-i Khosraw, who visited the place in 443 (1051) has left us a description of al-Aḥsā² and of the Ḳarmaṭ government there. Nowadays the capital is usually called Hofuf [q. v.], though the name of al-Ḥasā is not quite unknown. But

the latter is usually understood to designate the entire district, which since 1870 has been a subdivision of the wilāyet Baṣra, under the misleading name of Nejd.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje); Yāqūt, *Muʿjam*, s. v.; Ch. Schefer, *Sefer-Nameh* (Paris, 1881), p. 225 *et seq.* Further references will be found s. v. HOFUF.

AḤSĀ'Ī, whose real name was Aḥmed, was a well-known Shīʿite theologian and the founder of the sect of the *Shāikhīs*. His father was the *Shāikh* Zain al-Dīn of al-Aḥsā' in the Arabian province of Bahrain. Aḥmed was born in 1157 (1744). At an early age he left his native country, and went to Persia, where he stayed in Yazd and in Kirmānshāhān. Afterwards he seems to have lived in Kerbelā' and in Kāzwin. He died in 1242 (1827-1828) on a pilgrimage to Mecca. Aḥsā'ī was looked upon as a saint and a scholar, and was the author of various writings. The titles of his works are enumerated by Browne (*A traveller's narrative*, p. 234 *et seq.*), who derived his information from Mirzā Muḥammad b. Sulaimān-i Tanakābunī, *Ḳiṣaṣ al-ʿulamā* (Teheran, 1304 = 1886). The doctrine, expounded in these writings, is not sufficiently known. To judge from what Browne says he belonged to the pantheistic Shīʿites and worshippers of 'Alī, and his philosophical arguments were based on the opinions of the famous philosopher Mullā Ṣadrā [q. v.]. Aḥsā'ī's disciple Ḥādīdī Saiyid Kāzīm of Reṣht (d. 1259 = 1843-1844) continued in the spirit of his Master; but after his death the opinions of the *Shāikhīs* diverged. Part of them went over to the Bābis [q. v.], others on the contrary opposed the claims of the Bāb. The literature on the subject is given by Browne, *ibid.*, p. 242.

AL-AHWĀZ is the name of a province of the realm of the 'Abbāsides. It was bounded by the 'Irāq on the West side, by the province of Fārs (Fāris), the ancient Persis, on the East and South, and on the North by that part of the province of Djbāl which is nowadays called Lūristān. Ahwāz covers, generally speaking, about the same extent of ground as the country of Susiana or Elymais mentioned by the Greeks; as the country of Elam known from the Old Testament; as Elamtu found in the cuneiform inscriptions; and as Khūzistān of the present day. The name Ahwāz is the Arabic plural of the singular Hūz (for Khūz) and corresponds with Syriac Hūzāyē and he classic Greek Οὐζοί which originally designated one separate tribe of that country. But the Persians coined it, in the form Susiana, as a name for the old country of Elam. Cp. conc. the name: Nöldeke in the *Nachr. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, 1874, p. 185 *et seq.*; Kiepert, *Lehrb. d. alt. Geogr.* p. 139; Marquart, *Erānsāhr n. d. Geogr. d. Pseudo Moses-Xorenacī* (Berlin, 1901) = *Abhandl. der Kgl. Gesellsch. d. Wissensch. zu Göttingen*, N. F., vol. iii. n. 2, p. 27; conc. the province of Ahwāz cp. especially A. v. Kremer, *Culturgesch. des Orients unter d. Chalifen i.* 291—295; G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905) p. 232—247; Barbier de Meynard, *Diction. géogr., hist. et littér. de la Perse* (Paris, 1861) p. 57—61; Wüstenfeld, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xviii. 425; K. Ritter, *Erdkunde* ix. 228 *et seq.*

The capital of the province of Ahwāz was called Suḳ al-Ahwāz (market of Ahwāz), and hence

often simply al-Ahwāz. It is situated on Lat. 31° 19' N. and Long 48° 46' E. (Greenwich) on the river Kārūn, below its confluence with the Dizful, after which the lower part of the Kārūn is also called Āb-i Ahwāz (river of Ahwāz). Near the town of Ahwāz the river ceases to be navigable in consequence of rapids. In spite of this Suḳ al-Ahwāz possesses strategically and commercially an important situation, that predestined it to be the capital, which it was even before the period of the Sāsānides. Reference has been made to it as the residence of King Nīrōfarr (?), a successor of the ancient Kings of Elam, who was afterwards robbed of his dominion by Ardesḥīr I. The latter took Suḳ al-Ahwāz and built a new town beside it, which he called after himself Hormizd-Ardesḥīr (afterwards through contraction Hurmushīr). The Arabs called it also Suḳ al-Ahwāz, cp. Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leiden, 1879) p. 13, 19; A. v. Gutschmid, *Gesch. Irans* (Tübingen, 1888) p. 160 *et seq.* The official appellation Hormizd-Ardesḥīr of the Sāsānide period is also found in the Talmud and in Syriac writings; cp. Nöldeke, *ibid.*, p. 19, note 5. At one time Hormizd-Ardesḥīr also served as the residence of a Nestorian bishop; cp. Guidi in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xliii. 410. Suḳ al-Ahwāz retained its importance in the Arabian period, especially as an emporium of commerce. Both its industry and trade were principally concerned with sugar. The province of Ahwāz at the time of the caliphate of the 'Abbāsides had attained worldwide renown for its sugarcane plantations and its sugar manufacture. In the Xth (XVth) century the place began to decline. Ahwāz of the present day is a poor little place of about 2000 inhabitants, which occupies but a small area of the old town. Extensive ruins are still visible. Concerning Ahwāz in the middle ages, cp. Wüstenfeld, *ibid.* xviii. 424 *et seq.*; G. le Strange, *ibid.*, p. 233 *et seq.* Concerning Ahwāz of the present day cp. K. Ritter, *Erdkunde* ix. 219—230; Reclus, *Nouv. géogr. univers.* ix. 297 *et seq.* (with a map); J. Dieulafoy, *La Perse, la Chaldée et la Susiane* (Paris, 1887) p. 694 *et seq.*; J. de Morgan, *Mission scientifique en Perse ii.* (*Études géograph.*) p. 275 *et seq.* — Suḳ al-Ahwāz is often believed to be identical with 'Aryiṣ mentioned by Strabo, but this is almost certainly a mistake; cp. Andreas in Pauly-Wissowa's *Realencyklop. der klass. Altertums-wiss.* i. col. 812. — The second capital of the province of al-Ahwāz was Tustar, nowadays Shuster [q. v.]. — Particulars concerning the geographical conditions of the province of Ahwāz will be given s. v. KHŪZISTĀN. Special reference must here be made to K. Ritter, *Erdkunde* ix. 152 *et seq.*; de Morgan, *ibid.* ii. 249—282; Billerbeck, *Susa* (Leipzig, 1893) p. 2—23. The best cartographic material concerning Khūzistān is given by Hausknecht, *Routen im Orient in den Jahren 1865—1869*, revised by H. Kiepert (Berlin, 1882), and by J. de Morgan, *ibid.* ii. (with maps) and the *Atlas des cartes* belonging to it. (STRECK.)

AL-AḤZĀB (A.), Plur. of al-Ḥizb [q. v.], is the title of the 33rd Sūra.

AI (r.), Moon, Month; often used in compound proper names (cp. Radloff, *Versuch eines Wörterb.*, i. 5).

AIBEG (Arab. pron. Aibak), properly called 'Izz al-Dīn Abu 'l-Manṣūr Aibeg al-Mu'azzamī,

was a mamluke of the Aiyūbide al-Malik al-Mu'azzam Sharaf al-Dīn 'Isā, who was governor of Damascus from 597 till 615 (1200—1218), and afterwards, from 615 till 624 (1218—1227) sultan of the realm of Damascus after the death of his father al-Malik al-^ḤAdil. In 608 (1211—1212) the town of Ṣalkhad in the Ḥawrān and the surrounding district were given to him in fee. He was also appointed Majordomo (Uṣṭādh-Dār). In the year 624 (1227), when al-Malik al-Nāṣir Dāwūd had succeeded his father 'Isā to the throne of Damascus, Aibeg was even raised to the dignity of regent of Damascus and as such held the entire political authority in his hands. After a short time however Damascus was conquered by Dāwūd's uncle al-Malik al-Ashraf. Aibeg was dismissed from the Regency, but he was allowed to keep his freeholds in the Ḥawrān. In 636 (1238) he is still called "Lord of Ṣalkhad and Zur'a". But after that he became suspected of treacherous designs and lost his political position. He died in 646 (1248—1249) at Cairo. His remains were removed to Damascus, and interred in a mausoleum specially built for him. — Aibeg has done considerable service to the countries which he governed by the erection of various works of architecture. In Damascus he founded three Ḥanafitic academies, and a fourth one in Jeruzalem. As Majordomo he had to be especially concerned about the building of Khāns. As Governor of Ṣalkhad he tried to promote the traffic along the commercial route from Northern Arabia and Babylonia to Damascus, as far as it ran through his dominion. He erected the desert castle of Kal'at al-Azrak, had the large water-reservoir (Maṭkh, otherwise Birka) in 'Ināk repaired, and built a large Khān in Sāla. His rage for building communicated itself to his subalterns, especially to his mamluke 'Alam al-Dīn Kaīsar. The following amongst his buildings in his fief deserve special mention: a Khān in Ṣalkhad (611 = 1214—1215); a tower in the fortress of Ṣalkhad (617 = 1220—1221); arcades and a tower (minaret) in the mosque of Ṣalkhad (630 = 1232—1233); a castle in Kal'at al-Azrak (634 = 1236—1237); a Khān in Zur'a (636 = 1238); a reservoir in 'Ināk (636—637 = 1238—1240); and a mosque in al-^ḤAyin (638 = 1240—1241). About the year 630 (1232—1233) the mosque and Khān in Sāla were also founded. The exact date is not known, the inscriptions having been preserved in a fragmentary state. — Both Sharaf al-Dīn 'Isā and his mamluke Aibeg are well known from the time of the crusades.

Bibliography: Ibn Khallikān, s. v. al-Mu'azzam 'Isā; van Berchem, in the *Zeitschr. d. Deutschen Palästina-Vereins* xvi. 84 et seq.; Littmann, *Semitic Inscriptions*, p. 204 et seq.; Dussaud-Macler, *Mission dans les régions désertiques de la Syrie Moyenne* p. 326 et seq.; 336 et seq. (LITTMANN.)

AIBEG KUTB AL-DĪN was the first ruler of the so-called slave dynasty, which after the death of the Ghōride Shihāb al-Dīn (Mu'izz al-Dīn) Muḥammad [q. v.] came into power in Delhi. Aibeg was a native of Turkistān and had come to Nishāpūr as a slave of the Kaḍī Fakhr al-Dīn 'Abd al-^ḤAziz. Afterwards he arrived in Ghaznī as a slave of the above-mentioned Muḥammad Ghōri. The latter soon noticed the eminent talents of his slave. After Aibeg had vanquished the Rāj-

pūts in a great battle near Narain, and had conquered Adjmir and other places in India, Muḥammad Ghōri appointed him his commander-in-chief (Sipah Sālār) in India, and entrusted to him the complete submission of the country. After that Aibeg conquered Mirat and Delhi, took a prominent part in the conquest of Benares 590 (1194) and in the war of the Ghōride against the Rājā of Gwālīor, gained a big battle against the prince of Anhalwāra, took the fortress of Kālendjar (599 = 1202), in short, the whole of Hindustan north of the Wendhya mountains was annexed to the dominion of the Ghōride mainly by his strategy. Meantime Aibeg had chosen Delhi for his residence, and after Muḥammad's death (602 = 1206) he was recognized by his successor Ghiyāth al-Dīn Maḥmūd as an independent sultan. Then Aibeg began a war against another former slave of the Ghōride, called Yolduz, who had risen to princely dignity in the same way as he had done. For forty days he occupied Ghaznī, the capital of Yolduz. Not long after his return to India he died in 607 (1210), in consequence of a fall which had been incurred while playing the Persian polo game. His son Arām Shāh being unable to assert his authority, Aibeg's dominion passed into the hands of his slave Ilutumish [q. v.] who had served him in the same way as Aibeg in his time had served Muḥammad Ghōri.

Aibeg was not only an eminent warrior, he also gained great fame by his liberality, his justice and his love of art. The Kutb Minār, which can still be seen at the principal mosque not far from Delhi, has been called after him. The inscriptions which it contains have been published by Thomas in his work *The Pathan Kings of Delhi*. Cp. also *Archaeol. Reports* i. and iv.

Bibliography: Ṭabaḳāt-i Nāsiri (Engl. transl. by Raverty) p. 512 et seq.; Ibn al-Aṭhār (ed. Tornb.) xii.; Badā'uni, *Muntakhab al-tawārikh* i.; *Tārīkh-i Ferishta* i. 105 et seq.; Thomas, *The Pathan Kings of Delhi*; Hammer, *Gemäldeaal* iv. 172 et seq.; Elphinstone, *The history of India*; Elliott and Dowson, *The history of India* ii.

AL-^ḤAIDARŪSĪ 'ABD AL-RAḤMĀN B. MUṢṬAFĀ, born in 1135 (1722), was a mystic, belonging to a South Arabian family of dervishes, which had been famous for ages. In his youth he accompanied his father to India. But a couple of years later he returned to his native country and after a few more journeys he settled down in al-Ṭā'if. In 1174 (1760) he removed to Cairo, which he had already visited three times. Thence he undertook several journeys through Syria. He also went to Stambul. A year after his visit there he died in 1192 (1778).

He wrote various works on mystical doctrines according to the ideas of the Naqshbandiya order. He was also the author of a collection of poetry *Tanmiḥ al-asfār*, which was printed in Cairo (1887) along with two supplements: *Tanmiḥ al-safar* (concerning his experiences in Egypt), and *Dhail al-tanmiḥ* (containing letters from Egypt).

Bibliography: Murādi, *Silk al-durar* (Bulāk, 1291—1301) ii. 328; Djabarti, *Adjā'ib al-^Ḥathār* (Cairo 1297) ii. 27—34; 'Alī Mubārak, *al-Khiṭaṭ al-djādida* v. 11—14; Brockelmann, *Gesch. d. arab. Litter.* ii. 352.

(BROCKELMANN.)

‘AIDHĀB is a port on the African coast of the Red Sea. In the Middle Ages ‘Aidhāb was a well-known harbour for the Mecca pilgrims, and an import-market for goods from Central Africa and for those from India which were shipped via ‘Aden. The Arabian geographers describe its situation as having been just opposite Djidda, at a distance of 15 days’ march by caravan from Assuan and 17 from Kūṣ. It must not be identified with one of the well-known Ptolemaic ports, but almost certainly with the borough of Aidip, which is found on modern maps further down south, a little below Lat. 21° N. — Between 450 and 770 (1058—1368) ‘Aidhāb-Aidip was at the height of its prosperity, though in the earlier centuries of the Islām the place was already much frequented by pilgrims and merchants. The caravan route between ‘Aidhāb and the Nile ran to three different termini: Assuan, Edfū and Kūṣ. Assuan was the oldest station of these three, but afterwards Kūṣ attracted most of the traffic. ‘Aidhāb was an unpretending town of about 500 cottages made of rushes. The inhabitants were Bodja, with whom Arabian tribes had intermixed. They had an administration of their own, under the supervision of the Egyptian Government. All means of subsistence, even water, had to be imported. The populace earned a livelihood by fishing and pearl-diving, and especially by conveying goods and pilgrims by sea and land. When at the close of the VIIIth (XIVth) century the Indian trade reverted to the north of the Red Sea, ‘Aidhāb began to decline and sank into oblivion.

Bibliography: Makrīzī, *Khīṭāṭ* i. 202 *et seq.*; Nāsir-i Khosraw p. 176 *et seq.* (62 *et seq.*); Ibn Baṭūṭa i. 109; Ibn Džubair (ed. de Goeje) p. 65 *et seq.*; Abu ‘l-Fidā’ (ed. Michaelis) p. 36; *Bibl. Geogr. Arab.* (ed. de Goeje) iii. 78; vii. 335; Yāqūt, *Mu‘djam* iii. 82; iv. 127, 548; Ibn Duḳmāq, v. 35; ‘Omari, *Ta’rif* p. 174; Kal-kāshandī (transl. by Wüstenfeld) p. 169; Quatremère, *Mémoires* ii. 162 *et seq.*; C. H. Becker, *Beiträge* iii. (C. H. BECKER.)

AIDIN GÜZEL HİŞĀR (the beautiful fortress of Aidin), the ancient Tralles, is a town of Asia Minor, on the river Debbāgh (Taḅaḅ)-Çai (the ancient Eudon), a tributary river of the Meander. It has 36 250 inhabitants, amongst whom there are 26 000 Mussulmen, 8500 orthodox Greeks and 1406 Israelites. It is situated on the slope of the Djum’a-dagh (the ancient Messogis), below the plateau which supports the ruins of Tralles, and surrounded by green fields and gardens. It contains two stone bridges, fourteen mosques, four churches, one synagogue; extensive and much frequented bazaars, tanneries, factories of leathern belts for the Zeibeks to carry their weapons in; a promenade called Bunarakia, and a railway-station on the line from Smyrna to Dinair (Geikler). It was occupied by the Seldjūk Turks in the Middle Ages, and became afterwards the capital of the principality founded by Emir Aidin, who gave his name to the place. His grandson Emir ‘Isā surrendered it to Sultan Bayazīd I, and after the death of Emir Djunaid it was finally conquered by Sultan Murād II (830 = 1426). The family of the Kara-‘Othmān-Oghlu possessed the hereditary government of the province for several centuries, until sultan Maḥmūd at last deprived them of it (1249 = 1833). After that the town became the capital of the province (*iyālet*, *wilāyet*) of Smyrna.

At the present day however it is only the capital of a sandjak of that province, officially known as Aidin. This sandjak embraces six kazas (Aidin, Sewke, Čina, Bozdoghān, Nazilei, Karaḍja-Şu), eight nāhiyes and 440 villages.

Bibliography: V. Cuinet, *La Turquie d’Asie* iii. 593 *et seq.*; Ch. Texier, *Asie Mineure* p. 279; E. Reclus, *Nouv. géogr. univ.* ix. 634; *Ta’rikh Munadidjim-Bāshī* iii. 32; W. J. Hamilton, *Researches in Asia Minor* i. 535; *Sal-nāme* (1325) p. 803—805. (CL. HUART.)

AILA is a seaport town in the north-east corner of the bay of ‘Aḳaba (Lat. 29° 30’ N., Long. 35° E. [Greenwich]). It is situated north of a rather steep lateral spur of the Djebel Umm Nṣēle. The Arabic name Aila (Waila) corresponds with Hebrew El-Pa’raṇ, Elim, Elat, Elōt, Aram. Elōn, Elōnā, Greek Αἰλᾶθ, Αἰλῶν, Αἰλείμ, Ἡλαδοός, Αἰλίαν, Ἑλλάνα, Αἰλᾶνα, Αἰλάνη, Αἰλᾶς, Αἶλα, Ἡλία, Latin Ailath, Aelath, Aelana, Leena, Helim, Aila. In antiquity and partly also in the Middle Ages Aila was of the greatest importance both for the shipping and caravan trades, for there, at the northernmost bay of the Red Sea, the caravan routes from Egypt to Central Arabia and from the Phoenician-Philistine harbours to South Arabia crossed each other. Therefore to possess it became the final aim of the Israelites, when striving after the expansion of their dominion; and David, who subjected the whole of Edom, succeeded in conquering it. Though Solomon lost the eastern part of Edom to Ḥadad, the western part remained in his power as a province of Judaea. With Phoenician help he built a mercantile marine at Aila (I Kings 9, 26; II Chron. 8, 17), of which however no further mention is made after his death. Aila remained for some time in the power of Judah. Uzzia had it fortified (II Kings 14, 22; II Chron. 26, 2), but soon afterwards it fell into the hands of the Edomites and still later was captured by the Nabataeans. In 105 A. D. it was annexed to the Roman province of Arabia, and early in the 4th century it is referred to as a part of the province of Palestina Tertia, and as the seat of the Legio Decima, which accounts for its being connected with Syria and Palestine by military roads. Christianity took root here at an early period: amongst the signatures on the acts of the council of Nicaea there is one of a Bishop Peter of Aila. The decline of the Byzantine power in the border districts proved disastrous to the commerce in Aila, which, together with the surrounding country, was subject to the sphere of influence of the Ghassānide princes. In Tabūk 9 (630) Yuḥannā b. Ru’ba, Lord (acc. to Mas’ūdī: Bishop) of Aila, offered to pay a yearly tribute of 300 dīnār to Muḥammed. In exchange for that no harm was done to the town by the Moslem armies, and it revived to new prosperity. As the harbour became unnavigable, it was removed further down south, and the town was laid out towards that side. The ancient Aila was abandoned as early as the 9th century and the new town of Waila (diminutive of Aila) was at the period of the Caliphate a small centre of intellectual and material culture. Aḥmed b. Tulūn 254—270 (868—883) caused a new road to be laid over the ridge of the Djebel Umm Nṣēle, instead of the old caravan route which was so closely pressed between the lateral spur of that mountain and the sea as to be often

flooded by its waves. This steep passage (*ʿaḳaba*) was called *ʿAḳabat Aila* after the neighbouring town. The crusaders, desiring to extend their power also over the Red Sea, appeared in Aila in 1116, and annexed it to the principality of Crac don Montreal. They fortified a little island opposite Aila and built a small castle in the town itself, blocking thereby the connexion between Egypt and Arabia (Syria). This made it necessary for Ṣalāḥ al-Dīn (Saladin) to recapture both island and town. He had a fleet carried to the bay of Aila (the ships having been taken to pieces and loaded on the backs of camels), laid siege to both Aila and the islet and took them in 1171. A similar episode took place in 1181, when Reginald, prince of al-Kerak, also caused ships to be transported thither and surrounded the Moslem garrison until they were hard pressed. During the latter siege the stronghold on the island was levelled to the ground, and part of the town destroyed. But the latter soon revived, and maintained its importance under the sway of the Aiyūbide and Mameluke rulers of al-Kerak. The disorders of the 15th and 16th century paralysed the commerce of Aila almost completely and caused the destruction of the town. The citadel on the continent alone was spared, that it might protect the steep passage (*ʿaḳaba*) of the Egyptian pilgrim road. It was called afterwards by the abbreviated name al-ʿAkaba, the word Aila having been dropped. At the present day al-ʿAkaba is part of the Turkish province of Ḥidjāz (not of Syria = al-Shām). It has been lately connected with Maʿān-Damascus by telegraph. It is the residence of a Muḥāfiẓ (sheriff) who is subject to the Wālī (governor) of Dīdda. In 1898 al-ʿAkaba numbered about 50 miserable cottages, built on a calcareous plain between the steep Djebel Umm Nṣēle and the sea. About the middle of the south end of the village the square citadel stands, flanked by semicircular pavilions. It contains a garrison of 220 men. Twice or three times a year Ottoman ships touch the place in order to relieve and provision the troops. The climate is very unhealthy and the water which springs up from innumerable sources close by the sea is salty and spreads fever. The inhabitants earn a livelihood mostly by trade, and in a few cases by agriculture; they also cultivate palms. About 3500 date-palms in the neighbourhood of al-ʿAḳaba are the property of the chieftains of various Bedouin tribes, who pay about one half, two thirds or three quarters of their profit to the villagers for cultivating them. There is no fishing. In 1898 not one boat could be found in the whole village. Little is left of the ruins of Aila (Īla according to the modern pronunciation), which are to be found at a distance of 1¼ mile towards the north. But at the present day, south-east of these ruins a seyāl-tree (seyāle-djirmi) is still worshipped because of its sanctity (it is inhabited by a spirit), a circumstance deserving of notice, as the ancient town of Elath (= "holy" tree) seems to have owed its name to it. — Bibliography conc. the history of Aila-ʿAkaba is given by Musil, *Arabia Petraea* ii. (Edom)^a p. 305 *et seq.*; the same work contains a detailed account of its topography (ii. 256 *et seq.*; ii. 187 *et seq.*) and ethnology (iii. 47).

(A. MUSIL.)

AILŪL, (See ELŪL.)

AIMĀḲ is an East-Turkish and Mongolic word, almost synonymous with the more usual *ʾil* of Turkish dialects. The original sense of both words is "tribe", but they are also used to denote larger tribal unions as political unities. Northern Mongolia (*Khalkhā*) is divided into four aimāk on the basis of the four *khāns* (Tushetu-khān, Tsetzen-Khān, Sain-Noyon and Tzasaktu-Khān). In Afghanistan four nomadic tribes (*Djamshīdī*, *Hazāra*, *Fērōzkōhi* and *Taimani*) are called by the comprehensive appellation of *Čār* (*Čahār*) Aimāk (four aimāk). (W. BARTHOLD.)

ʾĀIN (P.) = Law, institution. Famous are the "institutions" of Emperor Akbar, collected by his Vizier Abū'l-Faḍl [q. v.] in the third volume of *Akbar Nāme*, under the title of *ʾĀin-i Akbar*.

ʿAIN (A.) = Eye, also spring, substance etc. In the sense of "eye" the word is sometimes respectfully used in compound proper names (*laḳab*), such as ʿAin al-Dawla (Eye of the government), and ʿAin al-Mulk (Eye of the realm). In the sense of "spring" it occurs in various geographical names, the best-known of which will be given below. — Concerning ʿAin as the name of an Arabic letter see the next article.

ʿAIN is the name of the 18th letter of the Arabic alphabet, used as a numeral to denote 70. The original symbol in the North-Semitic inscriptions was a little circle like our o, whence, as it resembled an eye, the name was derived. It is the voiced (*maḍjūra*) glottal continuant, the throat-sound with the deepest possible articulation (f. i. *Lisān* ix. 349, 9: *wa-aḳṣa ʾl ḥurūfi kulʾha ʾl-ʿain*); the nearest sound is *ḥ*, to which it is consequently assimilated (*Zamakhsharī*, *al-Mufaṣṣal* p. 192, 13 *et seq.*); it shifts its articulation place towards that of the *ḥ* where it is followed by a pause (*Muf.* p. 190, 4 *et seq.*). Al-Khalil has also considered the ʿain to be the deepest throat-sound, and for that reason he started his lexicon with that letter. Later writers on the contrary (amongst others al-Zamakhsharī, who follows Sibawaihi: *Muf.* p. 188, 15) are mistaken in giving precedence to the ʾand *ḥ*. The Arab considers it, along with the *k*, the purest and most pleasing sound of his language, because of its deep guttural articulation (*Lisān*, ibid.: *anṣaḍ ʾl-ḥurūfi dīarsan wa-aladḥḥāḥā samāʿan*). In many Semitic languages, amongst others in Assyrian, but especially in modern Aramaic and Arabic dialects, ʿain has shifted into alif. In grammar ʿain denotes the second radical letter of a root, e.g. ʿain al-*fīl*.

Bibliography: Lane, *Lexicon* p. 1931, col. 1. *Tādj al-ʿarūs* v. 267 last line but one *et seq.*; Wright, *Comp. Grammar* p. 42 *et seq.*, 48 *et seq.* Zimmern, *Vergl. Gramm.* § 61.; Lindberg, *Vergl. Grammatik* pp. 19—23.

(WEIL.)

ʿAIN DILFE is a spring in the north of Syria which is of some importance on account of its situation on the road between Antioch and Aleppo, somewhat west of the large ruins of the monastery of Ḳaṣr al-Banāt. Its source is on the northern slope of the Djebel Bārīshā and it runs through a narrow channel cut out in the rock into a pump-room (*sabil*). According to a yet unpublished inscription, this pump-room was built in 877 (1472-1473) by an inhabitant of the neighbouring village, of the name of Maḥmūd b. Aḥmed. It is highly probable that on account of the

spring a settlement already occupied the spot in ancient times. A few remains of buildings from the Christian era, still more from Islamic times, can yet be seen. There are also a few Muḥammadan tombstones. The place is nowadays uninhabited; it belongs to the people of Sermedā. From time to time nomadic Turcomans or Kurds encamp there in their tents. The spring is primarily important for the use of the caravans between Antioch and Aleppo, which often rest there.

(LITTMANN.)

'AIN DJĀLŪT, "spring of Goliath", owes its name to the tradition that by it David slew Goliath. It is situated close by the bank of the small river Djalūt, east of Zerīn. The crusaders called it Tubanā. At this place the Mongols were beaten by the Egyptians under Kūṭuz on 26. Ramaḍān 658 (3 Sept. 1260). Cp. Weil, *Gesch. d. Chalifen*, IV 16.

'AIN DRAHAM is a locality in the north of Tunis, at an elevation of 2641 feet, on the very pass between the Djebel Fersig (2998 feet) and the Djebel Bir (3343 feet), through which the road runs, which leads from the valley of the Medjerda (Soukh el-Arba) to the Mediterranean (Tabarka). Consequently 'Ain Draham is the most important strategical point of Khūmiria, commanding the whole of that mountainous region. During the French expedition of 1881 it was occupied by the troops of General Delebecque. Since then a permanent camp has been established there. A European market-place has developed itself round about the military station, numbering at present 500 inhabitants, who find their principal livelihood in exploiting the cork-tree forests.

Bibliography: A. Winkler, *Les principaux points stratégiques de la Khoumirie* (*Revue Tunisienne* 1899); E. Violard; *La Tunisie du Nord* (Tunis 1906). (G. YVER.)

'AIN MŪSĀ (Moses' spring) is situated east of Petra in Edom. Islamic tradition connects it with Sūra 2, 57; cp. Brünnow and Domszowski, *Die Provincia Arabia* i. 431; Musil, *Arabia Petraea* ii. (Edom, 1907)^a 42, and the article WĀDĪ MŪSĀ. — Other Moses' springs are: 1. Those at the foot of the Nebo mountain in Moab (cp. *Survey of Eastern Palestine* p. 89); 2. the spring near al-Kafr on the western side of the Hawrān mountains (see the map of the Djebel Hawrān in the *Zeitschr. des Deutsch. Pal.-Vereins* xii, D 5); 3. those on the east coast of the bay of Suez, south-east of Suez. The so-called 'Ain Musā near Cairo is not actually a spring.

(F. BUHL.)

'AIN SHAMS is a town in Egypt. 'Ain Shams is the Arabic name of the ancient Egyptian town of Ōn, which the Greeks called Heliopolis because of its famous sun-temple. A recollection of this cult is contained in the Arabic name (sun-spring, -eye), which seems to owe its form to popular etymology of an old name. In the early Arabian era 'Ain Shams was, according to some authorities, an important town, and the capital of a separate district (*kūra*); but others assert that at that period the place had already fallen to decay and was used as a public quarry. The Fātimide 'Azīz built a few castles on the spot; but afterwards the destruction became complete. The extensive ruins, especially the two obelisks (*misallātān*) of the temple, stirred the imagination of the Arabs. One of them has been

preserved until the present day; the other collapsed in 656 (1258). It is said to have contained over 200 *ḥinṭār* of ore. Still at the time of the Arabs a statue of a beast of burden with a man on its back stood between the two.

The other curiosity of 'Ain Shams was its balsam-garden, which was cultivated under the supervision of the government. During the Middle Ages the balsam-tree is said to have grown only here, though formerly it had also been a native plant in Syria. According to a Coptic tradition accepted by the Moslems, the Mother of Jezus had washed the clothes of the child in the spring there on her way back to Palestine after her flight to Egypt. Since that time the water had been salubrious, and only on those fields, which were watered by it, the balsam-tree was able to yield its product, which the Middle Ages held in such high esteem.

Bibliography: Maḥrizī, *Khitaṭ* i. 228 et seq.; de Sacy, *Relation de l'Égypte* p. 20 et seq., 86 et seq.; Idrīsī p. 145; *Bibl. Geogr. Arab.* (ed. de Goeje) i. 54; VIII 22; Kaḷashandī (transl. by Wüstenf.) p. 13, 96; Yākūt, *Muḍjam* iii. 763; iv. 564; Ibn Duḥmāk v. 44; Bäderker, *Égypte*; Casanova *Les Noms Coptes du Caire et Localités voisines* p. 40 et seq.; Heyd, *Levantehandel* ii. 566 et seq. (C. H. BECKER.)

'AIN AL-TAMR (date-spring) was a locality west of the Euphrates, not far from Anbār, probably north-west of the latter place. As it was situated on the very border of the Syrian-Arabian desert, 'Ain al-Tamr was primarily important as a provision-market for caravans.

Bibliography: Weil, *Gesch. d. Chalifen* i. 35; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leiden 1879) p. 39; G. Rothstein, *Die Dynastie der Lahmiden in al-Hira* (Berlin 1899) p. 119 and especially Blau, in the *Zeitschr. d. Deutsch. Morgenl. Gesellschaft* xxvii. 339. (STRECK.)

'AIN TEMUSHENT (Ain Temouchent according to the official French spelling) is a town in Algiers (district of Oran), situated at the confluence of the Wēd Temushent and the Wēd Senan, at a distance of 45 miles south-east from Oran, and 36 miles north-north-east from Tlemcen. There are 7000 inhabitants, 4000 of whom are Europeans. 'Ain Temushent occupies the situation of the Roman town of Albula. At the time of al-Bekrī there was in that neighbourhood a locality called Kaṣr Ibn Sinan. It was found at a distance of a day's march east from the Berber town of Aslen, and also at a day's march west from Dje-rāwa Lazizū, a marketplace established by 'Ubaidūn b. Sinan al-Azdaḡjī, the ruins of which can still be seen at the spot called Medinat Ārūn on the left bank of the Rio Salado. The French occupied 'Ain Temushent and fortified it with a redoubt, in which, in 1845, 79 men withstood the attack of 1500 soldiers of 'Abd al-Qādir. In 1851 the place was raised to the rank of a commune. At the present day it is a flourishing centre of colonisation.

Bibliography: Al-Bekrī, *Description de l'Afrique septentrionale* (transl. by de Slane) p. 168, 184. (G. YVER.)

'AIN AL-WARDA is a locality, which according to Yākūt is identical with Ra's 'Ain [q. v.]. It owes its fame to the big battle of 24 Djumādā I 65 (6 Jan. 685), in which the Shī'ites

of Kūfa were slaughtered by the Syrians. Cp. Weil, *Gesch. d. Chalifen* i. 360 et seq.; Müller, *Der Islam im Morgen- und Abendland* i. 374.

‘AIN ZARBA is a town in Asia Minor, in south-east Cilicia, north of Maṣṣiṣa (the ancient Mopsuestia); to be more exact: situated in the angle formed by the Djaīhān, the Pyramus of the ancients, and its tributary the Sombaz. The town existed already in antiquity and was then called Anazarba; cp. Hirschfeld in Pauly-Wissowa, *Real-encyklop. der klass. Altertumswiss.* i. col. 2101. The Arabs connected the first element of the name, *Ana*, with ‘ain = spring; cp. Sachau in the *Zeitschr. f. Assyriologie* viii. 98. Caliph Hārūn al-Rashīd caused ‘Ain Zarba to be strongly fortified in 180 (796). The town was especially flourishing in the 10th century, when it was supplied with new fortifications by the Ḥamdānide prince Saif al-Dawla. It was nevertheless captured several times by the Byzantines, notably in 962 (cp. Freytag in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xi. 98; Weil, *Gesch. d. Caliphen* iii. 17). The crusaders took the town, which they called Anazarbus, and destroyed it. Afterwards ‘Ain Zarba belonged to the little-Armenian realm which was founded in Cilicia in the 11th century. The name of the town was corrupted to Nāwarzā in the 14th century. At the present day the place is a complete ruin known by the name of Anawarza. — Cp. especially G. le Strange, *The lands of the eastern Caliphate* (Cambridge 1905) p. 129; K. Ritter, *Erdkunde* xix. 56. For further authorities cp. Hirschfeld in Pauly-Wissowa, *ibid.* (STRECK.)

‘AINĪ (ḤASAN), surnamed Mumaīyiz-i Shu‘arā’ (corrector of the poets), was born at ‘Aintāb (1170 = 1756), studied with a view of entering the civil service, but afterwards abandoned the idea and got an appointment as professor of Arabic and Persian at the Chancery of the Sublime Porte. He died in Ṣafar 1254 (May 1838) and was buried in the monastery of the Mewlewī dervishes of Galata to whom he belonged. The best of his poetical works is the *Sāḳi-nāme*, a summary of his philosophical reflections on human life. A posthumous work is a collection of *ghazals* and *ta’rikhs* (chronograms). His panegyrics of the Prophet were collected under the title of *Naẓm-i Djaūwāhir*.

Bibliography: Hammer-Purgstall, *Gesch. d. osman. Dichtkunst* iv. 502; Gibb, *Hist. of ottoman poetry* iv. 336 et seq. (CL. HUART.)

AL-‘AINĪ (Abū Muḥammad Maḥmūd b. Aḥmed b. Mūsā Badr al-Dīn), historian and faḳīh, was born on 17 Ramaḍān 762 (22 July 1360) at ‘Aintāb, a locality between Aleppo and Antioch. He belonged to a cultured family (his father was ḳāḍī) and commenced his studies at an early age, first in his native town, afterwards in Aleppo. At the age of twenty-nine he visited Damascus, Jerusalem and Cairo. Having been initiated at Cairo into the mystical doctrines of Ṣūfism, he entered for some time the Barḳūkiya monastery of dervishes, which had been newly founded. After several journeys to Damascus and his native town, he settled finally at Cairo and was there appointed *muḥtasib* in 801 (1398-1399), under the reign of Sultan al-Malik al-Zāhir. He was repeatedly dismissed and re-appointed, and finally succeeded in 803 in obtaining the enviable post of inspector of the pious institutions (*nāẓir al-aḥbās*). At the accession of Sultan al-Malik al-

Mu‘aiyad *Shaiḳh* (815 = 1412) he fell into disgrace; but soon after was received again into great favour and re-endowed with the post of *muḥtasib*. His knowledge of the Turkish language was of assistance in ingratiating him with the sultans Mu‘aiyad, Malik Zāhir Tatar and Malik Ashraf Barsbāi. For Tatar he translated the treatise on law by al-Ḳudūri into Turkish. In the course of his long and frequent conversations with Sultan al-Malik al-Ashraf he read aloud to him his Arabian chronicle, translating it at sight into Turkish. The former ṣūfī of the Barḳūkiya had become a perfect courtier, and composed, besides his other works, panegyrics in honour of his masters (a *Life of Mu‘aiyad*, a *Eulogy of al-Malik al-Ashraf*). Having obtained the post of supreme ḳāḍī of the Ḥanafites in 829 (1425-1426), he occupied it for twelve consecutive years. In 846 (1442-1443), at the age of eighty-three, he even succeeded in combining the charges of *muḥtasib*, inspector of the pious institutions, and supreme ḳāḍī of the Ḥanafites, a unique case according to his biographers. He was also professor at the Madrasa Mu‘aiyadiya. In 853 (1449-1450) he was disgraced, and two years later he died (4 Dhū’l-Ḥijja 855 = 28 December 1451). He was buried in the Madrasa ‘Ainiya, which he had founded, and where, at a later period, another commentator of al-Bukhārī, al-Kaṣṭallānī, was also to find a sepulchre.

The life of al-‘Ainī affords highly interesting information concerning the connexions of the literary set with the Mameluke sultans. He took an active part in the intellectual movement of his century, and had connexions, — bad though they were —, with two of the most eminent Moslem scholars of that epoch, al-Maḳrīzī and the *Shaiḳh* al-Islām Ibn Ḥaḍjar al-‘Asḳalānī. He supplanted the former in the office of *muḥtasib*, and consequently incurred his hatred; against the latter he conducted a very animated controversy à propos of his commentary on the *Ṣaḥīḥ* of al-Bukhārī.

Al-‘Ainī’s works are very numerous. Some were written in Turkish; the majority in Arabic. The three which are best known are the following: 1. His General History entitled *‘Iḳd al-djumān fī ta’rikh ahl al-zamān* (an extract in *Recueil des historiens des croisades, Hist. or.*, ii. a, 183—254); 2. his commentary on the poetical examples quoted in four commentaries of the *Alfiya* of Ibn Mālīk, with the title of *al-Maḳāsid al-naḥwīya fī sharḥ shawāhid shurūḥ al-alfiya* (printed in the margin of the *Khizānat al-adab* of al-Baghḍādī, Būlak 1299, 4 volumes); 3. his extensive commentary on the *Ṣaḥīḥ* of al-Bukhārī, called *‘Umdat al-ḳārī fī sharḥ al-Bukhārī* (published at Cairo in 1308, at Constantinople in 1309-1310, in eleven volumes). In this last work al-‘Ainī evinces a certain method, which contrasts with the usual pell-mell of the Moslem expounders. In studying the separate ḥadīths he observes the following order: the connexion between the ḥadīth and the superscription of the chapter; an examination of the *isnād*, of its peculiarities and of its authorities; an enumeration of the other works or of the other chapters of the *Ṣaḥīḥ* where the ḥadīth occurs again; an examination of the literal meaning, and finally of the juridical or ethical rules which can be derived from the ḥadīth.

Bibliography: Quatremère *Histoire des Mamlouks*, i.^b 219 et seq.; Wüstenfeld, *Die Geschichtsschreiber der Araber* p. 489; Brockelmann, *Gesch. d. arab. Litter.* ii. 52, 53; conc. the controversy of al-^cAinī with Ibn-Hadjar: Goldziher, *Abhandlungen zur arabischen Philologie* ii., p. xxiv. (MARÇAIS.)

‘AINTĀB (Armenian Antaph) is a town in the wilāyet Ḥalab (Aleppo), capital of the *kāza* (kaḏā) ‘Aintāb north of Ḥalab, numbering about 45 000 inhabitants, two thirds of whom are Moslems; the rest are mostly Armenians. The town is the centre of the American mission which has founded here the central Turkey College. Both commerce and industry are fairly important; especially the manufacture of cotton materials, pekmez and brandy. An old aqueduct supplies the town with water. Amongst other ancient buildings the castle deserves to be mentioned. According to Yākūt ‘Aintāb was also called Dulūk, the name which was properly due to the district. Actually Dulūk (the ancient Doliche) is situated two hours north-west of ‘Aintāb, which is probably identical with the Δῦβλα mentioned by Ptolemaeus. As a matter of fact the name ‘Aintāb is never mentioned by the ancient Arabian geographers.

Bibliography: Yākūt, *Muḏjam* iii. 759; K. Ritter, *Erkunde* x. 1034 et seq.; Cuinet, *La Turquie d’Asie* ii. 188 et seq.

AIR (or **ASBEN**) is a mountainous district of the Sahara between Lat. 20° and 16° N. Air is 280 miles in length from north to south, and 60 in breadth from east to west in its central part. Its area may be estimated at 5800 square miles, the population at a number varying between 60 000 and 100 000 inhabitants. This country is at present one of the least known regions of Africa. Barth explored it in 1850, and it was afterwards visited by E. de Bary, who was prevented by the hostility of the natives from advancing beyond Adjiro. In 1899 the Sahara mission Foureau-Lamy went as far as Iferwān and Agades, from whence they reached Damerghū. The latest traveller was the French geologist Chudeau (1905-1906). The information gathered by the Sahara mission rectifies and completes the statements of Barth concerning the geology, the climatology and the topography of Air. But still, the work of the German explorer remains the principal authority upon everything that concerns the ethnography and the history of the country, as a long sojourn had enabled him to collect a great deal of information amongst the natives.

Air is divided into three distinct regions (Foureau):

1. Northern Air, being the transition from the Sahara-Hamada to Air proper. Plateaux and plains constitute its general aspect, the rising of the ground nowhere exceeding 2300 ft.

2. Central Air, stretching from the massif of the Taghāzi in the north to that of the Awderas in the south. It is 186 miles in length and forms a compact and homogenous whole over a surface of about 110 miles. Prominent are the massifs of the Taghāzi (3600 ft.) the Igharghaten, the Timge, the Bundai, the Sersu, the Agellan, the Baghsen, the Aghaten (the Agata of Barth; 3900 ft.), the Digellan (4250 ft.) — the latter two separated by the pass of Kerbabi (2600 ft.) the Bila — (4600 ft.) and the Awderas, all of them rising above a foundation of granite and sandstone. All these elevations, with their abrupt flanks resembling

inaccessible walls, end in sharp peaks or in serrated and indented crests. The decomposition resulting from the erosions has formed a flight of two terraces, surmounted by a pell-mell of accumulated blocks. Deep, indented ravines penetrate into the very heart of the mountains. In spite of this distorted relief Air does not deserve the name of “Alpenland” which Barth assigned to it. Indeed, not one single summit seems to have an absolute height of more than 5250 ft., nor to rise above the level of the valleys any higher than 2300 a 2600 ft.

3. Southern Air, being a succession of rocky plateaux, sloping down towards the Soudan. A single summit, the Tilisdek, attains a height of 3300 ft.

Though Air belongs to the area of the Sahara, it is much more watered than the desert proper. There is a moist season from the end of June till the end of August. But the rains are not so regular in Air as in the tropical zone. They only strike certain parts of the massif, and come down precipitously in violent but short-lasting showers, turning the desiccated beds of the “udian” (*widyān*) into impetuous but intermittent torrents. They are principally useful in supplying the *ghadir* and in sustaining the subterranean water reservoirs. Their frequency and abundance moreover vary from year to year. So for instance the year, in which Barth visited Air, seems to have been exceptionally moist, but the year of the Sahara mission unusually dry. Foureau insists that currents are very rare. The rivers, according to his statement, are not “living”, except at rare and short intervals. As for the hydrographical system, it is still very little known. On emerging from the mountains the valleys expand and the “wēds” become lost in the desert. But in all probability the waters descending from the northern massifs flow towards the west, those of central Air towards the west and north-west, and those of southern Air towards the south and south-west, though no exact information concerning the principal basins in which they are received has yet been gained.

The comparatively moist climate of Air supplies it with a vegetation much richer than that of the Sahara, though less variegated than that of the Soudan. Most of the plants are of the gumtree order. The fauna is represented by the lion, the wild boar, the jackal, the gazelle, the zebu etc. In spite of the fertility of some of its valleys Air does not deserve the name of “Sahara paradise”. Agriculture is but little developed. Damerghū and the Soudan supply the millet which constitutes the chief food of the population of Air. If they were reduced to relying on their own resources, they would run the risk of starving, as was stated by Foureau, de Bary and Barth. Air owes its place of importance in the economical life of the Sahara first of all to the situation it occupies at the meeting of the caravan routes between Sokoto and the Niger regions on the one side and Tuat, Ḡhat, Ḡhadāmes and the salines of Bilma on the other. Consequently various African tribes have disputed the possession of Air amongst themselves, though it lends itself but little to the establishment of a powerful state.

The name of Air is mentioned for the first time in the 14th century by Leo Africanus (i. 6). The original appellation however seems to have

been Asben, which Air is still called amongst the black population. The earliest occupants of Asben were the Gōberawa, a branch of the Hausa tribe. According to Muḥammed Bello they had come from the north-east and were perhaps related to the Copts. Towards the close of the 10th century of the Christian era the Berbers in their turn settled down in that country. On the road which at the present day connects Awderas with Agades, at about 20 miles north of the latter, they built the town of Tin-Shaman (or Ansaman), which became the capital of a flourishing state and attained a certain degree of intellectual culture. It is now a ruin. But the political aspect of the country was thoroughly changed by the arrival and subsequent settlement of fresh Berber conquerors, the Kēl-Ōwī, about the year 1740 according to Barth. From the information supplied to him it appears that the Kēl-Ōwī came from the north-west, and that their most powerful families belonged to the confederacy of the Awrāghen, whose language is still spoken by their descendants. The Kēl-Ōwī, on the contrary, are said to have come from the Alakkos country, between Zinder and Kuka, a statement which was gathered by de Bary but does not seem very well founded. Be that as it may, the Kēl-Ōwī slaughtered part of the population of Air and enslaved the rest, with this restriction however, that neither these captives nor their children could be sold out of the country. They themselves took possession of the land, but however careful they were to preserve some of their customs (e. g. their peculiar rules regarding succession to power), they could not long escape the influence of the Hausa element. Consequently the chieftains acquired the habit of marrying negresses instead of Berber women. That accounts for the Kēl-Ōwī being much more a mixed race than the Touaregs in the north. Few individuals amongst them have a fair complexion (except in the Marabout tribe of the Ighdalen). For that reason the northern Berbers despise them as "Ikēlān" or slaves. Their language became pervaded by a great number of Hausa expressions. Still worse, this language, the Awraghie, soon ceased to be used in daily intercourse, and was reserved for the palavers and diplomacy. To the number of these tribes the Songhai of the Niger must finally be added, who as early as the Middle Ages had founded a few settlements in the region of Agades. They immigrated in great numbers during the 16th century, subsequent to the conquests of Muḥammed Askia. Hence round about Agades and in the town itself the Songhai language is still spoken at the present day by the Ighdalen, a race sprung from the union of Berbers and Songhai.

The population of Air can accordingly be divided into two principal elements: the black and the Touaregs. The Touaregs of Air constitute two groups: the Kēl-Ōwī in the north, the Kēl-Geres and the Itisan in the south. The Kēl-Ōwī comprise a great many subdivisions, the most important (according to Barth) being the Ighōlang, the Kēl-Ferwān (Tintelloust), the Kēl-Asanēres (on the Bilma road), the Ikaskesan, the Kēl-Tafidet, the Kēl-Fares, the Kēl-Fadē etc. They can muster 10 000 men (Barth).

The Kēl-Geres and the Itisan have probably been established for a long time round about the

massif of the Baghsen; but they were expelled by the Kēl-Ōwī and settled south and west of Agades. They seem to have preserved the physical characteristics of the Berbers much better than the Kēl-Ōwī. Their number of warriors amounts to about 5000. They are excellent riders, whereas the Kēl-Ōwī make exclusive use of the camel.

These Touaregs of Air differ in several respects from those in the north. They are half-settled and only move if compelled by the change of pasture-grounds. The groups into which they are divided are more important than those of the northern Touaregs, but still too insignificant and disconnected to constitute veritable peoples. Their political organisation is rudimentary. Being excessively fond of their independence, they are incapable of putting a stop to their quarrels and have perpetual feuds amongst themselves. The chieftains or "amenokal" of the various confederacies have but a mock authority. The most important amongst them, the amenokal or sultan of Agades, who is often regarded as the sovereign of Air, has only a semblance of power. Isolated from the rest of the country, he is at the mercy of the Kēl-Ferwān. His resources are limited to the tribute, which he levies on travellers who come from the north. Most of the localities of Air are only villages of hovels, or even simple encampments. Their names are Ferwān, Tintellust, Tafidet and Aṣōdi. The last one numbered formerly 1000 houses and seven mosques, but only 80 dwellings have remained. The only conglomeration deserving to be called a town is Agades (or Egedesh). Barth asserts that it was founded in the middle of the 15th century by the five large Berber tribes that had divided Air between themselves. It became the capital of a prosperous realm, and a commercial centre for the merchants from the north and the Soudanese tribes. It attained the height of its prosperity towards 1519, when it was captured by Ḥādjī Muḥammed Askia, sultan of the Songhai. Part of the Berber populace emigrated, the rest submitted and became mixed in course of time with their conquerors. Agades retained some importance until the close of the 18th century, though it never recovered its former prosperity. But the decline was accelerated by the decay of Gogo on the Niger, the starting-point for the caravans, which stopped at Agades before entering the Sahara, and by the emigration of the populace at the establishment of the Fulbe realms. In 1850 the town contained only 6 à 7000 houses, whereas in the 16th century, according to Barth, it could hold 50 000 inhabitants. Foureau estimates the present population at 5000 inhabitants, wretched people exposed almost to starvation during the rainy season.

The population of Air are Mussulmans. Near every cemetery stands a mosque consisting as a rule of a roof supported by poles or small stone walls. Agades alone possesses a mosque to which a minaret in the shape of a pyramid lends an almost monumental aspect. At various spots one finds in addition certain places of prayer (*msalla*), rectangular enclosures of varying size, bounded by walls running from north-east to south-west, and having a semicircular projection facing south-east. The most celebrated of these places of prayer is the one which is called Maḳām al-Shāikh Si

'Abd al-Karīm (Makam Cheikh-el-Bagdadi, according to Foureau), at the end of the narrow passes that lead towards Awderas. It was erected in commemoration of a Mussulman missionary, who converted the Hausa to Islām. In their dealings with foreigners, whom they like to treat as *kuffār*, the people of Air affect great religious rigour. But de Bary and Foureau agree in stating that their religion has been adulterated by the admixture of superstitions and fetichistic practices. Islām has none the less energetic and indefatigable propagandists in these regions. The most devoted auxiliaries of the marabouts of the north, and the most fervid adepts of the fraternities amongst the natives are the smiths, who in Air, just as in the Soudan, enjoy very special consideration. The Tīdjāniya have indeed a good number of *khwān*; but they can not compare in importance with the Senūsiya, whose doctrines and influence are propagated by secret or avowed emissaries from Tripolis or Tuat. Although Islām has conquered the country, the Arabic language has spread but little. It is taught in the *Ḳorān* schools (the one in Agades numbered 300 pupils at the time of Barth's visit), but it is only understood by the learned.

Bibliography: Barth, *Reisen und Entdeckungen in Nord- und Central-Africa* (Gotha 1857); E. de Bary, *Journal de route* (*Zeitschr. d. geogr. Gesellsch.* xv; Berlin 1880); *Journal de voyage d'Erwin de Bary*, translated and annotated by Schirmer (Paris, 1898); Schirmer, *On the ethnography of Air* (*Scott. geogr. Mag.* xv., 1899, p. 538—540); E. Foureau, *D'Alger au Congo par le Tchad* (Paris 1902); the same, *Documents Scientifiques de la Mission Saharienne* (Paris 1905). (G. YVER.)

AIRĀN (T.) is a beverage made of fermented cow's milk. According to Vambéry (*Das Türken-volk* p. 208) it is sometimes or even usually prepared from the milk of sheep and camels. The Altai people and other Turkish tribes concoct a kind of milk-brandy of airān and kumiss. Cp. Radloff, *Aus Sibirien* i. 297 *et seq.*

'Ā'ISHA BINT ABĪ BEKR, the favourite wife of the Prophet, was born at Mecca 8 or 9 years before the Hidjra (613-614). Her mother was called Umm Rūmān bint 'Umayr b. 'Āmir, and her own *kunya* was Umm 'Abd Allāh, after the name of her nephew 'Abd Allāh b. al-Zubair. After the death of Khadijja Muḥammed was inconsolable. One day Khawla bint Ḥakīm, the wife of 'Othmān b. Maz'un, suggested to him the idea of marrying either 'Ā'isha, who was still a child, or Sawda bint Zam'a, a widow of mature age. Muḥammed proposed for 'Ā'isha to Abū Bekr. At first the latter made some objections but finally complied with his wishes. Muḥammed however had to wait until 'Ā'isha was disengaged from her betrothal to Djubair b. Muṭ'im, after which he married her, two or three years before the Hidjra, when she was only six or seven years old. But the marriage was not consummated until six or seven months after Muḥammed's departure to Medina (April-June 623). Muḥammed's morning-gift amounted to 50, or according to Ibn Hishām (ed. Wüstenf., i. 1001) 400 dirhem. She brought her toys with her to the home of her elderly husband, and soon succeeded in winning the affection of Muḥammed, who sometimes joined in her games. But an unfortunate accident afterwards

endangered 'Ā'isha's power over her husband. It happened when Muḥammed was on his way back from his expedition against the Banū Muṣṭalik in the year 6 (628). The historians do not agree in regard to certain details, although all found their accounts on 'Ā'isha's own statement. The majority of them assert that 'Ā'isha was her husband's sole companion in that campaign, she having been appointed by drawing of lots according to the custom of Muḥammed (cp. however Müller, *Der Islam im Morgen- und Abendland* i. 133, and Muir *The life of Mahomet* iii. 238, 244). She travelled in a litter carried by a camel. As long as she was inside the chair, the curtains remained drawn but when there was a halt she dismounted and left them open. During one of these stops, not far from Medina, 'Ā'isha withdrew from the camp in order to perform her ablutions. When she came back to her litter she discovered that she had forgotten her necklace of Yemen shells, and went back to fetch it, leaving the curtains of the chair closed. In her absence Muḥammed gave the signal for the departure, and 'Ā'isha's retinue, seeing the curtains closed, concluded that she was in the chair. They loaded the litter on the camel and started on their journey. (She herself declares that her weight was next to nothing, as the food supplied to the women had been very scanty). 'Ā'isha finding on her return that she had been left behind, sat down on the ground and waited until some one should come to fetch her. Then Ṣafwān b. al-Mu'attal happened to find her there. He mounted her on his camel and led the animal by the rein. The sight of 'Ā'isha arriving alone in the company of a young man gave rise to grave accusations. The principal accuser was 'Abd Allāh b. Ubayy [q. v.], to whom the following remark is ascribed: "Ṣafwān being handsome and young, it is no wonder that 'Ā'isha prefers him to Muḥammed". Other persons of note were equally vehement in their charges, amongst others the poet Ḥassān b. Thābit, Mistah b. Uthātha and Ḥamna bint Dījahsh — the last one having a grudge against 'Ā'isha because the latter had opposed the marriage of Muḥammed with her sister Zainab. — Ḥamna gave evidence that she had often seen 'Ā'isha in the company of Ṣafwān. 'Ā'isha became ill with vexation (or perhaps feigned some malady), and the Prophet consulted 'Alī and Usāma b. Zaid as to what he should do. 'Alī advised him to repudiate 'Ā'isha (hence the hatred of the latter against 'Alī); but Usāma did his utmost to prove the innocence of the young wife to Muḥammed. Finally the Prophet exculpated her by means of a revelation (*Ḳorān* xxiv. 11 *et seq.*), saying that no charge of adultery is valid, unless it is supported by four witnesses, and adding that those who accuse but cannot bring forward four witnesses must be punished with thrashing. In spite of that the suspicion does not seem to have lost its hold on Muḥammed's heart, and on his later expeditions he preferred the company of Umm Salama. According to Sprenger however (*Das Leben und die Lehre des Mohammad* iii. 73), who quotes from Bukhārī and Ibn Sa'd, 'Ā'isha accompanied him once more and again lost her necklace. But on this occasion she sent some Moslems to fetch it. The time of prayer overtook them when they were far away from the camp and without water for their ablutions. This circumstance induced the

Prophet to prescribe that where water was lacking fine sand might be used.

At the time of the Prophet's death ‘Āisha was 18 years old. She has always remained a sacred personage to the majority of the Moslems. She often interposed in politics, and almost every intrigue was inspired by her. She opposed ‘Othmān and declared that he had to do penance or resign, and she doubtless had a hand in the insurrection against that Caliph. But when ‘Othmān was besieged in his palace (“the day of the house”), ‘Āisha was not at Medina but had prudently gone “on a pilgrimage to Mecca”. When afterwards ‘Alī, her mortal enemy, was elected Caliph, she did her utmost to raise the Muslims against him, under the pretext of wanting only to avenge the murder of ‘Othmān. She joined Ṭalḥa and al-Zubair, who assembled a great army and provisions and started for Baṣra. The Tamimite Ya‘lā b. Munya, who contributed largely to this expedition, bought ‘Āisha a thorough-bred camel, called ‘Askar, for which he gave 200 dīnārs. The armies of ‘Alī and of Ṭalḥa and al-Zubair met in battle on 10 D̲j̲umādā II 36 (4 Dec. 656). Victory was on the side of ‘Alī. ‘Āisha on her camel was in the thick of the fight; seventy men of the Banū Dabba, wanting to defend her, fell one after the other, until the camel was killed (hence the name of “Battle of the camel” originated). ‘Alī gave order to conduct ‘Āisha to the house of Ṣaḥīya bint al-Ḥarith b. Ṭalḥa al-‘Abdī, and supplied her subsequently with everything she wanted for her return to Medina. Seeing how much stronger ‘Alī's party was, ‘Āisha suggested to him that she should stay with him and be his companion on subsequent expeditions against his enemies. But ‘Alī declined this offer and intimated that she had to depart. Once again she appeared on the scene at the death of al-Ḥasan b. ‘Alī. It was suggested that he should be buried at the side of the Prophet, but ‘Āisha opposed this plan, arguing that the tomb was her property. That day she was again mounted on a camel; the people of Medina began to murmur against her, but finally gave way to her wishes. The date of her death is generally assumed to be 17 Ramaḍān (or 19 Ramaḍān) 58, but the years 56 and 57 are also given. But as the day of the week is stated to have been Tuesday, only the first mentioned date (17 Ramaḍān 58 = 13 July 678) is proved to be exact. Her last wish was to be buried that same night, and she was interred in al-Baqī‘ (the cemetery of Medina).

‘Āisha occupies a prominent place amongst the most distinguished traditionists. 1210 traditions are recorded as having been reported by her direct from the mouth of the Prophet. She was often consulted on theological and juridical subjects. She is praised for her genius. She had learnt to read, and knew several poems by heart. Some writers assert, that she possessed a special copy of the Koṛān.

Bibliography: Ibn Hishām (ed. Wüstenf.) p. 163, 731, 966, 1000 *et seq.*; Ibn Sa‘d viii. 39 *et seq.*; Ibn Ḥaḍḡar, *Isāba* iv. 691 *et seq.*; Ṭabarī, see index; Maṣ‘ūdī, *Murūdj* (Paris) iv.; Ibn al-Aṡḡir (ed. Tornb.) ii., iii.; the same; *Uṣd al-ghāba*, v. 501 *et seq.*; Nawawī (ed. Wüstenf.) p. 848 *et seq.*; Sprenger, *Das Leben und die Lehre des Moḥammad* i. 409,

416—417; iii. 62 *et seq.*; Muir, *The life of Mahomet*; A. Müller, *Der Islam im Morgen- und Abendland* i. 133, 312 *et seq.*

(M. SELIGSOHN.)

‘ĀISHA BINT ṬALḤA B. ‘UBAID ALLĀH was a celebrated Arabian woman. She possessed to a high degree all those qualities, which amongst the Arabs were valued most in the sex. She combined a rare beauty with noble descent and a lofty, proud spirit, such as the Arabs liked in their wives. Her father was one of the most distinguished companions of Muḥammed, her mother Umm Kulthūm was a daughter of Caliph Abu Bekr, and the Prophet's favourite wife ‘Āisha was her aunt. No wonder that the beautiful Arabian became one of the most celebrated women of her time. A governor is even said to have lost his post for her sake. Once staying in the holy city for the performance of her religious duties, she sent a message to the governor of the place, al-Ḥarith b. Khālīd, who was appointed master of ceremonies of the pilgrimage, asking him to defer the general service until she had completed the last of the seven prescribed processions round the Ka‘ba. The governor indulged her in this request; his ill-timed gallantry aroused such indignation, that Caliph ‘Abd al-Malik b. Marwān felt obliged to dismiss him. ‘Āisha was married three times, first to her cousin ‘Abd Allāh b. ‘Abd al-Raḥmān b. Abi Bekr, next to Muṣ‘ab b. al-Zubair and finally to ‘Omar b. ‘Ubaid Allāh b. Ma‘mar.

Bibliography: Ibn Sa‘d viii. 342; *Anonymous Arab. Chronik* (ed. Ahlwardt) p. 16, 204 *et seq.*; 222; *Aghānī*, passim; A. v. Kremer, *Culturgesch. des Orients unter den Chalifen* i. 29; ii. 99. (K. V. ZETTERSTÉEN.)

‘ĀISHA BINT YUSUF B. AḤMED B. NĀSIR B. KHALĪFA AL-BA‘ŪNIYA was a younger sister of Muḥammed b. Yūsuf al-Ba‘ūnī [q. v.]. She lived in 922 (1516) in Aleppo, but afterwards from 929 (1523) in Cairo, and died in Damascus. Her poetical talent appears from a few ḡasides (Ahlwardt, *Verz. d. arab. Hss. d. Kgl. Bibl. zu Berlin* n^o. 7933, 1—3) and a *bad‘īya*, a poem containing model examples of the figures of rhetoric, entitled *al-Faḡh al-mubīn li-maḍḡ al-amin* (*ibid.* n^o. 7378; Rieu, *Supplement to the Catal. of Arab. Mss. in the Brit. Mus.* n^o. 985 vi; Houtsma, *Catal. . . Brill*, n^o. 64). The manuscript of the *Adḡkār* of Nawawī in the university library at Leipzig, n^o. 194 (Vollers, *Leipzig Catal.* ii. p. 51) is in her handwriting. Her biography is found in the anonymous *Safina*, *ibid.* n^o. 684. (BROCKELMANN.)

AISSAOUA is the French spelling of ‘Isāwīya [q. v.].

AIT (other forms: *Aith*, *Ath*, *At*) is a Berber word signifying “sons of”, used exclusively in compound proper names, like *Banū* and *Awlād* in Arabic. It is only used however by three groups of Berber tribes: in Algiers by the Kabyles of the D̲j̲urdjura (e. g. *Aith* Yenni, *Aith* Iraten); in Morocco by the Berbers of the Central Atlas (*Ait* Atta, *Ait* ‘Ayāsh), and by those of the Sūs and the Wēd Dra‘a (*Ait* Bū ‘Amran). Elsewhere (in the western Sahara) the words *Ida* (*Ida* Bū Akil), or *Kāl* (Touareg), or also the Arabic words *Beni* (= *Banū*) or *Oulad* (= *Awlād*) are in use.

(R. BASSET.)

AIWALIK (“quince country”), in Greek Kydonia, is a town of Asia Minor in the province

of Khudāwendigʾar (Brussa). It has 20 974 inhabitants, for the greater part Greek Orthodox. The place was razed to the ground in the Greek war of independence (1236 = 1821), but has since recovered its prosperity, which is continually on the increase. There are 24 Greek schools, amongst which is a grammarschool recognised by the university of Athens. The people of Aiwalik cultivate the vine, olive and mastic; they export olive-oil, soap, leather and tanned skins, raisins, wines and brandy, and common glass ware. — The kaza has no nahiya's and comprises besides the town of Aiwalik only one village called Küçük.

Bibliography: V. Cuinet, *La Turquie d'Asie* iv. 268—271; Ch. Texier, *Asie Mineure* p. 207; E. Reclus, *Nouv. géogr. Univ.* ix. 596; Djewdet Pasha, *Tārīkh* xi, 283—285 (containing details concerning the motives for the destruction of the town, and a severe criticism of the policy of the statesmen of that epoch); ʿAlī Djawād, *Mamālik-i ʿotmāniyānīn taʾrīkh u-djughrāfiyā lughātī* p. 47. (CL. HUART.)

AIWĀN, or to be more exact *iwān*, plural *iwānāt*, *awāwīn*, is an Arabic loanword from Persian *iwān* (connected by Salemann with phlv. pers. *bān* = house, cp. *Grundr. d. iran. Philol.* i.^a 272). The latter signified a presence-chamber of the Sāsānide kings, being an immense, rectangular hall enclosed by walls on three sides and open on the fourth. Part of the *aiwān* belonging to the palace of Ctesiphon is still standing on a desolate spot south of Bagdad, and is known by the name of *Aiwān-Kisrā* = "Hall of Chosroës". From the definite form *al-iwān* was derived the modern form *liwān*, plur. *lawāwīn*, an appellation applied to a room in Arabian houses in Egypt and Syria, which is of similar character, open on one side (Lane, *Modern Egyptians* i. 18—20; Cuche, *Dict. arabe* p. 614; A. von Kremer, *Topographie von Damascus* p. 19). This word already occurs in the Arabian Nights' Entertainments (Dozy, *Supplém.* ii. 563.) (CL. HUART.)

AIWAZ (ʿAiwaḍ) is the name of the servant (usually an Armenian) in a konak, who carries the food from the kitchen into the dining-room. (JACOB.)

AIYĀM (A.) = days, plur. of *yawm* [q. v.]

AIYĀM AL-ʿARAB = "Days of the Arabs" is the name which in the Arabian legend is applied to those combats (cp. *Lisān*, s. v. *yawm* xvi. 139, 1 according to Ibn al-Sikkīt), which the Arabian tribes have fought amongst themselves in the pre-Islamic (sometimes also early Islamic) era. The particular days are called for example *Yawm Buʿāth* = "Day of Buʿāth", or *Yawm Dhī Kār* = "Day of Dhī Kār". Their number is considerable. Many of them however are not commemorative of proper battles like the "Day of Dhī Kār", but only of insignificant skirmishes or frays, in which instead of the whole tribes, only a few families or individuals opposed one another. The Arabs themselves have sometimes noticed this fact. Al-Zubair b. Bakr for example, when speaking of the combats between the Aws and Khazraj tribes, observes that only on the day of Buʿāth a proper battle had been fought, and that on the remaining days the fight had been limited to throwing of stones and beating with sticks (*Aghānī* ii. 162, 12; this passage was evidently derived from Zubair's account of the combats between the Aws and Khazraj, which is mentioned

in the *Fihrist* i. 110). The number of these combats, handed down by tradition, has moreover increased by the fact, that a great many were called by different names after the settlements, well-springs, hills etc., near which they took place. Consequently one and the same occurrence has been recorded in various places under different names.

The course of events on each individual day is somewhat after the same pattern. What in this respect is said by Wellhausen (*Skizzen und Vorarbeiten* iv. 28 *et seq.*) of the particular combats between the Aws and Khazraj, applies to the Aiyām in general. At first only a few men come to blows with one another, perhaps in consequence of a border dispute, or some insult offered to the protégés of a man of influence. Then the quarrel of a few grows into the hostility of whole races or even of entire tribes. They meet in battle. Bloodshed is generally followed by the intervention of some neutral family. Peace is soon restored. The tribe, which has lost fewer men, pays to the adversary the price of blood for the surplus of dead bodies.

The accounts of the Aiyām, written in good old prose, together with the ancient poems supply excellent information concerning conditions previous to Islām: They especially afford us an insight into the chivalrous spirit, by which the old Arabian warriors were inspired. Popular memory kept the recollection of these heroes alive for centuries. So similar subject-matter to that found in the Aiyām often recurs in later popular romances, drawn out, it is true, in legendary fashion. One example may suffice: Zīr, a hero of the *Siyar Banī Hilāl* is none other than Muhallil, brother to Kulaib Wāʾil, who acts a leading part in the Basūs war between the Bekr and Taghlib tribes (Muhallil is already called al-Zīr = "the visitor of women" in *Aghānī* iv. 143, 12).

Tradition affirms (cp. Ibn ʿAbd Rabbihi, *ʿIkd*, Cairo 1302, iii. 61 towards the end), that Muḥammed's companions already discussed the events of the *Djāhiliya* in their assemblies (*madjālis*). Consequently the Aiyām al-ʿArab afforded at an early period a favourite subject of study to the *Akhbārīyūn*, i. e. traditionists, who were engaged on the *Akhbār al-ʿArab*, the old Arabian tales, amongst which the Aiyām are included. In the *Fihrist* (*maqāla* iii., *fann* i.) several of these authors are mentioned as having written narratives of particular battle-days or of all of them. The original of such a work on the Aiyām has not come down to us; but considerable extracts by subsequent writers are extant. Most of these have borrowed from Abū ʿUbaida (d. 210 = 825). Of his work on our subject only the title is mentioned in the *Fihrist* (i. 53 *et seq.*). Something more concerning him is reported by Ibn Khallikān (ed. Wüstenf. n^o. 741, who is followed by Hādjdjī Khalifa i. 499 n^o. 1513 s. v. *ʿIlm aiyām al-ʿArab*). According to these authorities Abū ʿUbaida wrote two books on the Aiyām, a shorter one describing 75 days, and a more extensive one, in which he treats of 1200.

The information concerning the Aiyām which later writers have preserved, is partly given in scattered bits, and partly in entire chapters in proper connection. Instances of the former are found in al-Tibrizī's *Ḥamāsa* commentary, in the *Kitāb al-aghānī*, where they are inserted by way

of explanation of events alluded to in the ancient verses, in the collections of proverbs, and in the works on geography (al-Bakrī, Yāqūt). Examples of the latter are contained in the *ʿIkd al-farid* of Ibn ʿAbd Rabbihi (iii. 61 *et seq.*), in al-Nuwairī's encyclopaedia *Nihāyat al-arab fī funūn al-adab* (fann v., *kism* iv., *kitāb* v.) and in Ibn al-Athīr's historical work *al-Kāmil fī l-tārīkh* (i. 367—517).

The account in the *ʿIkd* was probably based on the minor work of Abū ʿUbaida. It is very concise, often to such an extent, as to obscure the meaning, so that it can only be ascertained by comparison with more detailed accounts by other writers. Al-Nuwairī has — apart from details — copied the whole chapter on the Aiyām from the *ʿIkd*. Ibn al-Athīr has tried to arrange the separate "Days" in chronological order, in accordance with the character of his history. His account goes much more into details than that of the *ʿIkd*. A great deal of it must doubtless be traced back, either directly or indirectly, to the larger version of Abū ʿUbaida's work; much also to other sources all of which cannot be retraced.

It must finally be observed, that also al-Maidānī treats of the Aiyām al-ʿArab in the 29th chapter of his *Madjmaʿ al-amthāl*. His narratives are extremely short, but very useful for quick orientation. He restricts himself as a rule to giving the pronunciation of the name, explaining its meaning and enumerating the tribes which engaged in the battle. In this way 132 pre-Islamic days are dealt with by al-Maidānī. In addition to those, 88 Islamic days are moreover enumerated in a second section of that chapter. For further bibliography cp. E. Mittwoch, *Proelia Arabum paganorum (Ajjām al-ʿArab) quomodo litteris tradita sint* (Diss.) Berlin 1899; C. I. Lyall, *Ibn al-Kalbī's account of the First Day of al-Kulāb, in Orientalische Studien* (Nöldeke-Festschrift) p. 127—154. (E. MITTWOCH.)

AIYĀR. [See IYĀR.]

AL-ʿAIYĀSHI ABŪ SĀLIM ʿABD ALLĀH B. MUHAMMAD ABĪ BEKR, a Maghrib man of letters, lawyer and learned ṣūfī, was born on one of the last days of Shaʿbān 1037 (April-May 1628) amongst the Berber tribe of the Ait ʿAiyāsh between the high and middle Atlas, not far from the sources of the Mulūya. He studied first under the guidance of his father, and at Darʿa under the tutorage of Abū ʿAbd Allāh Muḥammad b. Nāṣir al-Darʿī, and subsequently visited the principal towns of Morocco. His teachers during that period were al-Abbār, Maiyāra, Abū Zaid, Ibn al-Qāḍī and especially Abū Muḥammad ʿAbd al-Qāḍir al-Fāsi who gave him an *idjāza*.

He twice made the pilgrimage, in 1059 (1649) and 1064 (1683-1684). He made a sojourn of some duration at Mecca and Medina, where he delivered a course of lectures on the *Mukhtaṣar* of Sidi Khalīl, the *Shamāʾil* of Tirmidhī, the *Muḥaddima* of Sanūsī, the *Nuḥāya* of Suyūṭī, the *Kurṭubīya fī fiḥ al-mālikīya* and the *Alfiya* of Ibn Mālik. After that he went to Jerusalem, where he only stayed a few days.

In coming through Cairo he attended the lectures of ʿAlī al-Udhjūrī, Shihab al-Dīn Maḥmūd al-Khafādjī, and ʿAbd al-Qāḍir al-Maḥallī. His principal teachers in Mecca and Medina were Abū Maḥdī ʿIsa l-Thaʿlībī from Algiers, and the great ṣūfī Abū Ishāq Mullā Ibrāhīm b. Ḥasan al-Kurānī al-Shahrazūrī.

He died of the plague on the morning of Friday 10 Dhū'l-ka'da 1090 (13 Dec. 1679).

Al-ʿAiyāshī wrote the following works: 1. A treatise in verse on "sale", on which he afterwards wrote a commentary; 2. A study on the conditional particle *law*; 3. *Tanbih al-himam al-ʿāliya ʿala l-zuhd fī l-dunya l-fāniya*, being a ṣūfī discourse; 4. *al-Hukm bi l-ʿadl wa l-inṣāf al-dāfi li l-khilāf fī mā waḳaʿ baina fuḳahāʾ Sidjilmāsa min al-ikhṭilāf*, a treatise on the question whether al-Sanūsī is right in saying that one cannot be a good Moslem without a proper understanding of the confession of faith, or rather if one has not become pervaded by its meaning; 5. a collection of poetry, arranged by his son Ḥamza and entitled *al-Nūr al-bāsim fī kalām al-shaikh Abi Sālim*; 6. *Iktifāʾ al-āthār baʿd dhahāb ahl al-āthār*, a collection of biographies; 7. *Tuḥfat al-akhillāʾ bi-asānīd al-adjillāʾ*, containing biographies of his teachers (to judge from the titles evidently one and the same work with 6); 8. *Mā al-mawāʿid*, known by the title of *Rihla* or "Narrative of a journey", two large volumes printed at Fez 1306. It is an important work of information upon the way followed by the caravans travelling from the Maghrib to Mecca. Though his special concern is to give detailed information about the various stages, he manages to sketch with a single stroke the manners of the inhabitants of the countries through which he travels, to write the biographies of the scholars he meets, etc. The style of the *Rihla* is quite simple, except where he speaks of Ṣūfism.

Bibliography: al-Wafrānī, *Ṣafwat man intashar*, p. 191; al-ʿAiyāshī, *Rihla*; al-Qāḍirī, *Nashr al-mathānī* ii. 45; al-Yūsī, *Muḥadarāt* pp. 15, 76; Djabartī, *Adjāʾib al-āthār* (Bulāk, 1297) i. 65 (Cairo edition 1322, i. 68); Ibn Zakūr al-Fāsi, *Nashr ashār al-bustān* (Algiers 1902) p. 60; Berbrugger, *Exploration scientifique de l'Algérie* ix.; Fagnan, *Catalogue des mss. de la Bibliot. Nat. d'Alger*, nos. 1670 and 1902; Cl. Huart, *Littérature Arabe* (Paris 1902) p. 384; Motylinski, *Itinéraires entre Tripoli et l'Égypte* (extr. from the *Rihla*; Algiers 1900); Brockelmann, *Gesch. d. arab. Litter.* ii. 462. (MOHAMMED BEN CHENEB.)

AIYIL (A.; cp. Hebr. *aiyal*) is an antlered mammal, described by Damirī (Cairo 1274-1275 i. 165—167) as follows: Its horns are massive, and begin to grow when it has passed its second year. During the third year they shoot into branches, and this ramification continues until they form a tree-like antler. This is afterwards thrown off every year, but always grows again. The number of the "nodes" (antlers) corresponds with the number of the animal's years. The aiyil is a good leaper; when chased it precipitates itself from the summit of a mountain (?). The hunter has first its attention diverted by whistling and singing, and then suddenly catches it unawares.

An exact determination on the ground of Damirī's statements is not possible. But the description of the antlers as being like a tree gives reason to suppose, that some animal related to our common stag is meant, rather than the fallow-deer.

Damirī also knows fabulous tales concerning the aiyil's mode of living: it is fond of eating snakes, is on friendly terms with fishes etc. The antler, burnt, pulverised and mixed with honey,

was prescribed to relieve women in labour, to expell intestinal worms etc. The blood was supposed to cure gravel. The thick secretion in the tearpits of the animal was considered an antidote against serpent's venom and poisons in general. — Cp. also Kāzwini (ed. Wüstenf.) i. 386 *et seq.*

(A. SCHAADE.)

AIYÜB, the Job of the Bible, is mentioned in the *Qur'an* amongst the other just men. He is called there "the servant of God", and represented as the patient man. It is told briefly in the *Qur'an* that God had put Job to the test, that the latter afterwards had addressed prayers to God, that he was restored to his former state and that God returned to him all his family and possessions (*Qur'an* xxi. 83-84; xxxviii. 40 *et seq.*). The Moslem writers however have made a great many stories about Job, which they derived mainly from the Book of Job and the Jewish haggadah. Job is generally represented as a Rūmi, a descendant of Esau (see *Testament of Job*, ed. James, i). He was the son of Amos (Amūs; the spelling, however, is not quite fixed), and of a daughter of Lot. But according to one author, quoted by Tabari, he was the son of "him who believed in Abraham". The majority of the Musliman writers call the wife of Job Rahma, daughter of Ephraim, son of Joseph. But one isolated authority states her name to have been Machir (Mākhīr), daughter of Manasseh (Mīshā), whose son was mistaken for a daughter. Finally his wife is also referred to by the name of Leah (Liyā), daughter of Jacob (cp. Baidāwī on the *Qur'an*, l. c.). This last statement was evidently occasioned by a confusion of the names of Leah, the wife of Jacob, and of Dina, his daughter, who in the haggadah is said to be the wife of Job (*Baba Batra*, p. 15b; *Berēshīt Rabba*, lvii; *Targum of Jerusalem* on Job ii. 9), and also in the *Testament of Job* (l. c.). The traditionists, amongst others Ka'b al-Aḥbār, have even described Job's appearance: a tall man with a big head, crisp hair, beautiful eyes, short neck and long limbs. His riches are described according to the Book of Job, with some exaggeration of course. A certain author ascribes to him twelve sons and twelve daughters. Job was very pious and very generous; he was a kind guardian to orphans and a protector of widows. He was a prophet and God had sent him to preach monotheism to the people of his country, which, according to some, was the Ḥawrān, and according to others Bathanīya. Every evening all those who believed in his word assembled in his mosque and recited with him the same prayers (cp. *Baba Batra*, l. c.; *Seder 'Olam Rabba* xxi.; *Berēshīt Rabba* xxx. 9; *Abōt R. Natan*, ed. Schechter, pp. 33-34, 164). The Moslem traditionists have reproduced almost literally that part of the Book of Job (i. 6—ii. 7), where it is narrated how Job was put to the test, and they add that Iblis was driven by envy to strike Job. When finally God had given him full power over the body of Job (except over his tongue, his heart and his intellect), Iblis blew into the nostrils of the latter, causing thereby an inflammation of the body and filling it with vermin. His body began to smell so horribly that he was forced to leave the town and make his lair on a dunghill (cp. *Abōt R. Natan* p. 164; *Testament of Job* v.). The wife of Job had to seek work wherewith to earn food for herself

and her unfortunate husband. Although Iblis saw that in striking Job he had missed his aim, he never ceased to contrive new and artful means of torturing him still more. He appeared under different forms, one day to the inhabitants of the place, advising them not to give any work to the wife of Job, another time to the latter herself, trying to persuade her to believe in him, who could make an end of her husband's sufferings. All these means having failed, Iblis declared himself vanquished. The majority of the Moslem authors are of opinion that Job was 70 years old when he was stricken by Iblis (see *Berēshīt Rabba* lviii. 3; lxi. 4; *Testament of Job* xii.; cp. however Baidāwī on the *Qur'an* xxi. 83). The duration of his affliction is differently estimated by various authors: by some at 7 years (cp. *Testament of Job* v.), or at 7 years, 7 months and 7 hours; also at 3, 13 or 18 years. The *Qur'an* (xxxviii. 41) contains a short account of Job making a well spring up from the ground by stamping on it at God's command, after which he bathed himself and drank from the water. The Mussulman legend however connects the angel Gabriel with this incident in the following manner: After Job had addressed to God the prayer which is mentioned in the *Qur'an* (l. c.), he was enveloped in a cloud, through which lightning flashed and thunder rolled, and whence several voices issued announcing to him the pardon of God. On the following day, which was a Friday, before sunset, the angel Gabriel appeared to Job, lifted him up and commanded him to beat the ground with his foot. Gabriel gave him also two sheets, a pair of golden shoes encrusted with precious stones, and a quince gathered in paradise. According to a certain author (see Robles, *Leyendas moriscas* i. 225 *et seq.*) the well-spring was very far from the place where Job was, and as he was too weak to walk, Gabriel carried him on his wings. After his bath Job became again fresh and vigorous; the worms which had eaten his body were changed into silk-worms and honey-flies. The obscure passage in the *Qur'an* (xxxviii. 43): "Take a birch, beat with it, and do not forswear thyself", is explained by the commentators as referring to Job's wife, whom he was commanded by God to beat, because he had sworn to give her a hundred blows. The reason for this oath has not been sufficiently ascertained; some are inclined to think that she incurred his anger by having been one day absent for too long a time, others assert that she had deserved it by suggesting to Job that he should pray to Iblis. The same expounders add that it must have been a birch consisting of a hundred twigs, or perhaps a branch with a hundred leaves, so that he could acquit himself of his oath by a single blow. The narrators do not agree in their statements regarding the children which were born to Job after his re-establishment. According to some they were the same children which had perished and had been called back to life, but others assert that his wife had become young again and borne him other children, their number varying up to 26. God let it rain golden locusts on him, and he began to gather them. Then he heard a voice saying to him: "Hast thou not enough?" and he answered: "Who can say 'enough' to thy mercy?" He had two threshing-floors, one for corn, the other for barley. God made two clouds descend,

which filled the latter floor with gold, the other with silver. Some authors fix the age of Job at 93 years, asserting that he lived 20 years after his recovery; but others affirm that he lived the same length of time after as before his affliction. Mas'ûdi testifies that the mosque of Job, together with the spring in which he bathed himself, were still celebrated in his time, and that they were to be found at a short distance from Nawā in the province of Urdunn (cp. Yāqūt, *Mu'djam* ii. 645 s. v. *Dair Aiyüb*). Still at the present day one is shown there the *hammām Aiyüb* ("bath of Job") and in its neighbourhood the *makām Shaikh Sa'd*, formerly called *makām Aiyüb*. The famous stone of Job (*ṣakhrat Aiyüb*) must also be mentioned. It is actually an Egyptian monument of Ramses II, as is sufficiently well known. It is interesting to know that En-rogel, mentioned in the Bible (Joshua xvii. 7 *et al.*) is now called *Bîr Aiyüb* ("the well of Job"); cp. Muḍjir al-Dîn, *Hist. de Jérusalem*, publ. in the *Fundgruben des Orients* ii. 130).

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AIYÜB KHÂN is the fourth son of the Emīr Sher 'Alī of Afghānistān. He was whole brother of the Emīr Ya'qūb who succeeded Sher 'Alī in 1879, their mother being a daughter of the Khān of Lālpura. Aiyüb Khān was intimately associated with his brother in the principal events of his life, and when Ya'qūb was disgraced and imprisoned by his father he took refuge at Meshhed in Persia 1291 (1874), and was there for the next five years. When Ya'qūb became Emīr he appointed Aiyüb Governor of Herāt, and on Ya'qūb's fall he began to gather troops and strengthen himself in his government until the recognition of 'Abd al-Rahmān as Emīr by the Indian Government. On this Aiyüb Khān, who was a popular favourite throughout Afghānistān, advanced on Kandahār. He was met at Maiwand by a small British Indian force under Gen. Burrows which he overwhelmed in July 1880. He then unwisely laid siege to Kandahār, instead of advancing and raising the country from Kandahār to Kābul, where he had many supporters and 'Abd al-Rahmān was not in great favour. His attack on the British army and the siege of Kandahār rendered his failure inevitable. Gen. Roberts with a force of 10 000 men marched rapidly from Kābul to Kandahār while Gen. Stewart after making over charge of Kābul to 'Abd al-Rahmān retired to India by Djalālabād and the Khaibar Pass. Aiyüb was attacked and defeated by Roberts in Sept. 1880. Kandahār was relieved, and the scheme of a separate Government there having been abandoned, was made over by the English to 'Abd al-Rahmān. Aiyüb who had fallen back on Herāt renewed his attack the next year. In 1299 (1881) he defeated 'Abd al-Rahmān's troops at Girishk and took Kandahār. 'Abd al-Rahmān assembled his forces and also had recourse to bribery to detach Aiyüb's supporters, and finally defeated him in September. From this time Aiyüb lost all hold on Afghānistān, and fled again into Persia. During the Ghazai outbreak in 1305 (1887) he intrigued

with the mutinous Ghazai troops at Herāt, and attempted to make his way into Afghānistān, but without success, as 'Abd al-Rahmān was now too strong. Aiyüb now saw that his cause was helpless and made up his mind to accept the terms offered him by the Indian Government. He surrendered to Gen. Maclean the Consul General at Meshhed, and went to India. He has since lived at Rāwalpindī and Marri, and receives a pension from the Indian Government; which has accepted the responsibility of preventing him from entering Afghānistān. Aiyüb Khān was a brave and popular prince, but fate has been against him. The murder of Lieut. MacLaine who was a prisoner in his camp at the battle of Kandahār in Sept. 1880 would if committed with his knowledge be a blot on his character, but his connivance has never been proved, and such an act is contrary to his previous reputation.

Bibliography: see under 'ABD AL-RAHMĀN. (M. LONGWORTH DAMES.)

AIYÜBIDES is the name of a dynasty in Egypt, Syria and Yemen, one of the most powerful of the mediaeval east, so called after Aiyüb b. Shādī, the father of Saladin (Ṣalāḥ al-Dīn). The latter was its actual founder, but after his death the realm was divided into various isolated principalities, which were only temporarily reunited into a vast dominion. The separate branches of the race flourished in Egypt till 650 (1252), in Damascus and Halab (Aleppo) till 658 (1260), in Mesopotamia till 643 (1245), in Hamāt till 742 (1341) and in south Arabia till 625-626 (1228). The descendants of Shīrkūh, a brother of the eponym Aiyüb, who from 574 (1178) till 661 (1262) were in power in Hims (Emesa) are usually reckoned amongst their number.

Shādī (or Shādhi), Aiyüb's father, was a Kurd and a native of Duwīn (Tovin), a town of Armenia. Nothing is known about his ancestors; the court genealogists of the later Aiyübides have nevertheless devised for him a descent from a noble Arabian stock. Shādī, together with both his sons Naḍm al-Dīn Aiyüb and Asad al-Dīn Shīrkūh, migrated to Bagdad, and was appointed commander of the fortress of Tikrit on the Tigris, owing to the influence of a friend at the Seldjūk court. Shādī died in Tikrit, and Aiyüb became his successor; according to other authorities he, and not his father, had all along actually held that post. When in 526 (1132) the Atabeg Zengi of Mawṣil (Mosul) was defeated in the neighbourhood of Tikrit by the troops of the Seldjūks of Bagdad, he was aided in his escape by Aiyüb, the vassal of Zengi's enemy. This conduct was of course resented at Bagdad; and when, on the top of that, a few years later Shīrkūh, the brother of Aiyüb, slew a distinguished officer in a sudden outbreak of chivalrous passion, it had become impossible for them to stay any longer. In the night preceding their departure or shortly before, at any rate still at Tikrit and in the year 532 (1137-1138), Saladin was born. Aiyüb and Shīrkūh went to Zengi, who had not forgotten his rescuers and gladly welcomed the brave warriors. They remained for some time at his court in Mosul, and took part in Zengi's campaigns. They aided him for example in capturing Ba'bekk, and Aiyüb was entrusted with the command of that place (early in 534 = towards the end of 1139). After Zengi's death the Būrides at

tempted to reconquer Baʿbekk, and Aiyūb, not being able to hold the town, went over to them of his own free will (541 = 1146-1147). He became a distinguished general, and finally even commander-in-chief. Shirkūh in the meantime had remained in the service of Nūr al-Dīn Maḥmūd b. Zengī, who had inherited Aleppo from his father. Nūr al-Dīn aspired after the possession of Damascus, and Shirkūh was commissioned to capture it from his own brother. But the two brothers made an agreement together, and Shirkūh entered Damascus without a blow (549 = 1154). Aiyūb received great honours from Nūr al-Dīn and was appointed commander of Damascus, whereas Shirkūh obtained Ḥims, which afterwards became the hereditary possession of his descendants.

When afterwards Nūr al-Dīn decided to interfere in the political affairs of Egypt, Shirkūh was sent thither as his representative, and Saladin was ordered to accompany him. After difficult combats, both military and diplomatic, with the Egyptians and the king of Jerusalem, Shirkūh finally succeeded in mastering the situation and was appointed Vizier by the last Fāṭimid Caliph ʿĀdīd. At his sudden death Saladin was called to the post. No sooner had the latter secured his position, than, at the instance of Nūr al-Dīn, he declared the dying Caliph deposed and commanded the re-insertion in the *khutba* of the name of the ʿAbbāsīdīsh Caliph. Previous to that he had summoned his father and family to Egypt. Aiyūb served him as a friend and counsellor, until 568 (1173), when he died in consequence of a fall from his horse. In the meantime the relations between Saladin and Nūr al-Dīn had deteriorated, owing to an evident aspiration after independence on Saladin's part. At the very moment when hostilities seemed no longer avoidable Nūr al-Dīn died. Saladin had previously made himself sure of a place of refuge to fall back upon in case of emergency, for instance in Nubia and also in Yemen, which had been taken for him by his brother Tūrānshāh. But after Nūr al-Dīn's death he had nothing more to fear. He occupied Syria without much difficulty and extended his dominion also over Mesopotamia as far as the Euphrates. Then the time arrived for him to attack the crusaders with his whole power. The battle of Ḥiṭṭīn destroyed the forces of the Christians of Jerusalem (583 = 1187), and a few months later the holy city itself surrendered. Its fall became the signal for the third crusade, which did not bring about much change in the mutual relation of the two opposing powers. Soon afterwards Saladin died (589 = 1193). Before his death he had divided his dominion amongst his sons and his brother al-ʿĀdīl. The latter obtained the Mesopotamian possession, al-Aḥḍad Damascus, al-ʿAzīz Egypt, al-Zāhir Aleppo. Yemen remained in the power of Saladin's brother Tuḡṭakīn, who had already during Saladin's lifetime succeeded Tūrānshāh there.

No sooner had Saladin closed his eyes, than his sons began to quarrel. Al-ʿĀdīl took advantage of these disorders and gradually supplanted Saladin's sons, until he had united almost the entire realm of his brother under his sway. But he repeated Saladin's proceeding, dividing his dominion amongst his sons during his life-time: Al-Kāmil became his representative in Egypt, al-

Muʿazzam in Damascus, and in Mesopotamia al-Faʿīz, who was succeeded by al-Aḥwād until 607 (1210), when he was in his turn followed by al-Ashraf. Aleppo alone remained in the power of Saladin's descendants. Al-Zāhir was succeeded there by his son al-ʿAzīz in the year 613 (1216). Less important lateral branches ruled in smaller districts, but were all of them subject to the suzerainty of al-ʿĀdīl. The latter died just about the time when the expedition against Damiette was started, which intervened between the fourth and fifth crusades (615 = 1218). His son and successor in Egypt, al-Kāmil, was compelled to retreat in consequence of insubordination in his camp. Damiette was taken, but the united efforts of all the Aiyūbides prevented the crusaders from further conquests and retook from them later on the only one they had made. Al-Kāmil, fearing the intrigues of his brother al-Muʿazzam of Damascus, began to negotiate with Emperor Frederick II. But the latter had not yet started on his crusade (the fifth), when al-Muʿazzam died. Al-Kāmil decided that his son al-Nāṣir should be supplanted by al-Kāmil's brother al-Ashraf, as the latter also governed the possessions in Mesopotamia, and was believed by al-Kāmil to be reliable. Frederick succeeded nevertheless, thanks to his diplomatic skill, in persuading al-Kāmil to yield Jerusalem to him, along with a narrow stretch of land connecting it with the sea. In return for that he promised al-Kāmil to aid him against all enemies, and to prevent the reinforcement of the states of northern Syria. This famous treaty, equally condemned by both Christians and Moslems, was concluded in 626 (1229).

Al-Kāmil showed great skill in putting a stop to the constant little jealousies of the minor Aiyūbides by leading them to battle against a common enemy abroad. But his successes, gained over the Seldjūks of Iconium, aroused their envy again. An alliance was formed against him, which was joined by al-Ashraf of Damascus. But the latter was no longer alive at the time when al-Kāmil appeared before Damascus, and his brother al-Ṣāliḥ Ismāʿīl had to surrender the town. Immediately afterwards al-Kāmil also died. That was the beginning of the end, for then began a fight of all against all. Al-ʿĀdīl b. al-Kāmil, who had been proclaimed al-Kāmil's successor in Egypt, was soon supplanted by his elder brother al-Ṣāliḥ Aiyūb. In Syria Damascus was recovered by al-Ṣāliḥ Ismāʿīl, who concluded an alliance with other minor states against the Egyptians. Once more the Mameluke troops of the Egyptian ruler succeeded by dint of a barbarous warfare, in restoring the bulk of the former dominion of the Aiyūbides, but it was only an outward show of power; the dynasty had lost its inherent strength. When al-Ṣāliḥ Aiyūb was lying on his death-bed, St. Louis with the chevaliers of the sixth crusade appeared before Damiette. The town surrendered, but in an attempt to penetrate still further the entire French army was destroyed. In the meantime al-Ṣāliḥ had died. His wife Shadjar al-Durr, an energetic, daring woman, kept his death secret, until Tūrānshāh, his successor to the throne, had returned from his absence. But the latter failed to make himself agreeable to the Mamelukes of his father, and was murdered in 648 (1250). Shadjar al-Durr was proclaimed Sul-

tan in his stead, and after her the Mameluke Aibeg. The latter was the actual ruler, although the minor great-grandson of al-Kāmil, al-Ashraf Mūsā, was mentioned in the *Khutba* until 652 (1254). Aibeg was the first of the dynasty of the Bahritic Mameluke sultans.

In Aleppo, al-Nāṣir Yūsuf had succeeded his father al-ʿAziz in the year 634 (1236). He conquered the city of Damascus after the death of al-Ṣāliḥ of Egypt. His claims to the possession of Syria led to hostilities with the Egyptian Mamelukes, which lasted uninterruptedly, until the Mongul invasion put a stop to them. The Mesopotamian realm, where al-Muzaḥḥar Ghāzī had been the latest ruler, succumbed in 643 (1245). Aleppo and Damascus were taken in 658 (1260). The Aiyūbides of Ḥamāt, an insignificant lateral branch, descended from Saladin's brother Shāhānshāh and founded by the latter's son al-Muzaḥḥar, submitted opportunely to the Monguls. Like the descendants of Shīrkūh in Ḥimṣ they were deprived of their independence by the Mamelukes. They retained only a semblance of power as governors under the rule of Egyptian Mamelukes until 742 (1341), except for one long interruption, whereas the Aiyūbides in Ḥimṣ already died out in 661 (1262). More than 100 years before, in 625 or 626 (1228) the Aiyūbides in Yemen had also been supplanted by the Rasūlides.

The many feuds within the dynasty and its separate families must not blind us to the fact, that the Aiyūbides as a whole were an important phenomenon. They reunited the scattered remains of the Fāṭimid realm and the states of the Syrian Atabegs into a concentrated power which was able to oppose the crusaders. The dynasty has also produced such a number of powerful characters as is seldom seen; not only Saladin, also al-ʿAdil and al-Kāmil were excellent rulers. They equalled, if not surpassed, the crusaders in chivalrous virtues, and many an Aiyūbide prince was even dubbed a knight. Literary functionaries of that period have left us interesting information about their administrative activity. They were personally concerned about agriculture and the irrigation system, which is so closely connected with it. They also showed a lively interest in commerce. Several commercial treaties with European countries were concluded during their time, some of which have been preserved. The military power of the realm was based upon the slave-guards and the feudal system, which, in contrast to that of Europe, consisted in an investiture with state revenues. The growing preponderance of the slaves, which were bought for military purposes, the so-called Mamelukes, in the long run made the weaker princes especially the sport of their Praetorians.

The epoch of the Aiyūbides is also remarkable for a new phase of culture. In Egypt they were the representatives of the religious reaction, brought about by the Seldjūks, and of the constantly increasing Persification of the anterior East, which manifested itself in a new artistic style (madrasa architecture), in an alteration of court manners and titles, and in the development of the specifically Turkish form of the feudal system. This culture is of such great importance, as it has exerted its influence on western Europe through the intermedium of the crusaders. Many a rule and custom of European chivalry can be traced

back to Aiyūbidish practices, e. g. the heraldic system. The Mamelukes, who as a rule deliberately followed the traditions of the Aiyūbides (even in their titles), also continued at first the culture of their predecessors without any modification.

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AĞ (T.) = white. This word often occurs in Turkish proper names; the following instances are the best known.

AĞ DENİZ (= White Sea) is the Turkish appellation for the Mediterranean (in Persian as a rule *Baḥr-i safid* or *Daryā-i safid*). The name can certainly not be traced back to ancient Greek, in which it was simply called *θάλασσα*, nor to the idiom of the Byzantines, from whom the Turks might have borrowed it along with so many other words. For in spite of some modern Greeks, who adhere to the latter explanation, not a single passage can be quoted to support it. There is more reason to believe that the phrase ἡ ἑσπέρη θάλασσα (ἡ Μεσόγειος is less colloquial and restricted to the written language), which was brought into currency by the Hellenic populace of Turkey, was borrowed from the official Turkish language; which is the more easily accountable, as formerly a great many Ottoman sailors were recruited from among the Greeks. Since the diminution of the Ottoman power the name Ağ Deniz on the coasts of Roumelia and Anatolia has been restricted to the Aegean Sea. Even the papers in Constantinople, when referring to the Mediterranean, resort to circumlocution, mentioning the coast to indicate which sea is meant, as for example "the sea opposite Italy" etc.

Piri Ra'īs b. al-Ḥādīdj Mehmed (his own name being Mehmed, according to Ḥādīdjī Khalifa; d. 962 = 1554-1555) presented about 930 (1523-1524) to Sultan Sulaimān an atlas (of which several copies are extant in Europe), containing 30 maps of the coasts of the Black Sea, the Aegean Sea and the Mediterranean as far as Ceuta and Tetuan. The work belongs to the most important productions of cartography (Further particulars are given by Pertsch, *Verzeichn. d. Türk. Hss. zu Berlin* n^o. 184). — Ewliyāʾ ʿCelebī (d. about 1090 = 1679-1680), who assisted at the siege of Crete (1054 = 1645), wrote an ample description of his voyage thither across the archipelago, which is included in the second of the ten volumes of his extensive book of travels. — In modern times, apart from insignificant compendiums, only one book has been published: Sulaimān Nuṭkī Efendī's

illustrated *Asfār-i bahriye-i ʿothmāniye*, which can contribute but very little to our knowledge.

The "province of the islands of the White Sea" (*Djazā'ir-i Bahr-i safid Wilāyeti*), which, with the exception of Crete and Samos, comprises those parts of the archipelago, which have remained in the possession of the Turks, is divided into the four sandjaks of Rhodos, Chios, Mytilene and Lemnos, with an aggregate population in 1890 of 325 000 souls, of which 73 000 belonged to Rhodos, 100 000 to Chios, 107 000 to Mytilene and 45 000 to Lemnos. Only 27 000 profess Islām, whereas there are over ten times as many Greek orthodox. But the former manifest much more zeal to extend their education. About 50 of the 284 schools belong to them.

In spite of the rocky character of the entirely disafforested soil, and the competition of the western powers with their large capitals invading on all sides, the populace in the 19th century has since the Greek rising made gradual progress, which remained uninterrupted by military complications. The principal products of the soil are grapes, olives and figs, which are also primarily important for the export trade. An agrarian bank, which was founded several decades ago, is especially credited with promoting the general welfare. In 1890 little Tenedos alone had an export of two millions, Mytilene of 19 millions of kilograms. The navigation in that year amounted to 27 000 vessels with an aggregate tonnage of 1 900 000. The revenues drawn from the islands by the Turkish government were estimated at 200 000 Turkish pounds, whereas the administration of the national debt raised an additional 60 000 by its own officials. Cp. Cuinet, *La Turquie d'Asie* i. 349 *et seq.*

(K. SÜSSEHEIM).

AK HIŞAR (T. = White Castle). There are four places of this name:

1. The one best known is the town in the Anatolian province of Aidin, situated in a large plain near the left bank of the river Gördük. In Antiquity and in the Byzantine era it was called Thyateira; it owes its Turkish name to a fortress on a neighbouring hill. Three quarters of the 12 000 inhabitants are Moslems. With the exception of the six mosques, the churches, the Government school and the bazaar, all the buildings are of wood, making the place look more like a big, prosperous village than a town. Ak Hişar is connected by railway with Soma (the ancient Sardes) in the north, and with Magnesia and Smyrna in the south, and owing to these modern means of communication has grown into a considerable market place. It is the centre of a *qaza* (*kaḍā'*) of 32 000 inhabitants, which produces an excellent white poppy and a large quantity of cotton (cp. V. Cuinet, *La Turquie d'Asie* iii. 548 *et seq.*). Ak Hişar is said to have been annexed to the Ottoman realm for the first time in 1382. During the disorders, following Timūr's invasion, it was lost again by the Turks. The perturber Djunaid, who had conquered that district, was defeated by Khalīl Yakḥshī Bey in 829 (1425-1426) and taken prisoner at the surrender of the fortress (cp. Hādjīdī Khalīfa, *Taḳwīm al-tawāriḳḥ*). According to a statement of Cuinet, which however is not supported by any authority, the Prince of Karamania penetrated in 1444 as far as Ak Hişar and plundered the town. As the Ottoman

rule brought peace to the province, the fortress lost its importance as a strategical centre.

Three men from Ak Hişar, who lived in the most flourishing epoch of the Turkish realm, are well known:

a. Ibn 'Isā b. Maḍjīd al-Dīn. When the Ottomans had reached the summit of their power (965 = 1557-1558) he ventured to write a book of prophecies (*Kaṣḥf-i rumūz-i kunūz*), which foretells the duration of the Ottoman realm, without hardly any calamitous interruptions, until the end of the world, and from the numerical value of the letters of proper names predicts the circumstances of the nation up to the year 2035 of the Hījra (Pertsch, *Verzeichn. d. türk. Hss. ... zu Berlin*, n^o. 45, 9; Krafft, *Vienna Acad. Catal.* n^o. 301; Flügel, *Vienna Catal.* ii. p. 581).

b. al-Mawlā Muḥammed b. Badr al-Dīn, the best known of the three. Amongst the Turks nowadays he is usually called Munshī² i. Akḥiṣārī, formerly also sometimes by his surname Muḥyī'l-Dīn or, after the government-district, al-Šārūkhānī, still more rarely al-Rūmī and al-Mufasssīr. It was he, who persuaded Sūdī to write his famous Hāfiẓ commentary. In 981 (1573-1574) he began his esteemed and useful commentary on the *Qor'an* (*Nazil al-tanzil*) which he dedicated to the sultan. He was rewarded by his appointment as *Shaikh* al-ḥaram of Medina. Afterwards (998 = 1589-1590) in Damascus he wrote an Arabic commentary on the *Burda* of Shams al-Dīn Muḥammed al-Abūsīrī (Ahlwardt, *Berlin Cat.* n^o. 7798). He died in Mecca towards the close of the year 1000 (1592 according to 'Aṭā'i's supplement to Tashkōprizāde's *al-Shakā'ik al-nu'māniya*; Hādjīdī Khalīfa ii. p. 380; *Ta'riḳḥ-i na'imā*, printed in 1047, p. 40. In the face of these authorities no trust can be put in Hādjīdī Khalīfa vi. p. 339 and *Khutāṣat al-aṭḥar*, where 1001 is given as the year of his death).

c. Mawlā Naṣūḥ Nawālī (d. 1003 = 1594-1595), the translator of Ghazālī's famous *Kimīyā' al-sa'āda*. In 990 (1582) he was appointed tutor of the future Sultan Mehmed III. In this capacity he wrote a *Ferruḳhnāme*, in which the duties of a ruler are displayed in the example of Alexander the Great (Rieu, *Cat. of Turk. Mss. in the Brit. Mus.* p. 117).

2. The capital of a *qaza* of the same name in the government district of İzmid, situated on the left bank of the Şakāria. It is a station on the Anatolian railway and numbers 1500 inhabitants. The fortress, ungarrisoned at the present day, commands the vast plain. Already before its early conquest by the Ottomans in 708 (1308-1309) it must have been a flourishing place, as is shown by the remains of a great many ancient columns and other buildings, both in the town itself and its neighbourhood. Its ancient name however is not known. The *qaza* Ak Hişar, famous for its agriculture, numbers 12 000 inhabitants. Cp. Cuinet, *ibid.* iv. 397.

3. Ak Hişar in Albania, at the present day called Akḥeṣār (Albanian: Krūya, Croja = well-spring), a town in the sandjak Shkōdra, which has revived to new prosperity in the course of the last decades. It has a wealth of gardens, and covers a large surface, inhabited by almost 10 000 people, all of them confessors of Islām. The place is mentioned in the chronicle of Akropolites (13th cent.) by the name of Kroas. In 1343 it was a

Venetian possession, and in 1395 passed into the hands of Constantine Kastrioti. Ağ Hişar is especially known as the residence of Iskender Bey. It withstood hard sieges in 1450, 1466 and 1468, but finally in 1478 it had to surrender to the mercy of sultan Mehmed II. At the present day it is the centre of the Bektāshī order of dervishes [cp. ARNAUTES]. The citadel, though demolished, still affords an imposing aspect. Cp. Hammer, *Rumili und Bosna* (after Hādjidjī Khalifa) p. 141; Hyacinthe Hecquard, *Hist. et Descr. de la Haute Albanie* (Paris 1859) and especially A. Degrand, *Souvenirs de la Haute Albanie* (Paris 1901).

4. Ağ Hişar was formerly also the name of the present Dolnji-(i. e. lower-)Waķūf, a small locality in Bosnia west of Serajewo, at the outlet of the Pruseksta in the Semeskilitza. In 907 (1501-1502) it was conquered by Muştāfā Pasha (Hammer, *Rumili und Bosna* p. 166; Ch. Pertusier, *La Bosnie*, Paris 1822, p. 272). This was the birthplace of Ḥassān Efendi, also called Kāfī by his poet's surname, the author of a remarkable, concise discourse on the necessity of reforms in the Ottoman administration (*Uṣūl al-ḥikām fī niẓām al-ālam*). It was originally written in Arabic (1004 = 1595-1596), but as the reform movement at that time had seized the whole nation, he translated it into Turkish at the request of high court-officials, towards the end of the year of the glorious campaign of Erlau, in which he took part (Transl. into French by Garcin de Tassy, *Journ. Asiat.* iv.; Rieu gives a list of manuscripts in *Cat. of Turk. Mss. in the Brit. Mus.* p. 237). We also owe to his pen a commentary on al-Ḳudūrī and some other treatises. He died in 1025 (1616), after he had fulfilled the office of kādī in his native town for a period of twenty years. Ağ Hişar was also the birthplace of Hādjidjī Nasīm Oghlu Ahmed b. Ḥasan, who in 1186 (1772-1773) described the Russian campaign and the subsequent events of 1148—1156 (1735—1744; Paris, Bibl. Nat., fonds turc, n° 168).

(K. SÜSSEIM.)

AĞ KERMĀN (usually written Akkerman, Akjerman) is the capital of a district in the Government of Bessarabia. The name signifies "white castle". In the Middle Ages the place was called Mon Castro, in Polish and Russian authorities Byelgorod ("white city"). It was first in the possession of the Venetians, afterwards of the Genoese. In 1484 it was captured by the Turks. The cossacks took it several times after that, and in 1595 it was destroyed by German troops. By the peace of Bucarest Akkerman along with the rest of Bessarabia was yielded to Russia.

(W. BARTHOLD.)

AĞ KOYŪNLŪ ("the white sheep tribe") is a Turcoman dynasty of Anterior Asia, also called Bāyindirīya, because it traces its origin back to Bāyindir ("full of prosperity"), eldest son of Gökḵhān, fourth son of Oghūz (Abu 'l-Ḡhāzī, 27). Diyār Bekr (Amid), afterwards Tibriz, was the capital of the dynasty. Its princes had to fight against the Ẕara-Ḳoyūnlū, the Kurds, the Aiyūbides, the Georgians and the Ottomans. Its founder was Bahā' al-Dīn Ẕara 'Oṯmān, surnamed Ẕara Yūlūk (d. 838 = 1434-1455), who after having conquered the states of the kādī Burhān al-Dīn, sovereign of Siwās, received the government of Diyār Bekr from Tīmūr. His successors were:

1. 'Alī Beg and 2. Ḥamza Beg (d. 848 = 1444), who disputed the power between themselves; 3. Dījahāngīr, the son of 'Alī Beg; 4. Ūzūn Ḥasan, the brother of the former (857—882 = 1453—1477), who chose Tibriz for his capital after the conquest of Ādharbaidjān (876 = 1471); 5. Ḳhalīl Allāh, the son of Ūzūn Ḥasan (d. 883 = 1478); 6. his brother Ya'ḳūb (d. 896 = 1491); 7. the former's son Bai-Sonkor (d. 898 = 1493); 8. Rostem, the son of Maḳṣūd, who was a son of Ūzūn Ḥasan (d. 902 = 1496-1497); 9. Ahmed, surnamed Gewde (manikin), son of Oghūrūl Muḥammed (d. 903 = 1497-1498). After Ahmed's death Murād (d. 914 = 1508) reigned in Ādharbaidjān, Muḥammed at Iṣpahan, and Elwend (d. 910 = 1504-1505) in the 'Irāk 'Adjamī. In 920 (1514) their states were united with those of the Ṣafawīs.

Bibliography: *Tārīkh Munadidjimbashi*

iii. 154 et seq.; Ḳhondemīr, *Ḥabīb al-siyar* iii. 4, 14 et seq.; Hammer-Purgstall, *Gesch. des osman. Reiches*, cp. index; Ridā Ḳulī Ḳhān, *Rawḍat al-ṣafā-i nāṣirī* vii. the last two pages; Stanley Lane-Poole, *Coins of the Turks*, *Cat. Or. Coins Brit. Mus.* viii. 11—18. (CL. HUART.)

AĞ MASDJID (r. = "white mosque") is:

1. The name of a town in the Crimea (1800 dwellings). It was destroyed by the Russians in 1736, but in 1784 rebuilt under the name of Simferopol (at present the capital of the government of Tauria, in 1897 numbering 48 821 inh.).

2. The name of a fortress on the Sir Daryā, which on August 9th (28 July) 1853 was stormed by the Russians and rebuilt in the same year under the name of Fort-Perovskij. It is now the district-town Perovsk in the province of Sir-Daryā, with about 5000 inh. The other fortresses which the ruler of Ḳhōḳand had ordered to be erected on the lower Sir were also subject to the commander of Ağ Masdjid. The tributes (*zakāt*) of the nomads and the toll revenues of the caravan road between Orenburg and Buḵhārā were collected from Ağ Masdjid. The troops of Ḳhōḳand, under the command of Ya'ḳūb-Beg [q. v.], the future ruler of Kāshghar, undertook in March 1852 a raid against the Ẕazaḳ, who were Russian subjects, and pillaged up to 100 auls (villages). In July of the same year an attack attempted by the Russian colonel Blaramberg was repelled by Ya'ḳūb's successor Batir-Basi. General (afterwards Count) Perovskij, who conducted the campaign of the following year, proceeded with exaggerated prudence and precaution, which caused the unnecessary loss of many victims. The garrison of Ağ Masdjid consisted only of 500 men with three guns. Its commander Muḥammed 'Alī (acc. to the *Tārīkh-i Shāhrūkhī* p. 98; acc. to Russian authorities his name was Muḥammed Wali or Abdu-Wali) and the greater part of the garrison fell in the defense of the fortress, and the Russians only made 74 captives, most of whom were wounded. An army under the Miñ Bashī Ḳāsim-Beg, which was despatched from Ḳhōḳand to recapture Ağ Masdjid, was repelled with heavy losses. The conquest of Ağ Masdjid by the Russians was an event of decisive importance for the history of Central Asia, as it was their first acquisition on the lower Sir; in military history it is chronicled as an example of tactics which is quite unserviceable in Central Asia.

(W. BARTHOLD.)

AĞ SARAI (τ. = "white palace") is a frequent appellation in Turkish of towns, palaces and castles. The best known are the following:

1. Ağ Sarai (Aksarai at the time of the Seldjūks; in Antiquity Archelaïs), the capital of a kaza of the Sandjak Nigde (prov. of Konia), comprising 160 villages. Of its 2500 inhabitants one fifth are Armenians. Its principal buildings are the mosque of Karaman Oghlu (14th century), a madrasa of Ibrahim Bey, which has fallen to ruins, and the mosque Nakkaşî-djami^c. After Sultan Muhammed II had conquered Constantinople, the inhabitants of Ağ Sarai, along with those of Trebisond and Sinope, were summoned to repopulate the almost uninhabited capital, where they established themselves in a quarter, which is still called Ağ Sarai. It was formerly known for its manufacture of rugs of sheep's wool, which were exported as far as India and China (Ibn Batuta ii. 286). This industry is still in operation.

Bibliography: Fr. Sarre, *Reise in Klein-Asien* pp. 93—95; Ch. Texier, *Asie Mineure* pp. 509, 2; 566, 1; Ainsworth, *Travels and Researches in Asia Minor* i. 197; E. Reclus, *Nouv. géogr. univ.* ix. 571; Hamilton, *Researches* ii. 222; *Gulshen-i-ma'arifi* i. 521, 20, 524, 14; 'Ali Djawad, *Mamalik-i 'othmaniyanin ta'rikk u-djughrafiya lughati* p. 21. (CL. HUART.)

2. Ağ Sarai in the town of Shahr-i Sabz, in 781 (1379-1380) erected for Timur by architects whom he had carried away from Khwarizm. The remains of this palace, one of the most beautiful buildings of that period, have been preserved up to the present day. The name was possibly taken from a similar one in Khwarizm.

3. Ağ Sarai near Urgench, which is still mentioned in the "Shahbaniade" (ed. Vambéry p. 392). (W. BARTHOLD.)

AĞ SHAMS AL-DIN MUHAMMED B. HAMZA, a *shaikh*, who accompanied Sultan Muhammed II on his expeditions, was born in 792 (1390) at Damascus. He was a pupil of the *Shaikh* Bairami of Osmandjik and the *Shaikh* Zain al-Din Hafi. Seven times he performed the pilgrimage to Mecca; and was interred at Goinik. He made himself known by his discovery of the tomb of Abū Aiyūb [q. v.] during the siege of Constantinople, and by his interpretation of the Sultan's dream before the battle of Terdjān (878 = 1473), in which Ūzūn Hasan was defeated. He is the author of a treatise on the processions and dances of the *Šūfis*, entitled *Risāla fī dawarān al-šūfiya wa-raḡsihim* (Hādjī Khalifa, ed. Flügel, iii. 397). He descended from Muhammed b. *Shihāb* al-Din al-Suhrawardi and was the father of the poet Hamdi.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see Index; Jouannin and van Gaver, *Turquie* p. 77; Feridūn-Bey, *Munsha'at* i. 28; Sa'd al-Din, *Ta'dj al-tawarikh* i. 420, 534 (who does not refer to him as an interpreter of the dream); Gibb, *Hist. of Ottoman poetry* ii. 138 et seq. (CL. HUART.)

AĞ SHEHR (Ağ SHEHIR, "the white town"; the ancient Philomelium) is the capital of a kaza of the province and sandjak of Konya, which comprises 2 *nāhiyes* (Doghān Hışar, Djihān Beyli) and 90 villages with an aggregate population of 39 811 inhabitants. This little town (8500 inhabitants) extends itself at the foot of the Sultān-dagh; its most interesting sights are a

mosque of Sultan Bāyazid I; relics of the period of the Seldjūkides: Tāsh-Medrese which was built during the reign of 'Izz al-Din Kai-Kāwūs I (613 = 1216); an inscription on an ancient monastery of derwishes, built during the reign of 'Izz al-Din Kai Kāwūs II (659 = 1261) and the tomb of Šaiyid Maḥmūd Khairānī, surmounted by an octangular pyramid (621 = 1224). The cemetery contains a modern tomb of Naṣr al-Din Khodja (with the falsified date 386 = 996).

Bibliography: V. Cuinet, *La Turquie d'Asie* i. 803, 818; Cl. Huart, *Konia, la ville des derviches tourneurs* (Paris 1897) pp. 109—117; *Epigraphie arabe d'Asie Mineure* (extr. from the *Revue Sémitique* 1894) p. 28—34; Fr. Sarre, *Reise in Kleinasien* p. 21 et seq.; Ch. Texier, *Asie Mineure* p. 435, 1; Ainsworth, *Travels and Researches in Asia Minor* ii. 63; Hamilton, *Researches* ii. 185; 'Ali Djawād, *Mamalik-i 'othmaniyanin ta'rikk u-djughrafiya lughati*. (CL. HUART.)

AĞ SONKOR AL-AHMEDİLİ, a Kurdish Emīr, who after the death of his father Ahmedil (510 = 1116) succeeded him as lord of Marāgha [q. v.]. Ahmedil's grandfather Wahsūdān b. Muḥammed al-Rawwadi, Lord of Adharbaidjan, had submitted himself in 446 (1054) to the Seldjūk prince Toghrulbeg. Ağ Sonkor played an important part during the reign of sultan Maḥmūd (511—525 = 1118—1131) who appointed him atabeg to his son Dāwūd. As Maḥmūd appointed Dāwūd his successor, Ağ Sonkor occupied later on the most important place in the realm of the Seldjūks. The oldest and mightiest Seldjūk prince Sandjar, however, declared himself in favour of Toghrul, and when the latter in the year 526 (1132) encountered, the troops of his opponent, in the neighbourhood of Hamadḥān, Dāwūd, whose troops had mutinied, took flight with his atabeg Ağ Sonkor. Afterwards, however, when Dāwūd met Mas'ūd in Bagdad, these two Seldjūk princes became allies and, supported by the Caliph, marched to Marāgha, where Ağ Sonkor guaranteed them further aid, so that they could soon clear the province of Adharbaidjan of enemies, and march against Toghrul, who had drawn up his troops at Hamadḥān. This time Toghrul was no match for them and was obliged to withdraw to Rai. But when Mas'ūd had the town of Hamadḥān in his power, Ağ Sonkor was murdered by some Bātinis (527 = 1133) as his father had been before. — About his son, whom Weil and others erroneously also call Ağ Sonkor, compare the article KHĀṢṢ-BEG.

Bibliography: Ibn al-Athīr (ed. Tornb.) x. 421, 461 et seq.; *Recueil de textes relat. à l'hist. des Seldjoukides* (ed. Houtsma) ii. 160 et seq.

AĞ SONKOR AL-BURSUQI (with his full name Abū Sa'īd Saif al-Din Kaṣīm al-Dawla Ağ Sonkor al-Bursuqi), general and governor of the Seldjūk sultans Muhammed I and Maḥmūd. He was a *mameluke* of the Seldjūk Emīr Bursuk [q. v.] and therefore by the Western historians of the crusades he is always called by his *nisba*, under one of the corrupted forms Burgoldus, Borsequinus, Borsequon or Borsse. He was a faithful companion of the Seldjūk prince Muhammed I (1105—1118), who therefore appointed him police-prefect of Bagdad and of the whole of 'Irāk. While he held this office he fought several battles with the Arabic chief of Hilla, Šadaqa b. Dubais, with the

Emir Cawli, who was then reigning over al-Mawşil, etc. and after the death of Mawdūd [q. v.] 508 (1114) even obtained the prefectship of al-Mawşil. At the same time he was charged with the conduct of the wars against the crusaders. He marched up to al-Ruhā⁷ (Edessa) and besieged it for more than two months, without success however. He had better luck in Mar'ash, where the widow of the Armenian prince Kogh Wasil, who had recently died, submitted to him. After an unfortunate battle with the Ortokid İlghāzī, however, the prefectship of al-Mawşil was taken from him, already in the year 509 (1115), and until Muḥammed's death he lived retired in al-Rahaba. Muḥammed's successor Mahmūd instantly appointed him prefect of Bagdad again. During the wars about the succession between this prince and his brother Mas'ūd, he again lost his office, but in 515 (1421) he got back the prefectship of al-Mawşil, to which after a year the prefectship of Bagdād was added, as also the dominion of the town of Wāsīt. This led to a new war with Dubais, the son and successor of Şadaqa. When after this the latter allied himself with the crusaders and supported Baldwin at the siege of Ḥalab (Aleppo), Ağ Sonğor marched up to relieve the town (518 = 1125). After he had succeeded in this he left Ḥalab to his son Mas'ūd. The next year (519 = 1125) he took Kafartāb, but at the siege of 'Azāz he suffered a heavy defeat, which compelled him to return to al-Mawşil. There he was soon after (8 Dhu 'l-Ḳa'da 520 = November 26th 1126) murdered in the mosque by some assassins, who according to the *Recueil de textes relat. à l'hist. des Seldjoudes* (ed. Houtsma) ii. 144 *et seq.* were paid for that by the sultan's Vezir al-Dergezinī.

Bibliography: Ibn al-Athīr (ed. Tornb.) x. 307 *et seq.*; *Recueil de textes relat. à l'hist. des Seldjoudes* (ed. Houtsma) ii. 144; *Recueil des historiens des Croisades; Hist. or. i.* see index; ii. 36—58; iii. 496 *et seq.*; Ibn Khallikān (ed. Wüstenf.) n^o. 99; Wilken, *Gesch. der Kreuzzüge* ii. 382 *et seq.*; 521 *et seq.*; Weil, *Gesch. der Chalifen* iii. 155 *et seq.*

AĞ SONĞOR (the father of Zengī, q. v.) a Turkish Emir in the time of Malikshāh. The latter, whose nurse he had married, gave him in 480 (1087) the government of Ḥalab (Aleppo) and the title of honour Ḳasīm al-Dawla. In 485 (1092), shortly before his death, the sultan contemplated great plans; among other things the Fātimide of Egypt was to be brought to subjection, and Ağ Sonğor and also Buzān, the governor of al-Ruhā⁷ (Edessa) received the command to join Tutuṣh, to whom the conduct of this war was to be entrusted, with their troops. However, when the three generals got to Tripoli, they fell out, it is said because the governor of this town, Ibn 'Ammār [q. v.], had bribed Ağ Sonğor and his vizier Zerrūs Kamar. However Ağ Sonğor withdrew, and that compelled Tutuṣh also to abandon the expedition. A short time after this Malikshāh died, Tutuṣh made use of the occasion to claim the sultanship for himself, and with this end in view he at once marched up to Ḥalab. Ağ Sonğor, notwithstanding his hatred against Tutuṣh did not think it advisable to oppose him, and followed against his will, which Busān did also. When, however, the troops had marched on so far, that a battle with Barkiyārūk, the right-

ful heir of Malikshāh, must soon take place, they both deserted Tutuṣh and joined the side of Barkiyārūk. Tutuṣh was forced to withdraw to Syria but did not give up his ambitious plans and in 487 (1094) he once more appeared with his troops before Ḥalab. Near the village of Ruyān a battle ensued. Ağ Sonğor's men took flight and he himself was led before Tutuṣh, who killed him on the spot.

Bibliographie: Ibn al-Athīr (ed. Tornb.) x. 107 *et seq.*; *Recueil de textes relat. à l'hist. des Seldjoudes* (ed. Houtsma) ii. 70, 84; Ibn Khallikān (ed. Wüstenf.) n^o. 98.

AĞ ŞU (T.), "white water", is very often used as the name of a river in the countries where Turkish is spoken. When a canal is made to branch off from a river, that part of the water which flows on along the original bed is as a rule called Ağ Şu or Ağ Daryā, and the artificial canal is called Ḳarā Şu or Ḳarā Daryā (black stream); but still many single streams and brooks bear the name of Ağ Şu. The name has often been extended from rivers to towns and villages; specially well-known is Ağ Şu in East-Turkistān on the river Ağ Şu, a tributary of the river Yārkand-Daryā or Tarim. The Turkish name is not found until the 8th (14th) century; therefore the identification with the town of Auzakia in Ptolemy, pretty generally accepted since Deguignes will have to be rejected. In Chinese sources the town (already mentioned in the *History of the older Han*, 1st cent. after Christ.) is called Wen-su (still to the present day), Ta-sh-i or Yü-çu, written by the Persians Ban'ūl (spelling and pronunciation uncertain) in the anonymous *Ḥudūd al-'ālam*, 4th (10th) century), and by Gardizi, 5th (11th) cent., the text in Bartholds's *Oṭlet o boyevdke w Srednyuyu Aziyu* p. 91; comp. J. Marquart, *Osteuropäische und ostasiatische Streifzüge*, preface p. 20. — In Tīmūr's time Chinese merchants are already spoken of in Ağ Şu (in the *Ẓafar nāme*) from which the importance of the town may be concluded. In the *Ta'rikhi rashīdī* Ağ Şu is described as one of the chief towns of East-Turkistān. Later on Ağ Şu, compared to Yārkand, Kāshghar and Ṭurfān seems to have been of only secondary importance; by modern travellers Ağ Şu, is described as a small town (about 2 kilometers in circumference). From 1867 until 1877 the town was in the hands of Yā'qub-Beg [q. v.] after whose death the Chinese have re-established their power in Ağ Şu as also in the whole of East-Turkistān. No buildings belonging to past ages have been preserved in Ağ Şu. (W. BARTHOLD.)

'AĞABA (A.) = a long, steep promontory, with a path leading to the top. There are numerous places bearing this name, the best-known of which are the following:

1. By AL-'AĞABA, without any further indication, is meant the hill between Minā and Mecca. This bleak and weird spot was certainly already consecrated before Muḥammed, especially the spot where the Djamrat al-'Ağaba now stands. This is a stone-column, at which stones are thrown by the faithful at the Ḥajjdj. In accordance with this, tradition has it that in olden times a Shaitān lived here. Except this, all memory of the meaning of the place in pagan times is lost. But the part which it has played in the biographies of the prophet and in the history of the origin

of Islām is all the better-known. For it was here that Muḥammed had some secret meetings with some men from Medina after his teaching had failed with the people of Mecca. After six of them had first embraced the Islām there, twelve more did homage to him, without however binding themselves to give real protection to the prophet. The biographers call this “the homage of the women” (*ba‘at al-nisā*) or “the first ‘AḲāba” to distinguish it from “the second ‘AḲāba” in the next year, where 70 men from Medina promised to protect Muḥammed, if necessary with the sword (*ba‘at al-ḥarb*). Afterwards a mosque was built in the neighbourhood of the above mentioned stone-column, which in memory of the world-historical event which took place here, is called the “mosque of the homage”. Comp. the art. *DJAMRA*.

Bibliography: Yāqūt, *Mu‘djam* (ed. Wüstenf.) iii. 692 *et seq.*; Ibn Džubair (ed. de Goeje) p. 209; Ibn Hišām (ed. Wüstenf.) i. 288, 294 *et seq.*; Ṭabarī i. 1209, 1211, 1217 *et seq.*; Burckhardt, *Travels*; Burton, *Personal narrative of a pilgrimage*; Snouck Hurgronje, *Het Mekkaansche feest* p. 125 (EDITORS.)

2. ‘AḲĀBAT AILA or Egyptian ‘AḲāba; see the art. *AILA*.

3. Syrian ‘AḲĀBA to the east of 2., on the Ḥaǧǧdǧ-road from Syria to Mecca. Comp. Sprenger, *Alte Geographie Arabiens* § 214.

4. ‘AḲĀBA of the women, a spot in the neighbourhood of Baǧhrās in Syria, where one of the wives of Maslama b. ‘Abd al-Malik was killed in an accident. Comp. Belāǧhori (ed. de Goeje) p. 167; Yāqūt, *Mu‘djam* iii. 692. (FR. BUHL.)

‘AḲĀ’ID (See ‘AḲIDA).

‘AḲ‘AḲ (or IḲ‘AḲ, ḲA‘ḲA; an onomatopoetic word) = magpie. — As this bird inhabits copses, gardens and the margins of woods and spreads over Europe and Northern Asia, the Arabs probably got more intimately acquainted with it in the civilized countries which they conquered. It is hardly mentioned in pre-Islamic literature; but in the middle ages its characteristics are very well known; it is known to be fond of building its nest in the foliage of a doleb-palm and of stealing glittering objects, and to exchange its nest and its young for those of other birds, i.e. that it enters other birds' nests; that is why it was proverbially called thievish, faithless and stupid. Its cry was considered a sign of ill omen to travellers; to its body was ascribed vulnerary power, also in Europe; (German: Diakonissenpulver) —; swallowing the blood and brains of a magpie was supposed to make one eloquent; the same substances were also supposed to extract alien bodies from the flesh; and the yolk of a magpie-egg was used as a cure for inflammation of the cornea (ṭ bayāḡ).

Bibliography: Damīrī i. 176; Ḳazwīnī (ed. Wüstenf.) i. 419; Jacob, *Studien in arabischen Geographien* iii. 109-110. (HELL.)

‘AḲĀL or ‘AḲĀL (A.), a band made of goat's hair, generally black, which, going twice round the head, fastens the *keffiye* (*kūfiya*, q.v.) and is generally worn by the Bedouins. According to Dozy, *Supplément* ii. 154 the classical spelling is ‘Iḳāl, but the modern pronunciation is as indicated above.

Bibliography: Dozy, l. c.; Oppenheim, *Vom Mittelmeer zum persischen Golf* ii. 122.

‘AḲĀRIB (Sing. ‘AḲrābī; according to Sprenger, *Die alte Geographie Arabiens* p. 80, identical with the Agraeci of Pliny), a South-Arabian tribe in the neighbourhood of ‘Aden. Their territory, which is very small (only about 2—3 square miles), is crossed by the lower part of the river of Laḥedǧ [q.v.], which here is nearly always dry. As rain is also lacking, the soil is barren and yields but little fruit. The chief town is Bīr Aḥmed, with some hundred inhabitants and the castle of the Sultan, who resides there. The sultan receives yearly subsidies from the English, to whom in the year 1868 the ‘AḲārib sold their coasts, together with the volcanic Dǧebel Ḥašan (with the “donkey's ears”, two rocky peaks). The English now also protect the ‘AḲārib against their Arch-enemies the ‘Abādil of Laḥedǧ, with whom they fought for the last time in the year 1855. Comp. especially Maltzan, *Reise nach Süd-arabien* (Braunschweig, 1873) p. 314—323.

(J. SCHLEIFER.)

‘AḲARKŪF (sometimes pronounced and written ‘AḲrakūf) is the name of a not unimportant group of ruins which lies 2½ hours to the West of Bagdad. The spot is often mentioned by Arabian geographers. References to it may be found in: G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905) p. 67; comp. further: Weil, *Gesch. d. Chalifen* ii. 197; Chwolson, *Die Ssabier* i. 176; ii. 643; Blau, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxvii. 333. According to a Mussulman legend already found in Arabian writings of the Middle Ages the stove into which the tyrant Nimrod threw Abraham is said to have been at ‘AḲarkūf. That is why ‘AḲarkūf has also been called Tell-Nimrod (Nimrod's Hill) until the present day. However, the legend of Nimrod's stove was also connected with other places, f.i. with kūḥā rabbā or Tell-Ibrāhīm (to the south of Bagdad). The hills covered with ruins of ‘AḲarkūf have already been mentioned by European travellers since the 16th and 17th centuries; comp. the reports of older travellers in Ritter, *Erdkunde* xi. 847—852 and Tuch, *De Nino urbe* (Leipzig 1845) p. note. 4. H. Rawlinson found in ‘AḲarkūf bricks with the stamp of the town of Dūr-Kurigalzu (“wall of Kurigalzu”) on them. Hence ‘AḲarkūf has, probably rightly, been identified with that town, often mentioned in the cuneiform inscriptions, which was called after its founder (or reconstructor), one of the two Kassite kings of Babylonia who were called Kurigalzu (between 1500 and 1000 before Christ) About Dūr-Kurigalzu comp. Fr. Delitzsch, *Wo lag d. Paradies?* (Leipzig 1881) p. 207 *et seq.*; the same, *Die Sprache der Kossäer* (Leipzig, 1884) p. 9 and Fr. Hommel, *Grundriss der Geogr. und Gesch. des alt. Orients* (2d edition; Munich, 1904) p. 344.

(STRECK.)

AKBAR ABU'L-FATH DĪJĀLĀL AL-DĪN MUḤAMMED, third Timūride Emperor of Hindūstān, was born at Umārkot in Sīnd on the 15th October 1542, was crowned at Kalānūr in the Panǧāb, on the 14th Febr. 1556 and died in Āgra on the 16th October 1605 leaving his throne to his son Salīm (Dǧahāngīr). He traced his descent to Amīr Timūr Barlās (1336—1405); he was Bābār's grandson and the son of Humāyūn and Ḥamīda Bānū, a daughter of a Persian scholar in the service of Hindāl, Bābār's youngest surviving son.

Akbar was born in exile in one of the greatest

centuries of history and in it he was the greatest ruler. Not Europe only was in mental ferment; a leaven worked also in Hindūstān, as indications of the presence of which there may be named the Kabīr Panthī, the Rawṣhanīs and the ṣūfism of which Shaiikh Mubārak Nāgōrī was the exponent in closest touch with Akbar.

In the greatness of his accomplished kingly task, Akbar had no equal; second to him ranks the Englishwoman who was his contemporary.

It is a well-attested statement that through his long life of intellectual activity he did not master the arts of reading and writing. This is in him the more singular that he came of a family of traditional culture and that he lived not only amongst men of education but was closely associated with at least two women accomplished in letters, his wife, Salīmā Sultān, and his aunt, Gulbadan. His lack of instruction in childhood may well have been owing to his father's unsettled position and procrastinating character, but in adult life, only his own deliberate choice will explain it. A keen observer, avid of knowledge, a student of at least one branch of knowledge, Religion, his dependence on the ear is a fact of great interest which falls into place only when one recalls blind men who have been distinguished. It seems as though Akbar learnt best by the living word.

The long story of his military success does not lend itself to summary and it will suffice here to set in apposition his territory at accession and at death. He had gone with his father to Hindūstān in January 1555 from Kābul and had been present at the decisive battle of Sihhind over Sikandar Sūr on the 22^d June 1555, which gave Āgra and Dehlī again to the Timūrides. When his father died (24th January 1556), he was with his begatka, Bairām Khān Bahārū, pursuing Sikandar in the Pandjāb. On that day the only land he owned was a small part of the Pandjāb; Āgra had been taken by Hemū, Dehlī had been evacuated by his general; Ĥaram Begam and Sulaimān Badakhshī had seized Kābul. He was then fourteen years old. When in 1605 he laid aside the cares of empire, he left to Salīm a stable heritage of the whole of Upper India, Kābul, Kāshmir, Bihār, Bengal, Orisa and a great part of the Dekkan.

Great as he was as a soldier, it is as an administrator that he has gained highest fame. His revenue reforms with which the Hindū, Todar Mall, is closely associated were pushed through all opposition and pursued untiringly; so too was the safe-guarding of lowly people; he had the genius of taking pains and the open-mindedness which is symbolized by his favourite motto, "Peace with all." Changing perennial Muḥammedan practice in Hindūstān, he ruled for the Hindū majority of his subjects, and set these free from insulting and oppressive enactments. In return they provided him splendid and faithful servants.

Perhaps what rivets attention to Akbar more than his genius as a sovereign, is his own pursuit of truth. It is well-known that he broke away from orthodox Islām and promulgated an eclectic *Tawḥīd-i ilāhī*, a Divine Faith. This appears to have been pure Theism, the common element of all the creeds he sought into. If men craved for a symbol, as in truth his own researches must have convinced him they did crave, he recommended for this the Sun or its earthly counterpart, fire. He

allowed of no priesthood and inculcated purity and plainness of living.

What adherence the *Tawḥīd-i ilāhī* obtained outside the inner Court circle cannot now be said; eighteen names are recorded as those of members of the Faith. Most of those inscribed are literary men, poets; one great emīr only is there, 'Azīz Kūka, whom extortion in Mekka had driven from orthodoxy. There are men to whose ṣūfī influence Akbar's perversion from Islām was ascribed, Shaiikh Mubārak Nāgōrī and his sons. Akbar's earliest interest was with the sects within Islām itself and he became disgusted by the rancour of orthodox disputants; he married a Rādjipūtnī, the mother of Salīm, and he studied Brāhmanism from learned priests and through Hindū Scriptures which he had translated for himself; ṣūfī free-thinking was strong round him and Persians were of his home circle; he acquired special sympathy for the Sun-worship of the Parsis, a sympathy not likely to be less that Rādjipūts claim to be the children of that luminary. To none of the Eastern creeds, however, did he give such close and admiring attention as to Roman Catholic Christianity. Shaiikh Nūr al-Ḥakḳ who writes without the bias of either Abu'l-Faḍl or 'Abd al-Qādir Badā'ūnī, says that the Emperor tried to take the good from all differing opinions and this with one sole object, the ascertaining of truth. What he finally accepted was but the basal fact of all creeds, man's first tenet, and to this he added a plain rule of conduct.

Abu'l-Faḍl 'Allāmī, *Akbar-nāme*; 'Abd al-Qādir Badā'ūnī, *Muntakhab al-tawārīkh*; Shaiikh Nūr al-Ḥakḳ, *Zubdat al-tawārīkh*; *Dabistān al-madhāhib*; Shams al-'Ulamā Mawlāwī Muḥammed Ḥusain, *Darbār-i akbarī* (Lahore, 1898); Blochmann, *Ain-i-akbarī*; Count von Noer, *Kaiser Akbar* (Leipzig), French and (revised) English translations; Elphinstone, *History of Ind'a*; Father Goldie, *Missions to the Great Mogul* (Dublin, 1897); H. Beveridge, *Notes on General MacLagan's papers* (*Journ. of the As. Soc. Bengal*, 1896); Malleon, *Akbar (Rulers of India Series)*; Tennyson, *Akbar's Dream*. (A. S. BEVERIDGE.)

AKÇA (T.) = whitish; as noun: silver coin, coppercoin, especially small coins, f. i. in Russian countries = kopecks or half-kopecks. In Turkey a coin of this name was used worth one third of a para = one asper (comp. the art 'ALĀ' AL-DĪN PASHA). In the same way *fals* and *pul* [q. v.] are used in Arabian and Persian countries.

AKD (A.) = agreement, contract, treaty, occurs in many compounds, f. i. *aḳd al-nikāh*, marriage-contract, *aḳd al-dhimma*, treaty of protection etc.

AKDARIYA is the name of a well-known difficult law-question about inheritance which belongs to the *mas'āl mulakkaba* (i. e. questions "called by special names"). When a woman leaves behind as her heirs: 1. her husband, 2. her mother, 3. her grandfather, and 4. her sister (whether she be her *shakika*, i. e. her real sister, or her *uḳht li 'l-ab*, i. e. her half-sister on the father's side), then her husband gets $\frac{1}{2}$, the mother $\frac{1}{3}$ (comp. *Ḳor'ān* iv, 12-13), so that there would only remain $\frac{1}{6}$ of the inheritance for the grandfather and the sister. The latter two are generally considered, when they inherit together, as *'aṣabāt*, that is the sister inherits half of the grandfather's part, and together they get every-

thing that remains when the *aṣḥāb al-farā'id* (i. e. the heirs to whom the *Qorān* grants a definite part of the inheritance) have been satisfied.

Now the grandfather can, according to the current interpretation of *Qorān* iv. 12, in any case lay claim to a sixth part of the whole inheritance. But then the sister would not get anything. This is actually the way the *Ḥanafites* look at it. They say: the grandfather here excludes the sister from the inheritance. But the other *fiqh*-schools are of opinion that in this case the grandfather and the sister are not to be regarded as *‘aṣabāt*, but that in the same way as the husband and the mother, they get the parts to which the *Qorān* entitles them. Then the division is as follows:

the husband inherits	$\frac{1}{2} = \frac{3}{6}$
“ mother “	$\frac{1}{3} = \frac{2}{6}$
“ grand-father “	$\frac{1}{6} = \frac{1}{6}$
“ sister “	$\frac{1}{6} = \frac{1}{6}$

By means of *awl* [q. v.] these nine sixths are reduced to nine ninths.

Then the husband receives:

the mother	$\frac{2}{9}$
the grand-father	$\frac{1}{9}$
the sister	$\frac{1}{9}$

But as the sister can after all only lay claim to half the grand-father's part, the right proportion between these two parts has again to be re-established. Together they inherit $\frac{3}{9} = \frac{1}{3}$, but the grandfather receives $\frac{2}{3}$ of this and the sister $\frac{1}{3}$.

About the meaning of the name *Akdariya* the Arabian scholars hold different opinions. Some f. i. say that the question itself is *akdar* (i. e. troubled, obscure) as it has ever proved subject to great difference of opinion, or because the otherwise generally accepted principles are “troubled” in this case; others are more inclined to think *Akdar* the name of a man, to whose decision ‘Abd al-Malik b. Marwān submitted this question. Besides these there are still many more such explanations of the name *Akdariya*.

Bibliography: *Taḏjī al-‘arūs* iii. 518; Muṭarrizī, *al-Mughrib fī tartīb al-mu‘rib* sub voce; *Lisān* vi. 450; Dimishkī, *Rahmat al-umma fī khtilāf al-‘imma* (Bulāk, 1300) p. 96, ult.; Ibn Ḥadjār al-Haiṭhamī, *Tuhfa* (Cairo, 1282) iii. 15 and other *fiqh*-books.

(TH. W. JUYNBOLL.)

AKH (A.) = brother.

AKHALČIKH, Russian *Akhalsikh*, Turkish *Akhışka* or *Akhışka*, nowadays the capital of a district of the government of Tiflis, was originally a Georgian fortress (the name means in Georgian “new fortress”). In the year 1045 (1635) it was taken by the Ottomans after a siege of 23 days and is later on mentioned as the chief town of a separate Wilāyet. After having been taken by the Russians in 1828, the fortress had to be yielded to Russia at the peace of Adrianople (1829). About *Akhalsikh* under Turkish government comp. Ḥādjī Khalifa, *Djihān-numā* p. 408 *et seq.* (W. BARTHOLD.)

ĀKHĀL TEKKE is a region of Russian Turkistān. Under the name *Ākhāl* (which only appears in modern times) are gathered together the oases on the Northern slope of the mountain-ranges Kopet-Dagh and Küren-Dagh, between the present railway-stations Kizil-Arwat and Gjaurs. The second part of the name is taken from the

present inhabitants of this region, the Tekke, a tribe of Turkomans. Abu'l-Ḥazī already mentions the Tekke in the 10th (16th) century as inhabitants of the region between the Balkhān mountains and the town of Darūn (near the present railway-station Baharden). In the year 1881 *Ākhāl* Tekke was taken by the Russians and since 1882 it has formed a separate district (*uyezd*) of the Trans-Caspian territories (*oblast*); until the year 1890 the name of *Ākhāl* Tekke was kept for this district; now it is called after the metropolis Askhabad (really Ashkābād, q. v.). The geographers of the Middle Ages have no special name for this region; it is described as forming part of *Khorāsān* together with the town of Nasā (already an important town under the Parthians; now only two heaps of ruins near the Aul Bagir, about 5 miles to the west of Ashkābād) and the border fortresses Farāwa or Afrāwa (near the present Kizil Arwat) and *Shahr*-istāna (3 arab. miles to the north of Nasā, on the border of the desert.) The country has often been in the possession of the lords of *Kh*warizm, even at the time of the rule of the Özbegs in the 10th and 11th (16th-17th) centuries; to distinguish it from the real *Kh*warizm or Şu-Boyu (“water-side”) *Ākhāl* Tekke together with the Atek (q. v.) was formerly called, *Ṭagh*-Boyu (“mountain-side”); at that time the town of Nasā seems to have existed still; in the west the town of Darūn [v. s.] is still mentioned. At the time of the Russian conquest the country had no towns; Askhabad and Kizil-Arwat have only become towns under Russian rule. (W. BARTHOLD.)

AKHARNAR (ACHARNAR) is the name of the star α (of the first size) in the constellation Eridanus. The latter was called by the Arabs and also by the ancients “the stream” (*al-Nahr*), and as the star α stood at the end of this group, it was called the last in the stream” or “the last stream” in Arabic *Ākhīr al-nahr*, or *Ākhīr nahr*; whence its present name. Comp. Ideler, *Untersuchungen über den Urspr. u. d. Bed. der Sternnamen* p. 232 *et seq.*

AKHBĀR MADJMŪ‘A; “collected stories” is the title of an anonymous historical work of the 11th cent. of the Christian era, which tells at length about the conquest of Spain by Ṭāriq, the time of the first governors and the civil wars, as also about the reign of ‘Abd al-Rahmān I, whereas about the time of Hishām I until that of ‘Abd al-Rahmān III it only contains anecdotes, letters and poems. The full title is: *Akhbār madjmū‘a fī f’itāḥ al-Andalus wa-ahikr man waliyahā min al-umara’ ilā dukhūl ‘Abd al-Rahmān b. Mu‘awiya wa-taghallubbihī ‘alaiha wa-mulkūhī fihā huwa wa-waladuhu wa’l-hurūb al-kā’ina fī dhālika bainahum*. Comp. Ibn ‘Adhārī, *al-Bayān al-mughrib* i. Intr. 10—12. — *Ajbar Muchmū‘a* (Colección de tradiciones), crónica anónima del Siglo XI, dada á luz por primera vez, traducida y anotada por Don Emilio Lafuente y Alcántara (= Colección de obras arábicas de historia y geografía que publica la Real Academia de la Historia, Tomo I; Madrid 1867).

(C. F. SEYBOLD.)

AL-AKHĀRĪ AL-ṢADR B. ‘ABD AL-RAHMAN B. EMIR B. AL-WALĪ AL-ṢĀLIḤ AL-SAYID AL-ṢUGHAYYIR B. MUHAMMED AL-BNTYUSĪ AL-MĀLIKĪ was an Arabian author, about whose life nothing further is known. He wrote two much-used didactic poems:

1. *al-Djawhar al-maknūn fī ṣidk al-thalātha al-funūn*, about rhetoric with a commentary by the author, lithographed at Cairo 1290; with a commentary by al-Damanhūrī (who died 1192 = 1778) lith. at Cairo 1290, printed *ibid.* 1308, 1310; with glosses added by Makhlūf al-Minyāwī *ibid.* 1305. — 2. *al-Sullam al-murawwīḡ fī 'l-māntik*, about logic in 94 *raḍjaz*-verses, written in 941 (1534), printed at Cairo in 1318 with a commentary by the author, and glosses by Sa'īd b. Ibrāhīm al-Tūnisī al-Djazā'irī Qāddūra (d. 1066 = 1656), and in 1282, 1306 and 1308 with glosses by al-Bādījūrī (d. 1277 = 1861); glosses by Muḥammed b. 'Alī al-Ṣabbān (d. 1206 = 1792) on the commentary by Aḥmed b. 'Abd al-Fattāḥ al-Mollawī (d. 1181 = 1767) printed at Cairo 1310-1311; commentary by al-Ḥasan al-Derwīsh al-Kāwīsānī about 1210 (1795), with glosses in the margin by Khattāb 'Omar, printed at Cairo 1322; commentary by Muḥammed al-Bannānī (about 1211 = 1796) lith. at Fez 1313, with glosses by Ḥaṣṣāra, printed at Fez 1313. — Four other small writings are to be found in Brockelmann, *Gesch. d. arab. Litter.* ii. 356. (BROCKELMANN.)

AL-AKHFAṢH is the surname of several grammarians, of whom al-Suyūṭī, *Mushir* ii. 228 enumerates eleven. The best-known are the following three:

1. AL-AKHFAṢH AL-AKBAR 'ABD AL-ḤAMĪD B. 'ABD AL-MADJĪD ABU 'L-KHAṬṬĀB, a freedman of a tribe of Ḥaḍjar (al-Bahrain), the collector of numerous dialectical expressions only known through him, and the teacher of the grammarians 'Isā b. 'Omar and Abū 'Ubaida; he died in 177 (793). *Comp. Ibn Taghribardī* i. 485.

2. AL-AKHFAṢH AL-AWSAṬ SA'ĪD B. MAS'ADA ABU 'L-ḤASAN, the most famous man bearing this name, a freedman of the Tamīmīte tribe of Muḍjāshī' b. Dārim, born at Balkh, a pupil of Sibawaihi, whom (although his elder) he survived, and whose "book" he propagated by his teaching. He died in the year 221 (835), according to others in 215 (830). Of his own writings (*Fihrist* i. 52) nothing remains. His *Kitāb gharrīb al-Kor'an* was still used by al-Tha'labī (who died 427 = 1035), *Cat. Brit. Mus.* n^o. 821, and his *Kitāb al-mu'ayyāt*, which after the manner of the books *fī abyāt al-ma'ānī* explained difficult verses, is often quoted in the *Khizānat al-adab* (i. 391, 15; ii. 300, 17; iii. 36 at the bottom, 527, 20). *Comp. Ibn Qotaiba* (ed. Wüstenf.) p. 271; Ibn Khallikān (ed. Wüstenf.) n^o. 250; Ibn al-Anbārī p. 184-188; Brockelmann, *Gesch. d. arab. Litter.* i. 105.

3. AL-AKHFAṢH AL-AṢḠḤAR 'ALĪ B. SULAIMĀN B. AL-MUFADDAL ABU 'L-ḤASAN, the pupil of al-Mubarrad and Tha'lab, was not famous as an author, but he did a meritorious work by transporting grammatical study from Bagdad to Egypt, where Aḥmed al-Naḥḥās was his pupil. He died at Bagdad in the year 315 (928). — *Comp. Brockelmann, Gesch. d. arab. Litter.* i. 125; about all three of the name: Flügel, *Die Grammatischen Schulen der Araber* p. 61 *et seq.*

(BROCKELMANN.)

ĀKHĪR (A.) = "The last" is one of the "beautiful names" of God. — *Ākḥir-i Čarṣhamba*, the last Wednesday in the month of Ṣafar, a Mohammedan festival, celebrated in India, it is said, because the prophet's suffering in his last illness was relieved a little on this day. The Indian Shī'ites, however, consider this day an unlucky

one and call it *Čarṣhamba-i sūri*, i. e. the Wednesday of the last blast of the trumpet (on Doomsday). Sweet cakes are baked for this day, over which the *Fātiḥa* is many times spoken in the name of the Prophet. Another custom is the drinking of the "7 *saṭams*", that is of the seven *Qor'an*-verses xxxvi. 58; xxxvii. 77; xxxvii. 109; xxxvii. 120; xxxvii. 130; xxxix. 73 and xcvi. 5. These verses are written by a mullā on a banana- or mangoleaf or on a piece of paper, and while the writing is still wet, they are washed off. Whoever drinks the water used for this purpose may be certain of future peace and happiness. *Comp. Herklots, On the customs of the Moosulmans of India* p. 230 *et seq.*; Sell, *The faith of Islam* (2nd ed.) p. 313; Garcin de Tassy, *L'islamisme d'après le Coran* (3rd ed.) p. 334 *et seq.*

ĀKHĪRA (A.), the fem. of the preceding word, is a term already used in the *Qor'an* for the life to come, according to the commentators properly *al-dār al-ākḥira*, "the last dwelling", as opposed to *al-dunyā*, "the nearer (dwelling place)", that is the present world.

AKHLĀḲ (A.), plur. of *Khulq* ("character"). The *akhlāk* are the traits of man's moral character, and the science of the *akhlāk* (*ilm al-akhlāk*) is moral philosophy when presented in a didactic form. Passages concerning morality are found in many diverse branches of literature: they are found in the poets, in proverbs and in fables; naturally they are found in the *Qor'an* and its commentaries, and in the collections of traditions; also in the writings of lawyers, to whom morality chiefly appears in the form of casuistry, then in the historians and compilers of anecdotes, who are occasionally moralists. But the science of moral philosophy differs from all this; it has an existence of its own; it is not an extract from different literary works, it is a science which is in fact connected with the tradition of Greek philosophy, whether it be with the oral traditions transmitted by the schools and convents of Egypt, Syria and Persia, or with the written traditions handed down and restored by the work of the translators.

Ḥājjdī Khalifa has defined the science of the *akhlāk* as: "a part of practical philosophy" (ed. Flügel, i. 200 *et seq.*) This definition presupposes a distinction between practical philosophy and speculative philosophy, which is already found in Plato, but which the Arabs chiefly knew through the tradition of the schools. Ḥājjdī Khalifa adds, quoting Ibn Ṣadr al-Dīn al-Shirwānī (died 1036 = 1626-1627), ḳāḍī, companion of the vizier Naṣūḥ and the author of *al-Fawā'id al-khāḳaniya* ("useful things for the Khāḳān"): This is the science of virtues and the way to acquire them, of vices and the way to guard against them. Characters and acquired virtues, which are joined with the reasonable soul, are its data. — So this definition limits moral philosophy to the methodical study of virtues and vices (*al-faḍā'il wa'l-radḥā'il*); thus represented, the doctrine of the *akhlāk* is nothing but the ethics of the peripatetic philosophy.

A preliminary objection may be raised against the very possibility of a part of that science: as it is a man's character which constitutes his personality, his individuality, it seems that character is an inherent part of the very nature of man, and cannot therefore be changed. So there may

exist a science the object of which is to describe different characters, but there can be no art that can possibly alter them. Ḥādjī Khalifa reports this objection, raised by Ibn Ṣadr al-Dīn; it is also found in many other moralists, for instance in Yahyā b. 'Adī, Ghazālī et Naṣir al-Dīn al-Tūsī. Ibn Ṣadr al-Dīn even defends this objection with the inspired words: "morals correspond with the physical body and cannot be modified". His answer is that some traits of character are natural and others acquired by habit; that if those that are natural are fixed, those that are the consequence of habit may be changed; and that way of looking at it, which is in accordance with Greek tradition, is corroborated by a *ḥadīth* of the prophet saying: "I have been sent to bring good morals (*makārim al-akhḫāḥ*) to perfection." — The objection and the answer are about the same in Ghazālī; but he develops them at greater length and more brilliantly.

Moral philosophy thus defined should not be confounded with what the Arabs call *adab*, good education, refinement of spirit and deportment, "l'honnêteté" in the sense this word had in France in the 17th century. *Adab* is something less deep than moral philosophy, and of wider compass, as the term comprises a good literary education, which can hardly be numbered among the virtues, at least not among the principal ones. With moral philosophy are connected the *naṣiḥa*, admonition or counsel, and the *waṣīya*, recommendation or testament; under these two heads Arabic literature possesses pieces, attributed to important personages, which contain moral precepts, but they do not treat of moral philosophy in a methodical way; therefore those essays have to be classed among the proverbs, apophthegms and maxims. Let us only mention, by way of example, the recommendations of the dying Nizār to his four children, as told by al-Aṣma'ī (*Madjāni 'l-adab*, Beyrout, 1896, i. 53). — Moral philosophy is primarily concerned with man in general; yet there are some treatises on morals (the *akhḫāḥ*) which apply to certain particular categories of individuals. The most important ones are those concerning the morals of princely personages. These treat of politics, which, in the eyes of the Arabs as in those of the ancient philosophers, are a branch of moral philosophy, it is true, but a branch important enough to be studied apart. There are also treatises on the morals of pious men, but these works do not really treat of moral philosophy, for morality, taken by itself, must be distinguished from mysticism and piety.

We are not perfectly sure which Greek works about moral philosophy were known to the Arabs. The *Nicomachean Ethics* are said to have been translated by Ḥunain b. Ishāḥ, in 12 books, under the title *Kitāb al-akhḫāḥ*, but the *Nicomachean Ethics* only consist of ten books; have we to suppose that to this translation have been joined the two books of the *Magna moralia*? Or is this only a variant of another piece of information with which we are furnished elsewhere, according to which Ishāḥ the son of Ḥunain, and not Ḥunain the son of Ishāḥ, is said to have translated the commentary of Porphyrius on the *Ethics* of Aristotle in 12 books, where the number of 12 books has also been obtained by annexing the *Magna moralia*? We know that Ishāḥ the son of Ḥunain translated the comment-

aries of Themistius into Syriac and perhaps also into Arabic. Al-Fārābī knew the *Nicomachean Ethics*, the *Magna moralia* and the *Moral Philosophy of Eudemus*; he himself wrote a commentary on part of these treatises; Averroës afterwards paraphrased the *Nicomachean Moral Philosophy*. A certain Ibn al-Khammār translated a book on ethics which Wenrich thinks must have been the *Ethics* of Aristotle. We do not possess in our libraries the Arabic translation of the *Nicomachean Ethics*. The physician Abu'l-Faraj 'Abd Allāh b. al-Taiyib (died 435 = 1043) is said to have written a commentary on the *Ethics*; we possess a translation from the Syrian into Arabic by him of Aristotle's *περί ἀρετῆς*, *fi 'l-faḍīla*.

The moral writings of Plato treat more of politics than of moral philosophy properly so-called; let us only remember that his treatise about the Laws was studied by Ḥunain the son of Ishāḥ and by Yahyā the son of 'Adī. Of Plutarch there was known a *Kitāb al-riyāda*, a book on moral exercise, on virtue, translated by Kosta the son of Lūka. A treatise on the "education of children" (*Adab al-ṣibyān*), translated by Abū 'Amr Yoḥanna, the son of Yūsuf, was also attributed to Plato. Wenrich proposed, without very strong reason however, to change the name of Plato into that of Plutarch here.

Of the Pythagorean school the Arabs have known the golden verses (*carmina aurea*) which must be classed among the maxims, and also the maxims of the philosopher Secundus. Ibn Mas-kawaihi has preserved an interesting moral treatise, entitled the *Tabula Cebetis* which seems to be a work of the stoical school (edited by Elichman, Leyden, 1640, and by René Basset, Algiers 1898). Another methodical moral treatise, especially representing the Platonic doctrines, is that which bears the title *Mu'ārabat al-naḥs*, the restoration of the soul; this treatise, edited by Bardenhewer (*Hermetis trismegisti qui apud Arabes fertur de castigatione animae libellum*; Bonn, 1873), is attributed sometimes to Hermes Trismegistus, sometimes, by Ibn Abī Uṣaib'a, to Socrates and to Plato, and sometimes, in a manuscript at the Bodleian, under the title *Zadīr al-naḥs*, to Aristotle. Its real origin is unknown; Bardenhewer thinks it is the work of a Mussulman and compares it to the writings of the Brothers of Purity; Steinschneider (*Die arabischen Übersetzungen aus dem Griechischen*, p. 23) prefers to see in it a Greek work of an oriental Christian.

Passing by several "testaments" (*waṣāyā*) and the "book of the apple" (*Kitāb al-tuffāḥa*), an apocryphal dialogue between the dying Aristotle and his pupils, written in imitation of Phaedon, we must still mention: a treatise on *Economics* written by a Christian, which is at the Escorial; a work by 'Alī b. Ridwān (died in 453 = 1061 or 460 = 1068), a kind of autobiography into which the author has inserted a passage about morality and politics, which was afterwards attributed to Aristotle and translated into Hebrew; and a lesson in morals (*fi 'l-ādāb*) supposed to have been written by Aristotle for Alexander, preserved in the British Museum (p. 203 of the catalogue).

About all these translations, authentic or apocryphal, see: Wenrich, *De auctorum Graecorum versionibus et commentariis*, Leipzig, 1842; M. Steinschneider, *Die arabischen Übersetzungen aus*

dem Griechischen (in *Beihefte zum Centralblatt für Bibliothekswesen* xii.; Leipzig 1893).

The Mussulman authors who have written in a methodical manner about moral philosophy are comparatively few; those amongst them who are famous have nearly all of them earned their fame by other writings, so that we must conclude that moral philosophy, considered as a pure and independent science, has not been cultivated with great predilection in the Mussulman world. There are three titles which recur with more insistence than the others. These are: *Kitāb al-akhḫlāk* or treatise on morals; *Tahdhīb al-akhḫlāk* or correction of morals, in Latin *De castigatione morum*; and *Makārim al-akhḫlāk*, what is honorable in morals. We have already met this last expression above; the treatises which take that as their title are as a rule collections of traditions attributed to the Prophet and to various other persons and tend to recommend or eulogize the different virtues.

The first moralist, who wrote in the Arabic language, is the celebrated translator of *Kalīla wa-Dimna*, Ibn al-Muḳaffa'; after him the principal writers on ethics are the Brothers of Purity (*Iḫwān al-ṣafā'*), Ibn Maskawaih, al-Ghazālī and Naṣīr al-Dīn al-Ṭūsī, whose treatise entitled *Akhḫlāk-i nāṣirī* one often meets; let us also mention the *Akhḫlāk-i djalālī* and the *Akhḫlāk-i kāshifī*, works widely read in the east. See Carra de Vaux, *Gazali*, Paris, 1902.

It is impossible to sum up in a few lines the moral lessons which these treatises contain. Let us therefore content ourselves with offering some indications suited to prepare the mind for the study of works of this kind.

From the remark, which we have made, that most of the moralists of Islām were chiefly famous for works other than their books on ethics, may be concluded that their moral philosophy reflects the nature of their mind and of their work, known from the rest of their productions. Thus the moral philosophy of a specially mystical author will not be the same as that of a chiefly dogmatic one; that of a dogmatic author will differ from that of a philosopher, and that of philosopher from that of a poet or an historian. Moreover, according to what one knows of the school to which an author belongs, one will see at once whether his moral philosophy is likely to come closer to that of Plato or to that of Aristotle, to that of the writers of maxims or to that of the Fathers. Thus in the book entitled *Mu'ātabat al-naḥs*, which, it is true, may not be the work of a Mussulman, one finds the virtues described in the Platonic fashion: the principal virtues are here namely temperance, wisdom and strength. In Naṣīr al-Dīn al-Ṭūsī, who belongs to the school of the Philosophers, one finds them divided and described in the peripatetic and scholastic fashion, although the author reserves a prominent place for justice, according to the Platonic idea. In al-Ghazālī, who has fought against the spirit of the school of the Philosophers, and has in a large measure assimilated himself to that of the Fathers, one finds an acuteness of analysis, a profundity of views, an intensity of sentiment which have nothing systematic about them, but remind one on the contrary of the experience of ecclesiastics, accustomed to the direction of souls. And in Abshīthi one perceives especially a praiseworthy effort to unite by an appearance of phi-

losophical order a large number of small facts which are in a way the crumbs of history.

There are some features which all these moral philosophies have in common. The admiration specially accorded to certain virtues such as resignation, contentment with one's fate, command over one's tongue, patience, is a disposition which one finds in all these different authors and which is specially islamitic. The idea of considering the vices as maladies of the soul and moral philosophy as a kind of medical science is also common to them all; with the mystics the comparison is completed by comparing the spiritual director to the doctor. Thus moral philosophy is the art to cure diseases and to keep in health. Its aim is the attaining of felicity; this aim is taught by Aristotle and by Plato. One also notices in all these authors a certain rather scholastic wish to effect a methodical division of the virtues; that division is founded on the analysis of the faculties of the soul, each faculty having its virtue and its vice, and sometimes the vice is conceived as the opposite of the virtue and sometimes the moralist admits two vices the one the result of excess, the other of want, lying on either side of a middle state, where the virtue resides; this is the well-known idea of the golden mean. The virtues which are often spoken of in Mussulman ethics are, besides those we have already mentioned: the delight of the soul, exaltedness of thought, liberality, gratitude, indulgence, gentleness, chastity; often blamed vices are: lying, envy, anger, intemperance, pride. Special chapters are often devoted to friendship, sociability and to the duties of the different classes.

Bibliography: Ḥādjdjī Khalifa, under *Akhḫlāk*. Among printed works we may mention: Ibn abi 'l-Rabi', *Kitāb sulūk al-mālik fi tadḥīr al-mamālik* (Cairo, 1286); Ibn Maskawaihi, *Fi tahdhīb al-akhḫlāk* (Cairo, 1298-1299); al-Mawardi, *Adāb al-dunyā wa 'l-dīn* (Constantinople, 1299; Cairo 1309-1310); al-Ghazālī, *Kitāb ayyuha 'l-walad* (*O Kind! Die berühmte ethische Abhandlung Gazalis arab. u. deutsch von Hammer-Purgstall*; Vienna 1838); the same, *Kimīyā-i sa'ādat* (pers.; published at Calcutta, Lucknow, Bombay; English translation by Homes, Albany N. Y. 1873), the same, *Misān al-amāl*, Hebrew translation *Mosem šedek* (ed. Goldenthal, 1839); Naṣīr al-Dīn Ṭūsī, *Akhḫlāk-i Nāṣirī* (pub. at Bombay, Calcutta, Lucknow, Lahore, etc.); Djalāl al-Dīn al-Dawwānī, *Akhḫlāk-i djalālī* (or *Lawāmi' al-isḫrāk*); Ḥusain Wā'iz Kāshifī, *Akhḫlāk-i muḥsinī* (pers., publ. many times in the east); 'Alī b. Amr Allāh Kīnālīzāde, *Akhḫlāk-i 'alā'ī* (turkish ed. Būlāk, 1248). — Conc. the Persian works about the *akhḫlāk* comp. Geiger and Kuhn, *Grundr. der iran. Philol.* ii. 348-349, and index ii. 722 s. v. *Achlag*. (CARRA DE VAUX.)

AKHLĀṬ or **KHLĀṬ** (better than *Khalāt*; comp. f. i. *Marāṣid*, ed. Juynboll, p. 360) is a town on the western shore of lake Wān, in the Middle Ages one of the largest towns of Armenia, very populous and strongly fortified. Comp. Ritter, *Erkunde* x. 324-328; G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905) p. 183; Ch. Schefer, *Sefer-Nameh* (Paris, 1881) p. 21 et seq. In the 9th century after Christ *Akhḫlāt* was taken by the Arabs, but in the year 928 it was again taken from them by the Byzantines;

comp. Weil, *Gesch. d. Chalifen* ii. 638. Later on Akhlāt came again under the rule of native princes. In the year 1100 the family of the Seldjūk Sukmān al-Kutbī took the town from the Merwānides, then its lords, and established his own rule. Comp. Tomaschek, *Sasun* (= *Sitzungsberichte der phil.-hist. Classe der kais. Akademie d. Wissensch.*, vol. 133, n^o. iv. p. 31 *et seq.*). About later sieges and conquests see Saint-Martin, *Mémoire sur l'Arménie*, i. p. 103 *et seq.* and Stanley Lane-Poole, *The Mohammedan Dynasties* p. 170. In the years 1232 and 1244 Akhlāt was taken by the Mongols; cp. Tomaschek, *loc. cit.* p. 34 *et seq.*; Quatremère, *Hist. des Mongols de la Perse* (Paris, 1836) i. 340, 344. The Byzantine writers call the town *Χλῆατ* or *Χαλῆατ*; the Armenian authorities *Chlat* (Chelāt); according to the latter the town belonged to the canton Bznunik^c of the province of Tu(a)ruberan; cp. Hübschmann, in the *Indogermanischen Forschungen* xvi. (1904) 328. The place still exists to this day and possesses very interesting ruins; cp. Ritter, *loc. cit.*; Reclus, *Nouv. géogr. univers.* ix, 376. (STRECK.)

AKHMĪM is a town in upper Egypt. Akhmīm is the old-Egyptian Epu or Khentē-Min, hence Coptic *Shmin*, Arabic *Akhmīm* or *Ikhmīm*; the Greeks called it Chemmis or Panopolis. It lies on the eastern bank of the Nile 26° 35' N. Lat. and has now 28 000 inhabitants. In the early Arabian time it was the metropolis of a separate canton (*kūra*), from the end of the time of the Fāṭimides until the time of the Mamelukes it was the capital of the province of *Ikhmīmīya*. To-day it belongs to the district Sōtāg in the province of Gīrgā.

In the Middle Ages Akhmīm was a flourishing town, surrounded by arable land, sugar-cane plantations, vineyards and date palms. It possessed two mosques and several Christian churches. Also weaving was practised on a modest scale, as it had already been done in Strabo's time and is still to-day; linen and probably also cotton materials were manufactured there for the inhabitants of the neighbourhood. As in all industrial towns of Egypt the Christian element predominated at Akhmīm; today 8000 Copts are still living there. They were famous for their magic art. All sorts of superstitions and legends are connected with the temple ruins, called *Birba* or *Barba*, which were still well preserved in the Middle Ages, and the sculpture of which (human beings, animals, stars etc.) has given occasion to all sorts of fancies. According to Ibn Džubair one of these temples covered a surface of 220 × 160 metres, and numbered 40 pillars. His description of the temple has special interest for Egyptologists.

Bibliography: *Khiṭaṭ* i. 239; Yāqūt, *Mu'djam* i. 165; Abu'l Fidā' (ed. Michaelis) p. 17; Ibn Džubair (ed. de Goeje) p. 60 *et seq.* (transl. by Schiapparelli, p. 31 *et seq.*); *Kal-kashandī* (transl. by Wüstenfeld) p. 94, 107; Ibn Baṭūṭa i. 103 *et seq.*; *Bibl. geogr. Arab.* (ed. de Goeje) iii. 201; vii. 332; viii. 22; Idrīsī p. 46 *et seq.*; Quatremère, *Mémoires sur l'Égypte* i. 448; Amélineau, *Géographie de l'Égypte* p. 18 *et seq.*; Baedeker, *Égypte* (6th ed., 1908) p. 229. (C. H. BECKER.)

AKHNŪKH, arabic form of the name Henoch [see IDRIS].

AKHŌR (p.; pehl. *ākhwar*, zend *ā-kwara*, corresponding to *awo-khwarena*: *Yagna* i. 45;

"stable" Darmesteter); = "stable"; passed into Turkish and thence into the Arabic of Syria (Cuhe, *Diction. arabe-français*, s. v.). — *Akhōr-sālār* = "master of the stables"; about his functions, see Quatremère, *Hist. des sultans mamlouks* i. 119, note 3.

Bibliography: J. Darmesteter, *Études iraniennes* i. 114; ii. 136; Hübschmann, *Pers. Stud.* p. 5. (CL. HUART.)

AL-AKHRAṢ 'ABD AL-GHAFFĀR B. 'ABD AL-WAHID B. WAHB, an Arabian poet, who was born about the year 1220 (1805) in al-Mawṣil, and died 1290 (1874) in al-Baṣra. His surname al-Akhras (the dumb one) he owed to an impediment in his speech. One of his patrons, the wālī of Bagdad Dāwūd-Paṣhā, sent him to India, in order that he might undergo an operation. As this could not be done without endangering his life however, the operation never took place. In his poems, which were very popular in his native country 'Irāk, he follows the example of his predecessors. He wrote many *Ghazals* and *Muwash-shahs*, but did not take the trouble to collect them into a *diwān*. This was done after his death by Ahmed 'Izzat-Paṣhā al-Fārūkī, who in 1304 (1886/1887) had the collection printed at Constantinople under the title of *al-Tirāz al-anfas fī shī'r al-Akhras*.

Bibliography: Džirdjī Zaidān, *Mashāhīr al-sharḥ* ii. 200 *et seq.*; Cl. Huart, *Littérature arabe* p. 426.

AKHSHĀM (p.) = "evening", one of the five *ṣalāt*-times with the Persians and the Turks.

AKHSĪKATH was in the 4th (10th) century the capital of Farghāna; under Bābār it was the second of the large towns and was then called Akhsī; still in the 11th (17th) century the present capital Namangān is spoken of in the *Baḥr al-asrār* (Ethé, *India Office* n^o. 575, f^o. 108^b) as one of the less important sisters (*tawābi'*) of Akhsī. According to Bābār, Akhsīkath was situated on the right bank of the river Sir, near the place where the Kāsan-Sai joins it. At present there still exist (near the villages Akhsī and Shāhand) the ruins of the old citadel (Iskī Akhsī, 1000 steps from west to east, 600 steps from north to south, about 150 feet above the level of the water of the Sir; explored in the year 1885 by professor Veselovsky from St. Petersburg). Information concerning the state of the ruins may be found in the *Sredneaziatski Wiestnik* (russ.) Tashkent, July 1896.

(W. BARTHOLD.)

AL-AKHṬĀL, an Arabian Christian poet, born about the year 640 of the Christian era at al-Ḥīra (*Aghānī* vii. 170) or in the Syrian desert not far from Ruṣāfa, where his clan camped; comp. the *Diwān al-Akhṭāl*, ed. of 1891—1892 (hereafter referred to as *D.*), p. 82, 1 and *Aghānī* xi. 59 *et seq.* His real name was Ghīyāth b. Ṣalt b. Tārika. He belonged to the taghlibite clan of the Džusham b. Bekr (comp. *D.* pp. 176, 178; *Aghānī* vii. 169; *Machriq*, 1904 (hereafter referred to as *M.*), at the bottom of p. 479), one of the most illustrious clans of Arabia. His mother Lailā belonged to the Christian tribe of Yād. As he himself adopted the surname Akhṭāl, it cannot have reminded him of anything disagreeable; his enemies called him Dawbal ("pig, wolf") (*D.* p. 1). From his eldest son he took the kunya Abū Mālik. Being descended from the Christian Taghlibites, he lived

and died a Christian: if necessary the satires of *Djarir* would prove it. His *dīwān* shows few traces of his Christianity, which was, moreover, superficial as all religious faith among the Bedouins; mention is made of Saint Sergius, of the cross, of monks, of Christian oaths; to these may be opposed Islamic expressions — comp. *D.* pp. 78, 119, 184, 204; *dīwān*, ed. of 1905 (hereafter referred to as *B.*), p. 171, 6, — current expressions which prove the influence of his surroundings (comp. *Aghānī* vii. 173). He appeared in public with a golden cross round his neck, according to the custom of the Arabian Christians, turned to the east when praying, received communion and humbly submitted to the public penance that his confessor imposed on him. He proudly repulsed the Caliph's offers, inviting him to change his religion (*D.* p. 154) and reproached his adversaries that "hunger and not conviction" had led them to Islām (*D.* p. 315, 13). The way he practised evangelical morality is more unpleasant: he was divorced and married again a divorced woman, a common practice among Arabian Christians. Did he add to these a slave-wife which a son of Ziyād had given to him (*D.* p. 315, 13)? Margoliouth (*Mohammed* p. 40) states it but does not prove it. Al-Akhṭal was a great drinker. But, apart from the influence of the ancients, whom he knew and imitated, drinking was to the Christians a proof of their independence from Islām. Personally al-Akhṭal, together with several fellow-Muslims (*Aghānī* viii. 15; ix. 78; xi 39) saw in it a source of inspiration. He was seen in public houses in the company of Hāshimides and a son of 'Othmān (*D.* p. 27, 6; *B.* p. 174). In his whole conduct it seems more difficult to condone his intercourse with female singers of very loose morals, than his *nasibs*, a kind of platonic love (*M.* p. 479: *ḥubb bi-ghair faḥsh*) which became a common place subject of poetry. His *dīwān* is chaste, some very realistic passages (comp. *B.* p. 105, 106, 109-110, 165, 15) excepted, as is easily explicable considering the obscene character of Arabian satire. Let us only think of *Djarir*, Farazdaq and a great lady of the Anṣār, Ḥamida (*Aghānī* viii. 139-140). Like all the Taghlibites, al-Akhṭal belonged to the monophysite confession; this, however, did not hinder him from being the friend of the very influential Melkite family of Ibn Sardjūn.

When Ka'b b. Dju'ail, the poet of the Umayyades, was invited by Yazid, the son of Mu'āwiya, to attack the Anṣār, he let the young al-Akhṭal, who belonged to the same tribe as he, take his place. But the success of this virulent *hidjā'* (*D.* p. 314) would have cost him his life, if Yazid had not intervened. From that time he shared his table and accompanied him to Mecca. At this period his panegyrics on the Umayyades began: Yazid, 'Abd Allāh b. Mu'āwiya (according to commentators in *D.* p. 167-176; comp. *B.* pp. 63-72; however the battle of Mardj Rāhiṭ, which took place after Yazid's reign, is mentioned); Khālīd b. Yazid; on their lieutenants: Ziyād and his sons, al-Ḥadijdjādj etc. Having been appointed official poet of the dynasty (*Aghānī* xii. 172, 176) by 'Abd al-Malik, he sings the praise of the Caliph, his relations such as 'Omar b. 'Abd al-'Aziz, his sons al-Walid, Sulaimān, exalts the memory of 'Othmān (*D.* pp. 39, 6, 172-174), attacks their enemies: 'Alides, Zubairides, Anṣār,

(*D.* pp. 58-64, 73-76, 93-94, 264, 277-278, 289 etc.) the Kaisites, hostile to the Marwānides since Mardj Rāhiṭ; a real political poet, petted by those in power and feared by the opposition! That part of his *dīwān* has great historical importance: in it one finds the old *djahiliya* still surviving, the echo of contemporary passions, and in the proud and independent attitude of al-Akhṭal (*M.* p. 478-482) the tolerance of the Umayyades, who are still Arabs rather than Muslims. The influence exercised by this Christian is not one of the least instructive aspects of that period of transition. According to *B.* p. 170-171, 'Abd Allāh b. Djarir al-Badjalī (and not Djabalī as *B.* has it) had definitely allied himself with the Umayyades. The rivalry of al-Akhṭal and Djarir has remained famous in literary history; as a rule the former had the advantage of his rival, who was less biting and more trivial; their *naḳā'id* are a favourite theme. Al-Akhṭal, Djarir and Farazdaq together form the first class (*al-ṭabaqa al-ūlā*), a group of three standing apart, with which Arabian criticism has found nothing to compare since Islām. But critics do not always agree about their respective value, a subject which has raised interminable discussions among the 'Abbāsīde grammarians (Baihaḳī, *Mahāsīn* p. 458). If al-Akhṭal had not been the Christian author of mischievous verses against Islām, they would have agreed to accord the palm to him. His style being usually more chastened, he reminded one more of the ancient models. In satire, in the *ḥamriyāt*, he is undoubtedly the first. In panegyrics his inspiration carries him to much higher flights than his rivals, who are much more vulgar. Notwithstanding his "Weltanschauung" which is frankly that of a Bedouin, we see the courtier in this Taghlibite, who moreover, loves a roaming life and hates the life at Damascus (*D.* p. 121, 6). The Christian betrays himself, we believe, not so much by professions of faith as by the rarity of obscene passages, which his rivals indulged in. In that respect al-Akhṭal could say like Nuṣaib (*Aghānī* i. 145) that a young girl might read his *dīwān*. As in the case of Shammākh and Ḥuṭai'a (*Aghānī* viii. 102) one might find fault with some of his *kaṣīdas* in that they are too artificial, do not run smoothly and are all of them difficult: he was not a *maṭbū'* poet and did not care to pass for one either. The eulogy on the Umayyades (*D.* p. 98-112) is considered his masterpiece, where may be read the verse which immortalizes the *ḥilm* of those caliphs: "Terrible in their wrath, when they are resisted, they are the most merciful men, notwithstanding their power" (*D.* p. 104, 8). Although it is true that al-Akhṭal imitated his predecessors and borrowed their verses, yet he has never committed plagiarism with such brazen-faced cynicism as Farazdaq. One part of his *dīwān* (*D.* pp. 106, 129, 133, 135, 268-269; *B.* pp. 167-169; comp. *Ḳuṭāmī*, pieces 2, 8, 9, 10, 13) sings the vicissitudes of the wars of his tribe with the Kaisites, who had first been their allies against Kalb. Having fought in those wars, in which he lost his son, he assures us that he showed great courage (*D.* p. 27); exaggerated praise! Al-Akhṭal had no warlike temperament; from the butchery of Bishr (*Ḳuṭāmī*, 23, 40, 43), which his poetic he escaped by flight. Alluding to the connivance of 'Abd al-Malik he cried out before him: "If

intemperance (*Aghānī* xi. 59-60) had provoked, the Koraishites in their power refuse justice to us, we can leave them alone" (*D.* p. 11)! — a revolutionary verse which comes close to that in which he declares the obscure 'Abd Allāh b. Sa'īd b. al-Āṣī, the descendant of a Taghlibite (*B.* p. 117-118) and the brother of the one who had all but overcome 'Abd al-Malik, "worthy to command". These audacious utterances did not deprive him of the favour of the Caliph. Walid I — his poet was called 'Adī b. al-Riḳā' (*Aghānī* viii. 179-184) — showed no very warm admiration for al-Akḥṭal. This Caliph, not a very cultured man, paraded a Mussulman fervour (*Aghānī* vii. 69, 2). The Bakrites, for a long time the enemies of the Taghlibites (comp. *B.* p. 161-162), chose him as an arbitrator and al-Akḥṭal pronounced judgment in the mosque. He must have died before the end of the reign of Walid I. Ibn 'Abd Rabbihi (*ʿIqd* i. 155; iii. 70) prolongs his life until the reign of 'Omar II, doubtless deceived by some verses (*D.* p. 277-278) recited before the accession of that Caliph. If we have been right in giving ± 640 as the year of his birth, al-Akḥṭal attained his seventieth year and in that case his poetic career lasted about forty years. No descendants of his are mentioned.

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(H. LAMMENS.)

AKḤṬAR (p.) = star.

AKḤṬARĪ is the *takḥalluṣ* of Muṣliḥ al-Dīn Muṣṭafā b. Shams al-Dīn al-Ḳaraḥīṣārī (d. 968 = 1561). He wrote an Arabic-Turkish Dictionary (952—1545), known by the name of *Akḥṭarī kabīr* (there are also concise recensions), and printed at Constantinople (1242, 1256, 1292). Cp. Flügel, *Die arab. pers. u. türk. Hss. zu Wien* i. 119—120.

ĀKHÜND, also *ākhūn* (Castelli; Shakspear; Polak, *Persien* i. 269) and *ākhawānd* (Shakspear, Richardson, Vullers) = "schoolmaster"; East Turkish *akhond*, *akhon* (Vambéry, *Čagataische Sprachstudien* p. 205; Sulaimān-Efendi, *Lughat-i Čagatāi* p. 6); *ākhūndī* and *ākhawāndī* = "office of schoolmaster" (Quatremère, *Hist. des Sultans mamlouks*, i. 69). — The original meaning of the word is "under-master", "substitute", from *ā* + *khwānd* (*khwand*, *khund*), contraction of *khudawand*, which occurs in the compound names of Mir-Khond and Khond-Emir. According to Quatremère (*ibid.* i. 65, note 96), it is not found in use until after Timur's invasion; — Akh'wand-Shāh is the name of a poet of Shirāz (Pertsch, *Cat. Hss. Berlin* p. 682; Justi, *Iran. Namenbuch*

p. 13^a); *Ākhūnzāde* = "the schoolmaster's son" is the surname of Mīrzā Faṭḥ 'Alī [q. v.], a playwright, who wrote comedies in Azerī Turkish [see *KHAWAND*.] (CL. HUART.)

'AḲĪD (A.) = commander-in-chief in the wars and expeditions of the Arabian Bedouins.

'AḲĪDA (A.; plur. *'aḳā'id*) is a word which signifies the article of faith, the proposition, to which the faith is strongly attached, as it is illustrated by the concrete term *uḳda* "knot". The writer of the *Ta'rifāt* gives the following definition of the *'aḳā'id*: "that in which the dogma itself is kept in view, not the practice". They are indeed formulas, in more or less concise phrasing, serving to express the principles of religion, the *uṣūl*; the latter, according to the definition of the *Ta'rifāt*, are the truths, "the reason of which consists in themselves, and on which the others are based". There is a science of the *uṣūl*; the *'aḳā'id* do not properly constitute a science; they are only sayings. They can be considered as a preface to the *uṣūl*; the *'Aḳā'id* of Ṭahāwī bear the double title of "creed (*'Aḳida*) of the people of the *Sunna*, or preface (*mukaddima*) to the principles of religion".

In Islām as a matter of course an official redaction of the dogmas of faith has never existed, the Islāmic theory of the revelation precluding the appearance of personalities like the apostles of Christianity, composing a creed with help from above. But many doctors, mystics and even philosophers, have tried to give substantial expression to their faith; and several of these texts have since been adopted, taught and commented on by the theologians in the Islamic schools.

This kind of writings seems to go back as far at least as the 4th century of the Hidjra. The one that has enjoyed the greatest vogue is that of Naḍīm al-Dīn 'Omar al-Nasafī (d. 537 = 1142-1143); on it various commentaries have been written, notably by Sa'īd al-Dīn Mas'ūd al-Taftazānī (d. 791 or 792 = 1389-1390). To this commentary glosses were afterwards added by Mullā Aḥmed b. Mūsā, commonly called *Khayālī* (d. 860 = 1456), by Mullā Ḳaṣṭallānī (d. 901 = 1495-1496), by Mullā Salāḥ al-Dīn, tutor of Sultan Bāyazīd, and by still another. Ḥādīdjī *Khayālī*, who has a long article on this subject, even quotes glosses on the glosses of *Khayālī*. It is on the treatise of Nasafī that d'Ohsnon founded his exposition of the Mussulman doctrine.

When one studies theology at the universities from a series of works like those mentioned, the student, during the first four years, may only read the original treatise (*matn*) and its commentary (*sharḥ*); only during the ensuing years he may study the glosses and the paraphrases (*hawāshī* and *taḳārīr*; see Pierre Arminjon, *L'enseignement, la doctrine et la vie dans les universités musulmanes d'Égypte*; Paris 1907).

Besides Nasafī, the oldest scholars who have written *'Aḳā'id* are al-Ṭahāwī (d. 321 = 933) and al-Samarḳandī (d. 342 = 953-954); and the most celebrated are: the Imām al-Ḥaramain, the tutor of Ghazālī (d. 478 = 1085-1086); Ghazālī himself, who wrote a book under the title of "*'Aḳā'id*" as part of his great work *Iḥyā' 'ulūm al-dīn*; al-Idjī, the author of the *Mawāḳif* (d. 756 = 1355); the mystics and founders of orders Shihāb al-Dīn 'Omar al-Suhrawardī, 'Abd al-Ḳādir Gilānī and Abū Madyan; the voluminous

writer on philosophy Muḥyi 'l-Dīn b. al-ʿArabī (d. 638 = 1240-1241); the shāikh Abū ʿAbd Allāh al-Sanūsī, Sūfī of Tlemcen (d. 892 = 1487). There are also *ʿAkāʾid* of the learned Naṣīr al-Dīn Ṭūsī, of the celebrated commentator of the Korʾān al-Baidāwī [q. v.] and others of the mahdī Ibn Tūmart. There are *ʿAkāʾid* in verse, e. g. the well-known poem of al-ʿUshī al-Farghānī (edited by von Bohlen under the title of *Carmen arab. Amali dictum*; Königsberg 1849), and that of al-Lakānī (see Brockelmann, *Gesch. d. arab. Litter.* ii. 316 *et seq.*). — The treatises which amongst all these have been most commented on, are those of Ṭahāwī and al-Idjī. The following gives for example a summary of three of them:

The *ʿAkāʾid* of Naḍīm al-Dīn ʿOmar al-Nasafī are the almost direct enunciation of the dogma; the author inserts hardly any explanations and scholastic terms. After a short preamble on the theory of knowledge, he declares that the world was created, and composed of substance and accidents, that its creator was God, and that God is unique; he explains what are the qualities of God; he treats of the creation, the will of God, and the vision of God in the other world. In this connection he states the dogmas concerning the creation of the Korʾān, the last judgment, and the resurrection, and further on various creeds relative to death and doom: the chastisement in the grave, the interrogatory by *Munkar* and *Nakir*, the scales, the guarded tablet and the sword bridge. Then follow some propositions concerning the eternity of Hell: like Paradise, Hell is created and eternal; but the faithful guilty of a serious sin are not to remain there for ever; next come other propositions concerning faith and works, and the everlasting life obtained in the other world; finally he treats of the mission of the prophets, from Adam down to Muḥammed, of the Angels, the revealed books and the miracles of the Saints. After these strictly theological creeds he gives an exposition of the perfect caliphate, completed by that of the imāmate. The rest of this little treatise contains propositions a little less direct, some of which have the object of preventing heresies; one article for instance on the literalness of the scriptures is aimed against the Bāṭinites, another, on the Nothing, against the Muʿtazilites; other sayings, without exactly logical order, refer to the prayer at funerals, to the prayer for the living and the dead, to indifference in religious matters, to the situation of the saints placed below the prophets, and to the place of man in general who is subordinate to the angels. — In the commentary and in the gloss, explanations of a philosophical nature abound.

In Ghazālī philosophical considerations of some length go along with the exposition of the articles of faith, in accordance with the intellectual and literary habits of the author; with him the *ʿakāʾid* develop immediately into *uṣūl*. The book of this long treatise, in which the *ʿakāʾid* are contained, is entitled *Kawāʾid al-ʿakāʾid*, the foundations of the articles. It is divided into several sections, one of which is devoted to the formulation and demonstration of the essential dogmas of the theodicy, and has often been copied separately, under the title of "Epistle from Jerusalem"; each of these dogmas, accompanied by its traditional and rational proofs (*burhān*), forms a

principle (*aṣl*). For example the principles in the section on "the essence and the unity of God" are: the existence of God, his eternity, that he is not in a place, that he has no body, that he has neither accidents nor directions, that he is "established on his throne", as the Korʾān says, that he will be seen in the other life, that he has no associate. The rational proof of the existence of God is: that every product needs a cause to produce it, that consequently the world, being a product, needs a cause which is God. — In other sections of the same book, Ghazālī treats of the qualities of God, of his works and a propos of his works, of the problem of free will in man. One section is especially devoted to the traditional beliefs relating to the resurrection, the judgment, the perfect caliphate and the imāmate. In the course of his exposition Ghazālī introduces very interesting speculations on faith, its nature, its degrees, the means to produce it, to defend it and make it grow; sometimes he calls it "attachment" (*iʿtikād*), sometimes "confidence" (*imān*); he distinguishes faith from Islām, faith being the belief in proposed dogmas, whereas Islām is the abandonment not of the spirit only, but of the heart and of the whole being to the will of God. Ghazālī also discusses in which degree speculation is useful to the establishment and the defence of faith. This book of the *ʿAkāʾid* is preceded by another one on science, which forms the preamble to it, just as Nasafī places a definition of what science really is at the head of his *ʿAkāʾid*.

To the mystic ʿAbd al-Kādir Gīlānī *ʿAkāʾid* in rhythmical prose are attributed, which are both poetical and very philosophical. In this short treatise one observes moreover a painstaking care to preserve the purity of faith against the various heretical sects. Here is no theorising about knowledge; it is the theodicy which appears at the very beginning: "Glory to God who is the mode of the mode, and is himself free of modality; who is the place of the place, and cannot himself be localised; who is to be found in everything, but is too holy to be adorned by anything; who abides in every place, but is above every abode." This very abstract expression of the dogmas of the theodicy is followed by protestations of faith on such and such a point denied by the sects: "We believe, contrary to the Hāshimītes", the author says, "that God leads the infidels (*kuffār*) astray; that the Moslem sinners (*fussāk*) are better than the Jews, the Christians, and the Magi, which is denied by the Djaʿfarites; that God sees himself, and that he sees and hears everything, both of which beliefs are opposed by the Kaʿbites; that he has created man in the most beautiful state, and that he will make him return to his former state, a theory rejected by the Dahrites; and we maintain against the Muʿtazilites that the friends of God will see him on the last day".

Then follow exhortations; the scholar addresses the soul in a more poetical than dogmatic manner; he praises the benefactions of God and the beauties of Paradise.

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commentary of al-Taftazānī and the gloss of al-Kastalī, Ottoman printing-office, 1313; Ghazālī, ‘*Aḳida* (ed. Pococke, in *Specimen hist. arab.*); the same, *Iḥyā* (Būlāk 1289; Cairo 1306); the same, *al-Iḳtiṣād fī l-‘iṭṭiqād*; al-Taḳḍīf, *Ḳalā'id al-djawāhīr* (a work on ‘Abd al-Ḳādir Gilānī; Cairo 1303) pp. 176-177; al-Sanūsī, *al-‘Aḳida al-ṣuḡhrā* (ed. Ph. Wolff with a German transl., Leipzig 1848); transl. into French by Luciani, Algiers 1896; *La philosophie du cheikh Senoussi, d'après son Aqidah es-sora*, by G. Delphin in the *Journal Asiat.* 9th series, x. 356—370. — A Malay interlinear translation has been published by Cabaton (*ibid.* 1904). Cp. conc. this ‘*Aḳida* and that of al-Samarḳandī which are very popular in the Indies: Van den Berg, in *Tijdschrift voor Ind. taal-, land- en volkenkunde* xxxi. 537 *et seq.* — Amongst the Turks the ‘*Aḳida* of Birgewī [q. v.] is much studied; it is the very one on which Garcin de Tassy has based his *Exposition de la foi musulmane*. (CARRA DE VAUX.)

‘**AKIF PASHA** MUḤAMMED was a Turkish statesman and man of letters during the reign of Sultan Maḥmūd II; he held the posts of Minister for Foreign Affairs and of Home-minister. He was the son of the ḳāḍī ‘Aintābī-zāde Maḥmūd and was born at Yuzghad on 15 Rābī' I 1202 (25 Dec. 1787). In 1228 (1813) he came to Constantinople and entered the administration under the auspices of his uncle Muṣṭafā-Mazhar, ra'īs-efendī, whom he succeeded afterwards; when in 1251 (1836) this function was abolished, he was appointed Prime Minister for Foreign Affairs of the reform (*Tanzīmāt*), but was soon supplanted by his rival Pertew-pasha. In the beginning of the reign of ‘Abd al-Maḥḍīd, ‘Akif retired to private life (1255 = 1839) at Adrianople and at Brusa, undertook for the second time the pilgrimage to Mecca (1263 = 1847), and died on his way back at Alexandria (1264 = 1848).

Turkish owes first of all to him a reform of its written language. He tried as much as possible to exclude from the ordinary vocabulary of authors all the Arabic words excepting those which had been borrowed for scientific terms, and all those Persian words which were not indispensable to the rhetoric of the poets. He created a simpler and clearer style than the old phraseology of the Ottoman authors. His poetry of which the most famous piece is the ‘*Adam-ḳaṣīdasi* (Ode of nothingness), is written in the ancient manner.

Bibliography: Cl. Huart, *Turquie*, in the *Grande Encyclopédie* and in the *Journ. As.* 7th series, xviii 274; Gibb, *Hist. of the ottoman poetry* iv. 323 *et seq.*; A. Alric, *Un diplomate ottoman en 1836* (transl. of the *Tab-sira*) p. 1—v; ‘Akif-Efendī, *Munṣha'āt* (Constantinople, 1259 = 1843). (CL. HUART.)

‘**AKĪK** (A.; *nomen unitatis*: ‘Aḳīka) is the name of the cornelian, which is found in Arabia in various colours and qualities, of which the red shade is especially in demand. The cornelian has of old been exported from Yemen (al-Shiḥr) via Ṣan‘ā' to the ports of the Mediterranean. It was used for seal-rings, for ladies' ornaments and even costly mosaics, for example in the miḥrāb of the great mosque at Damascus (according to Muḳaddasī). It was used as a medicine for the preservation of the teeth; superstitious belief ascribed to the cornelian in the seal-ring the power of

soothing the heart — especially in a combat — and of stopping the hemorrhage. Even Muḥammed is said, according to some traditions, to have shared this belief and to have confirmed the power of the seal to give happiness and to protect from poverty. Down to the present day the cornelian has remained a favourite neck-ornament for women, and the name ‘aḳīk has been transferred to any kind of necklace which is of a red colour, whether made of glass or shells or other materials.

Bibliography: Ḳazwīnī (ed. Wüstenf.) i. 230; Ibn al-Baitār, *al-Djāmi'* (Būlāk 1291) iii. 128; Dozy, *Supplément* ii. 145; Lane, *Modern Egyptians* (London 1836) ii. 358; al-Muḳaddasī (ed. de Goeje) p. 157. (HELL.)

‘**AKĪK** is the name of a valley. Two miles south-west of Medina its depression began, forming a valley of considerable width, in which the water of a wide-spread net of affluents was collected. Distinction was made between the greater and the lesser ‘Aḳīk. The abundant moisture under-ground supplied the two principal wells with excellent drinking-water, to the use of which the people of Medina were supposed to owe their good-tempered nature. Numerous norias watered the palm plantations and the fields, the freshness of which formed a contrast to the surrounding volcanic aspect of the country. At one end ‘Omar had established a *ḥimā* or large stud. In the shelter of the trees villas were visible, country-houses of distinguished Muṣṣulman families, such as the ‘Alides, and of men such as Sa'd b. Abī Waḳḳās, Sa'id b. Zaid, Sa'id b. al-‘Aṣī (Belādhori, ed. de Goeje, pp. 6, 12, 13, 21; *Aghānī*, V 144; xvi. 46; xxi. 165, 168; Tabarī III, 2322, 2330; Ibn Sa'd, III. 104, 174, 204, 279-280; Ibn Ḥadjar, *Iṣāba* ii. 195). They went there for the spring season, until the heat drove them away to Ṭā'if.

But the greatest attraction of the valley was afforded by the wādī ‘Aḳīk itself, as it was the only spot in the Ḥidjāz, which gave one the illusion of a river. If in winter rains were exceptionally frequent (Belādhori pp. 53-54), the bottom of the valley was transformed into a stream of the width of the Euphrates, foaming and overflowing like the latter river. At the news that “the ‘Aḳīk was beginning to flow”, the whole town was astrid at once (Ibn ‘Abd Rabbihi, *Iḳd* iii 241). In a moment the banks of the temporary river were covered with a motley crowd, anxious to bathe their feet and enjoy the various pleasures of hydrotherapy. In short the valley of the ‘Aḳīk was what might be called the “Bois de Boulogne” of Medina, or to borrow a phrase from the *Kitāb al-aghānī* (ii. 173): “the pleasure-ground of Medina during the rainy season and spring”, the place where elegant society met, the favourite promenade, the rendezvous of fashionable parties, a veritable other Daphne, extension of the dissolute town, into which the Rome of Islam had been transformed. Among the very mixed crowd one might notice, besides licentious poets such as ‘Omar b. Abī Rab'ā and al-Aḥwaṣ, musicians, singers, and a special class of men known by the significant name of “mukhan-nath” of the ‘Aḳīk”. Wine was drunk there in public; parties were organised in the depth of night, which were visited not only by the “jeunesse dorée” of Ḳoraish (the Ḥāshimides, the descendants of ‘Alī, of Zubair, of Ḥassān b. Ṭhābit and of ‘Abd al-Raḥmān b. ‘Awf), but also by the women of the first families such as the famous Sukaina. —

The ‘Akīk of the Hidjāz must not be confused with another valley of the same name, which belonged to the country of Tayi and was situated in the neighbourhood of Kūfa (Wright, *Opuscula arab.* p. 110; *Hamāsa* p. 468; *Aghānī* vii. 123; *Dīnawarī* p. 260, 21). A third ‘Akīk discharged its waters near Tā’if. Various other valleys of the same name are found all over Arabia.

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(H. LAMMENS.)

‘AKĪKA (A.) is the name of the sacrifice on the seventh day after the birth of a child. According to religious law it is recommendable (*mustahabb* or *sunna*) on that day to give a name to the new-born child, to shave off its hair and to kill a victim (for a boy two rams or two he-goats; for a girl one of these suffices). If the offering of the ‘akīka has been neglected on the seventh day, it can be done afterwards, even by the child itself when it has come of age. The greater part of the flesh of the sacrifice is distributed amongst the poor and indigent.

Some of the older scholars (amongst other Dāwūd al-Zahiri) have looked upon the offering of the ‘akīka as a duty. Abū Ḥanīfa on the contrary regarded it as optional.

The shorn hair of the child is also called ‘akīka, and the law recommends to the faithful to spend not anything less than the weight of this hair in silver (or gold) in almsgiving.

The ‘akīka sacrifice was doubtless derived from old Arabian heathenism. The Prophet is said to have observed: “When some one wishes to offer a sacrifice for his new-born child, he may do so”. In heathenish times it was the custom to wet the child’s head with the blood of the animal. According to some tradition Muḥammed had allowed the Moslems to do the same. But the jurists consult maintain that this custom is not desirable (*sunna*).

According to Doughty (*Travels in Arabia Deserta* i. 452) the ‘akīka is one of the most frequent sacrificial ceremonies in the Arabian desert, but there it is only performed at the birth of a boy, never when a girl is born. In Mecca on the seventh day after the birth of a child a wether is usually killed, but it does not occur to the Mecca people that this custom has anything to do with the ‘akīka ceremony (cp. Snouck Hurgronje, *Mekka* ii. 137).

Bibliography: Bukhārī, *Ṣaḥīḥ* (ed. Krehl) iii. 512 et seq. and the other collections of traditions; Bādjūrī (Cairo 1307) ii. 311 et seq. and the other fiqh-books; Dimishkī, *Raḥmat al-umma fi ‘khtilāf al-‘imma* (Bulāk 1300) p. 61; J. Wellhausen, *Reste arabischen Heidentums* (2nd ed.) p. 174; the same, *Die Ehe bei den Arabern* (Nachr. der Königl. Gesellsch. der Wissensch. zu Göttingen 1893) p. 459; W. Robertson Smith, *Kinship and marriage in early Arabia* p. 152 et seq.; Th. Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xl. 184; Freytag, *Einleitung in das Studium der arab. sprache* p. 212. — Concerning the origin of this custom in general cp. G. A. Wilken, *Über das Haaropfer* etc. p. 92 (*Revue coloniale internationale* 1887, i. 381). — Concerning the ‘akīka

in Dutch East India cp. C. Snouck Hurgronje, *De Atjehers* i. 423 (= *The Achehneses* i. 384); van Hasselt, *Midden-Sumatra* p. 269 et seq.; Matthes, *Bijdragen tot de ethnologie van Zuid-Celebes* p. 67.

(TH. W. JUYNBOLL.)

‘AKĪL (A.) = “in the full possession of one’s mental faculties”, in the Moslem law-books often combined with the adjective *bāligh*, i. e. “grown up”, “of age”. Such a person is capable of acting with a purpose in view and deliberately. That is why the jurists describe the ‘akīl-*bāligh* as *mukallaf*, i. e. “some one who is obliged to fulfill the precepts of the law”, to whom the commandments and prohibitions of the religious law refer in general.

(TH. W. JUYNBOLL.)

Amongst the Druses and a few other sects the name ‘akīl (plur. ‘ukḥāl) is used to denote some one, who is an adept in the doctrines of the sect, as contrasted with the *djuhḥāl* (sing. *djahīl*), who form the majority. See the art. Druses).

‘AKĪL B. ABĪ ṬĀLIB was a brother of ‘Alī; for a long time he refused to believe in the message of Muḥammed. In the battle of Bedr he fought on the Mecca side (according to accounts of later date he did so in spite of himself, cp. Nawawī, ed. Wüstenf., p. 427); he was taken prisoner, but was soon ransomed by al-‘Abbās (cp. the account in Ṭabarī i. 1344 et seq., which was omitted by Ibn Hishām, Yā’qūbī, ed. Houtsma p. 46). Later on, after the conquest of Mecca, — according to others already after the agreement of al-Ḥudaibiya (cp. Ibn Ḥadjār, *Iṣāba* ii. 1175) — he embraced Islām and went to Medina. He accompanied his brother Dja’far in the unfortunate campaign to Mu’ta. Illness prevented him from taking part in the succeeding expeditions; some authorities however assert that he fought in the battle of Hunain. When ‘Alī was proclaimed Caliph, ‘Akīl deserted him and went over to Mu’āwiya’s side, with whom he fought in the battle of Siffin (cp. Belādhorī ed. de Goeje in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxxviii. 391). ‘Akīl died during the reign of Mu’āwiya (according to others in the beginning of Yazīd’s reign). He was famous for his knowledge of the old genealogies, and was consulted by ‘Omar when the latter made the lists of the diwāns.

Bibliography: Ibn Hishām (ed. Wüstenf.) i. 513; Ṭabarī i. 1290, 2750; iii. 2340 et seq.; Ibn Ḥadjār, *Iṣāba* ii. 1175 et seq.; Nawawī (ed. Wüstenf.) p. 426 et seq. Ibn Kṭaiba (ed. Wüstenf.) p. 102; Sprenger, *Das Leben und die Lehre des Moḥammad* iii. p. CLVIII.

(F. BUHL.)

‘AKĪLA (A.) is the name of a man’s male relatives who according to the precept of the religious law have to pay the penalty (the ‘akl) for him, when unintentionally he has caused the death of a Moslem. This decree was based on a verdict of the Prophet. One day in a quarrel between two women of the Hudhail tribe one of them, who was with child, was killed by the other with a stone, which hit her in the womb. When, soon after, the other woman also died, the Prophet decided, that her kin (‘akīla, or, according to a different reading, her ‘aṣaba, i. e. agnates), in accordance with an old custom, had to pay the penalty to the relatives of the woman who had been killed.

The original custom with the ancient Arabs

was that the whole tribe was obliged to pay the wergild (Robertson Smith, *Kinship and marriage in early Arabia* p. 53; O. Procksch, *Über die Blutrache bei den vorislamischen Arabern* p. 56 et seq.) It made no difference whether the author of the deed had acted premeditatedly or not. According to the Moslem law however the penalty can only be claimed from the kinsmen in case of manslaughter, because according to the generally accepted version of the above-mentioned tradition the Hudhailian woman had also slain her adversary unintentionally. The majority of the jurisconsults agree that the author of the deed should not be obliged to pay the penalty. Only the Ḥanafites and a few Mālikite scholars maintain, that he should be treated in the same manner as the other members of the family and therefore should contribute his share to the amount.

There are moreover various contradictory opinions regarding most of the special problems which refer to this matter. For example the majority of the Moslem scholars consider only the male relatives of the author of the deed as ‘ākila. But the Ḥanafites maintain that in consequence of the altered political and social conditions not only the members of the family, but rather all persons who are obliged to help one another (such as the members of the guild to which the perpetrator belongs, his neighbours, or the inhabitants of the same part of the town etc.) should be compelled to share in the payment. They defend this theory with an appeal to the example given by the second Caliph. The latter had commanded that in the various districts, lists (*diwāns*) of Moslem brothers-in-arms should be drawn up. The persons whose names were contained in those diwāns owed one another mutual assistance and had to contribute to the payment of the penalty for manslaughter committed by one of their community.

The kinsmen (the ‘ākila) have to pay the money within three years’ time. The full amount, precisely fixed by the law, is a so-called “light” penalty [cp. the article *DIYA*]. The question as to the amount of the share which each separate person has to contribute, is solved again in different ways. According to the Ḥanafites no-one need give more than three or, at the highest, four dirham, i. e. only one (resp. 1½) dirham a year. According to the Shāfi‘ites ½ dīnār or 6 dirham may be claimed from well-to-do people, and according to the Mālikites and Ḥanbalites each person is liable to pay as much as he is able. Moslem tradition makes the Prophet proclaim emphatically, that neither will the children have to atone for the sins of their fathers, nor the fathers to answer for the sins of their children. This statement implies, according to many jurisconsults, that neither ascendants nor descendants are obliged to pay the penalty. Consequently they consider as bound to pay: first the brothers of the perpetrator, next the sons of these, then the uncles, then the uncles’ sons etc. If the author of the deed has no kindred at all, the penalty must be paid out of public funds.

Bibliography: Bukhārī, *Ṣaḥīḥ* iv. (Leiden, 1908) 324-325; Kastallānī x. 77 et seq.; Shawkānī, *Nail al-awṭār* vi. 369-376. See further, besides the other collections of traditions and the fiḥ-books of the various schools:

Māwardī (ed. Enger) p. 393-394; Dimishkī, *Raḥmat al-umma fi kḥtāf al-‘imma* (Bulāk, 1300) p. 134; J. Kresmárik, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* lviii. 551-556; Freytag, *Einleitung in das Studium der arab. Sprache* p. 192; E. Sachau, *Muhamm. Recht nach schafi‘it. Lehre* pp. 761, 771-773; M. B. Vincent, *Etudes sur la loi Musulmane (Rite de Malek). Législation criminelle* p. 83, 114 et seq. (Th. W. JUVNBOLL.)

‘ĀKINDJĪ = “skirmisher”, “scout” (from *ākīn* “incursion”, “razzia”, “raid of cavalry”, from the root *āk-māk* = “flow”, “gush”). At the beginning of the Ottoman conquests the ākindjī, in the van of the regular troops of the invading army, struck Oriental Europe with terror by the rapidity of their movements; they received neither fiefs nor pay, but lived on the booty they captured from the enemy. They appear for the first time in the early years of ‘Othmān’s dominion, first in Asia Minor, notably in a combat, which Er-Toghrlu gave to an army composed of Greeks and Tatars, in the plain of Brusa, towards the close of the 13th century. During the first siege of Vienna (935 = 1529), they advanced as far as Ratisbon, far beyond Linz which they passed on their way, devastating the whole country by fire and sword according to the account of Paulus Jovius. The family of Mikhal-Oghlu, which was descended from Kōse-Mikhal and related to the Paleologues, boasting besides of a relationship on the mother’s side to the Duke of Savoy and the King of France, possessed for a long time the dignity of commander of this troop.

Bibliography: Hammer-Purgstall, *Hist. de l’Empire Ottoman* i. 59, 128, 386; v. 118, 131, 132; Ahmed Djewād-Bey, *Ta’rikh-i ‘askari-i ‘Othmānī* i. 4 = *Etat militaire ottoman* i. 175, 19; Muṣṭafa-Efendi, *Natā’idj al-wuḳū‘at* i. 15. (Cl. HUART.)

‘AKK is the name of an Arabian tribe. ‘Akk means “excessive heat” and “very hot”; consequently the name belonged originally to a *mikhkhāf* (province), and was afterwards transferred to its inhabitants. As a curiosity we may mention here that the ‘Akkites are said to have founded Acre (‘Akka).

Their genealogy is given by Wüstenfeld, *Geneal. Tabellen*, A. There ‘Akk and Ma‘add are mentioned as the sons of ‘Adnān. Others consider the southern Arab ‘Udhān as their ancestor which has often caused mistakes in the texts. They appear always as southern Arabs. The ‘Akkites shared the place al-Mahdjam with Khawlānites, the place al-Kadrā’ with Ash‘arites and the place al-Sukn with Rakkites, Madjīdites, Farasānites and Kinānites. But in the main their province is inhabited by them and Ash‘arites, with whom they are closely connected; occasionally the origin of both tribes is traced back to the same ancestor. They often appear in joint action; for example they have their governors in common. Also certain peculiarities of language are common to them both.

Habitations. Geographically their country belongs to southern Arabia; it is the *Tihāma* (lowland, littoral) of Yemen. Their settlements extended north as far as the region of Djidda. Also according to its administration their country belonged to southern Arabia; sometimes however it was under the government of Mecca.

The Mountains in the *Sharāt*, the mountainous

country by which the *Tihāma* is bounded on the east side, were called: *Djurābī*, *Ḥarāz*, *Khāmīr*, *Ḳaiḥama* and *al-Maḍrib*.

The Waters were: *Dhu’al*, *Mawr* (after which also a province is called, north of *Surdud*), *Sahām* (south of 15° N. Lat.) and *Surdud* (north of 15° N. Lat.).

More or less important places were: *al-Aḡāb* (far away in the north), *Baldja* (on the *Wādī Mawr*), *al-Kadrā* (on the *Wādī Sahām*, east of *Hudaida* on the coast), *Lī’sān* (a district in the mountains), *al-Mahdjam* (also called *Surdud*), *al-Mawṣūl*, *al-Ṣuḥārī* (on the coast), *al-Sukn* (on the coast), *al-Sanatān* (in the region of the *Hamḍān*). There were also ‘*Akkites* in *Khorāsān*, in *Syria* (on the *Jordan*), in *Egypt* and in the *Maghrib*. In *Kūfa* they shared one and the same quarter with northern *Arabians*.

History. Ptolemaeus calls them *‘Axxītai* (var. *‘Axxītai* etc.). Some genealogists state a close connection between the ‘*Akkites* and the *Azdites* (through the medium of *‘Udhān*, ut supra); which seems in accordance with the story that the *Azdites* in the period of their peregrinations had lived for some time in the territory of the ‘*Akkites*. The ‘*Akkites* were amongst the first who after *Muḥammed*’s death abandoned the *Muḥammedan* realm; but with their allies, the *Ash‘arites*, they were defeated in the extreme north of their country. The better elements of the tribe, it is true, seem to have kept aloof from this hostile action against *Islām*. At the outbreak in *Yemen* of the insurrection against *Abū Bekr*’s governor *Fērōz*, the ‘*Akkites* and ‘*Uḳailites* hastened to his assistance and forced a way for *Fērōz* to escape to *Ṣan‘ā* at the very moment when he seemed irrevocably lost. Supported by these auxiliaries he acted on the offensive and defeated the rebels. The ‘*Akkites* took a prominent part in the conquest of *Egypt* by ‘*Amr*. In ‘*Alī*’s wars with *Mu‘āwiya* they deserved the latter’s thanks for venturing at his command into one of the most dangerous situations of the battle of *Ṣiffin*, when together with the *Ash‘arites* they had to face the attack of *al-Aṣhtar*. In the battle on the *Ḥarra*, ‘*Akkites* fought in the *Syrian* army, and during the succeeding siege of *Mecca* they took part in the burning of the *Ka‘ba*. In 207 (822-823) mention is made of an ‘*Alide* causing disturbance amongst the ‘*Akk*, which was soon quelled however by *al-Ma‘mūn*.

(RECKENDORF.)

‘**AKKĀ** is the present name of the ancient ‘*Akko*, called *Ptolemais* by the *Greeks*, a port on the west coast of *Palestine*. ‘*Akkā* was captured by the *Arabs* under *Shurahbīl b. Ḥasana*. *Mu‘āwiya* had the town rebuilt, as it had suffered a great deal in the wars with the *Byzantines*. He also caused dockyards to be built in ‘*Akkā*, which afterwards were removed to *Tyre* by *Caliph Hishām*. At a later period *Ibn Ṭūlūn* had the harbour surrounded by large stone embankments; *Muḳaddasī*, whose grandfather was the architect, gives an interesting description of their construction. With the *crusades* a new epoch began for the town. In 1104 king *Baldwin I*, after a previous abortive assault, succeeded in conquering the important sea-port town, which now became one of the principal possessions of the *crusaders* in the *Holy Land*.

To the ‘*Akkā* of this period the description refers, which is given of the town by *Idrisī*: it is there called a large, widely-extended place with

many farms, a beautiful and safe harbour, and a mixed population.

After *Saladin* had won the great battle of *Ḳarn Ḥaṭṭīn*, ‘*Akkā* was surrendered to him in 1187. But to the *Christians* the possession of ‘*Acre*’ (the French transformation of the name) was of vital importance. That is why they soon afterwards began a new siege, which dragged on for a couple of years, until the arrival of *Philip of France* and *Richard Coeur-de-lion* finally turned the scale and ‘*Akkā* was taken in 1191. From 1229 onwards ‘*Akkā* was the centre of the *Christian* power in *Palestine* and the seat of the great orders of knighthood, amongst others of the order of *St. John*, after which the town was called *St. Jean d’Acre*. In 1291 *Sultan al-Malik al-Ashraf* put an end to the dominion of the *Christians* in *Palestine* by conquering ‘*Akkā*. The town was completely destroyed, and lay waste for a long time, a collection of grand ruins, only inhabited by a few living beings. About the middle of the 18th century it was called to new life by *Shaikh Zāhir*, the founder of a dominion in *Galilee*, who chose ‘*Akkā* for his capital. The town was rebuilt and regained actual prosperity during the reign of terror of the cruel *Aḥmed al-Djazzār* (1775—1804). In the year 1799 *Napoleon* in vain laid siege to the town, which was protected by the *English* fleet. During the peaceful rule of *al-Djazzār*’s successors ‘*Akkā* retained its prosperity; but in 1832 it was again razed to the ground after *Ibrāhīm Pasha* had succeeded in conquering the town. It revived a second time, only to be shelled in 1840 by the *Turkish* fleet supported by the *English* and *Austrians*. Since that time it has recovered a little under *Turkish* government.

Bibliography: *Belādhori* (ed. de Goeje), p. 116-117; *Muḳaddasī*, in the *Bibl. Geogr. Arab.* (ed. de Goeje) iii. 162-163; cp. *Zeitschr. d. deutsch. Palästina-Vereins* vii. 155-156; *Idrisī*, Textual edition in the viiith vol. of the *Zeitschr. d. deutsch. Palästina-Vereins*, p. 11; *Yāqūt*, *Mu‘djam* iii. 707—709; *Nāṣir-i Khosraw* (ed. Schefer) p. 48 et seq.; other descriptions have been translated by *Guy le Strange* in *Palestine under the Moslems* p. 328—334; *Robinson*, *Neue biblische Forschungen* pp. 115—129; *Guérin*, *Galilée* i. 502—525; *Palestine Exploration Fund*, *Survey of Western Pal., Memoirs* i. 160—167. (F. BUHL.)

AKKERMANN. [See *AḲ KERMĀN*, under *AḲ*.]

‘**AQL** (A.) is a philosophical term = *vov̄c*, “ratio” (so for example *Gerhard of Cremona*) or “intellectus”, “intelligentia”. In *neoplatonic* speculation, which in many respects resembles the late-Hellenic doctrine of the *Logos* and also corresponds with *Logos-christology*, ‘*aql* is the first, sometimes the second, entity, which emanates from the divinity as the first cause, or proceeds from it by means of intellectual creation, the *nafs*, the *ṭab‘a* etc. coming after the ‘*aql* in succession. As first created entity the ‘*aql* is also called “the representative” or “the messenger” of *God* in this world, and various sects acknowledge incarnations of the ‘*aql*. — As a cosmological, purely intellectual principle of motion it corresponds with the *vov̄c* of the *Aristotelian* metaphysical system and its exponents. The purest adherents of *peripateticism* in *Islām* call the divinity itself ‘*aql*, because they maintain that the definitions of the ‘*aql*, to wit ‘*āqīl* and *ma‘ḥūl*, ought not to derogate from the

essential unity of God. The ‘akl, thus defined, is followed by the ‘uḡūl of the spheres, usually ten in number: the encompassing sphere, the spheres of the fixed stars and of the seven planets, finally the terrestrial or sublunary sphere. The spirit of the last-mentioned sphere is called ‘akl fa‘āl (ποιητικός, agens) in a more restricted sense, although the attribute fa‘āl is also due to the higher spirits and to God. In theological or harmonising expositions the spirits of the spheres are identified with the angels who stand next to God; the ‘akl fa‘āl is then called the angel Gabriel. — The speculation concerning the ‘akl has acquired the greatest development in psychological and ethical treatises, not only from philosophers and sectarians, but also from orthodox Mussulmans. Taking for their basis the commentaries on Aristotle's *De anima* and especially the thus-entitled work of Alexander of Aphrodisias, they enumerated (as a rule according to the Pythagorean quaternary), and also explained the consecutive degrees of man's mental and active development, though preeminently of the former. They are mostly given in the following order:

1. The ‘akl hayūlānī or bi ‘l-ḡūwa (δυνάμις, materialis; ἐν δυνάμει, potentia): the intellectual turn or capacity in man either for understanding, by way of abstract thinking, the essence of special material things, or for receiving this understanding from above.

2. The ‘akl bi ‘l-malaka (ὁ καθ’ ἔξιν, habitu): the intellect trained in the rudiments or principles of knowledge.

3. The ‘akl bi ‘l-ḡīl (ὁ καθ’ ἐνέργειαν, a ctu), which must not be confused with the ‘akl fa‘āl. The former is man's intellect at the moment when it is active, the latter is superhuman and ever active.

4. The ‘akl mustafād (ἐπίκτητος, adeptus sive adquisitus). Thus is called man's intellect as a perfect gift from the “dispenser of forms”, the ‘akl fa‘āl. Those who teach a faculty of appropriation in man, speak about an ‘akl muktasab.

As generally distinction is made between ‘akl ‘ilmī and ‘akl ‘amalī (θεωρητικός-πρακτικός), the various degrees of practical intelligence as also the mystical conditions of the soul are often so defined as to correspond with the degrees of theoretical intelligence. The antithesis of ‘akl is ḥiss.

Bibliography: Franz Brentano, *Die Psychologie des Aristoteles* (Mainz, 1867); Aron Günsz, *Die Abhandl. des Alex. v. Aphrod. über den Intellect* (Leipzig dissert. 1886); *Dict. of the technical terms* ii. 1026 et seq.; Maimonides, *Le guide des égarés* (ed. Munk) i. chapt. 68 (301 et seq.); ii. ch. 4 (51 et seq.); chapt. 6 (66 et seq.); T. J. de Boer, *Zu Kindi und seiner Schule*, in the *Arch. f. Gesch. d. Philosophie* xiii. second number (1899), p. 172 et seq.; the same, *Gesch. d. Philos. im Islam* (1901), espec. p. 94 et seq., 105 et seq.; M. Steinschneider, *Al Fārābī* (Mém. de l'Ac. imp. des Sciences de St. Pétr., 7th ser. vol. xiii. n^o. 4), 1869, p. 90 et seq.; Dieterici, *Alfārābī's philos.-Abhandl.*, Text p. 39 et seq., transl. 61 et seq.; M. Horten, *Das Buch der Ringsteine Farabis* (Beitr. z. Gesch. d. Philos. d. Mittelalters, v. 3), 1906, p. 241 et seq.; *Kitāb Ma‘āni ‘l-Nafs* (ed. Goldziher, in the *Abh. d. Kön. Ges. d. Wiss. zu Göttingen; Philol. hist. Kl.*, N. F. ix. 1.), 1907, p. 41 et seq.; the same, *La onzième intelligence* (*Revue Afric.* 1906), n^o. 261-262, p. 242 et seq.

(T. J. DE BOER.)

AKLA (A.) = cancerous tumour. Ibn Sīnā describes this disease as follows:

“When a member begins to corrupt and inflames the adjacent part of the body, the end is corrosion, and it is this process which is called *akla*. And it is said of that part of the member, which is infected by the putrefaction, that it is dead; and but for the thickness of its matter it would not hold, and fall off.

The following remedies may prevent this issue: Take equal quantities of chalcotrichite (copper-bloom), of honey and of alum, and with their mixture rub the affected spot; that will hinder its development, making the putrid part drop off and protecting the contiguous flesh.

And when the process has passed the stages of inflammation and discolouring, a more gentle treatment must be tried, wetting it gradually (or: by a little wetting).

And here follows another cure for the putrefaction:

Powder it with rolled hollow-root and gall-nut mixed together in equal quantities until it becomes dry. Vitriol and yellow vitriol are equally effective, especially together with vinegar and nut-leaves, and also with the wild cucumber or its juice. And if part of the flesh is already corrupted, cut it away or make it fall off by means of sarcocolla pastilles; still stronger than this is euphorbium. And after one layer has fallen off, get oil ready and put it on the sore spot; then the rest will come off and the sound flesh will appear. Red vitriol may be sprinkled on the wound to spare the skin. When the pus has become visible, it must not be cut away nor be removed by uncovering it, lest the taint should spread. And if the inflammation round the putrid part increases, barley water with henbane juice is recommended as a good expedient for stopping it. But I cannot approve of that, although I consider it indispensable for the treatment of the sound parts of the body to keep the disease away from them. When the rotten member has been cut away, the adjacent parts ought to be burnt with fire — which requires resolution — or with caustic and burning remedies, especially in cases where such members are affected as soon decay in consequence of their own heat and the contiguity of secretions, for example the penis and the anus.

The foregoing is what we wanted to say here; in our discussion on ulcers useful matter may be found in addition to the present chapter”.

(J. LIPPERT.)

‘AKRAB (A.) is the name of the scorpion. The scorpions belong to the class of the arachnida. They are not found beyond 45^o. N. Lat. In Europe and the other countries on the Mediterranean their class (otherwise dangerous for its sting) is mostly represented by the harmless field-scorpion (*buthus occitanus*). But in Asia and Africa other varieties are found, which by their sting not only cause paralysis, fever, fainting fits and nausea, but sometimes even death. The scorpion is a very common insect in hot climates, where it even finds its way into people's houses and hides in warm clothes and footwear, by which habit it has stirred of old the imagination of the oriental peoples. It was given a place amongst the stars as a constellation and as the eighth sign of the zodiac; it played a part in the interpretation of dreams; and to find one was considered a good omen. — It was gene-

rally believed to be more dangerous than it really was; magic spells (afterwards verses from the *Qurʾān*) engraved in seal-rings were used as a safeguard against its sting, of which, according to tradition, even Muḥammad dit not disapprove. Modern investigation has proved the Arabian scientists to have been right in observing that the scorpion escapes extreme heat and other evils by a prick with its own sting, in other words by committing suicide, and also that the mother carries her young on her back until she perishes under the weight. The scorpion, like most poisonous animals and insects, played an important part in mediaeval Arabian medicine: the best cure for the scorpion's sting was either to eat it roasted or to lay it, pulverised or soaked in oil, on the wound; its ashes were considered a remedy for weak eyes and the gravel; another mixture extracted from the most poisonous of all scorpions, the black scorpion (*scorpio afer*), was even said to be an efficacious remedy for leprosy. But especial healing power was attributed by the Arabs (who herein followed the Greeks) to the scorpion oil which was prepared in various ways; it was used for virulent sores, for back-ache and sciatica, and especially as a remedy against loss of hair. Concerning the use of scorpions in war cp. a remarkable communication in Elliot and Dowson, *Hist. of India* v. 550-551. — In Arabian literature the scorpion is often mentioned, and always as the embodiment of perfidious hostility (*Ḥamāsa*, ed. Freytag, p. 105, verse 1, p. 156, verse 2; *Hudsailian poems* n^o. 21, 24; *Mufaḍḍaliyāt*, ed. Thorbecke, n^o. 19, 12; Nābigha, ed. Ahlwardt, n^o. 1, 4), as a symbol of caustic speech (*ʿUrwa* n^o. 15, 2), and of slander (*ʿUrwa* n^o. 5, 6; Farazdaq, *Diwān* n^o. 61, 3). It is used in like manner in the proverb: "More stinging than a scorpion" Freytag, *Proverbia* n^o. 902). The coldest winter days (the time of the new moon in November, December and January) were called the "three Scorpions" because of their "piercing" cold (already in Farazdaq's *Diwān* n^o. 122, 2; cp. *Calendrier de Cordoue* p. 10).

Bibliography: Damīrī i. 161 *et seq.*; Kazwīnī (ed. Wüstenf.) i. 439-440; Ibn al-Baiṭār, *al-Djāmīʿ* (Bulāḳ, 1291) iii. 1281; Dozy, *Supplément* ii. 152-153; Hommel, *Ursprung und Alter arabischer Sternnamen und Mondstationen*, in the *Zeitschr. d. Deutschen Morgenl. Gesellsch.* xlv. 605. (HELL.)

‘AKRABĀ is the name of two localities:

1. A place on the frontier of Yamāma, famous for the bloody battle in which Musailima and the Banū Ḥanīfa were defeated by Khālīd. In its neighbourhood was a grove (*ḥadiqa*), surrounded by a wall and, before this battle, known by the name of "Raḥmān's garden"; later on it was called "garden of death".

Bibliography: Tabarī i. 1937-1940; Belādhori (ed. de Goeje) p. 88; Yāḳūt, *Muʿdjam* ii. 226; iii. 694.

2. A place of residence of the Ḡhassānide princes in Djawlān; it is probably identical with the present ‘Akraḇā in the province of Djedūr.

Bibliography: Yāḳūt, *Muʿdjam* iii. 695; Nöldeke, in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.* xxix. 430; cp. in the *Zeitschr. des Deutsch. Palästina-Vereins* xii. the map of the Djebel Hawrān AB 3. (F. BUHL.)

AKRĀBĀDHĪN (A.; also KARĀBĀDHĪN) = pharmacopoeia. The word is derived from Sy-

riac *grāfadhīn*, which in its turn was borrowed from the Greek (*γραφίδιον* = short treatise). ʿIsā b. ʿAlī defines it as *rasm al-adwiya aw nask aw maḍimūʿ*, for which the modern equivalent is pharmacopoeia.

Ibn Sīnā's *Kānūn* iii. 309 contains the following comment on the subject: Not every disease can be cured by a simple drug, especially not those of a complicated character; if we did find one we should prefer to use it. But we may perhaps find a composition, corresponding with the complicated nature of the disease; or we may find only such a one as needs strengthening in one of its components by an additional element. In that case we have to add a simple drug which enhances its virtue, as is done with camomile; for in this physis the dissolving power is stronger than the astringent power; so the latter must be increased by the admixture of a simple drug.

And sometimes we find a warming simple medicament; but supposing our need of warmth is less than the quantity of warmth it supplies, we have to add a cooling medicine. If on the other hand we require more heat, another warming medicine must be added.

And sometimes we need a warming medicine composed of four parts, and we only find one of three and one of five; in that case we mix the two to see whether the mixture will yield one of four parts.

And sometimes the medicine, which we want to apply, is efficacious in the case under consideration, but it is detrimental in another. In case of the latter we must mix it with such an element as neutralises the harm it might do.

And sometimes the medicine is bitter and the patient loathes it; the stomach is nauseated and sends it back; then we must add something to make it palatable.

Sometimes we want the medicine to work at a remote part of the body, but we are afraid that the first and the second digestion might diminish its strength; in such cases we wrap it up in a cover, which prevents the two digestions from doing it any harm on its way to the member in question, as for example opium is mixed with theriacs.

Sometimes we want the medicine to disperse. For instance camphor pastilles contain a portion of saffron to enable them to reach the heart; but when they have reached it, the dispersing faculty begins to operate; it expells the saffron, deprives it of its power, and makes the cooling and quenching elements affect the heart, in the same way as the separating power does, by separating the dissolving and astringent faculties. It is all the same whether the medicine be natural or artificial; it lets the dissolving element escape towards the affected member to dissolve the matter, and the dispersing element towards the canals of the matter to prevent its flow.

Sometimes we want a medicine, which slackens a little on its way to the affected part, so that it can have a fine and thorough effect; but supposing the medicine is quick in passing through, we have to mix it with that which retards its passage. Such is the case with many aperients, for they are quick in passing through the liver. So if we require a retardation of the medicine in the liver, we add such medicines as tend towards a direction away from the liver — such as radish seed, which tends towards the opening of the

stomach. In that way the passage of the medicine is slackened to such an extent as to allow its useful element to reach the liver and to pervade it.

Sometimes the medicine which we employ serves two ends, whereas we aim at one only. Then we have recourse to an admixture of a drug, which compels it towards the desired end. Spanish flies for example are put into diarrhoetic and purgative medicaments, in order to turn them away from the direction of the veins and towards that of the kidneys and the bladder.

Understand that a large majority of medicines have a place of operation and a place from whence they operate. Sometimes it is required that the medicine operates beyond the place where it stops. In that case something is needed which can prepare the way to it. Another time we want it to operate nearer the place where it stops, and then we require a medicine to arrest it.

Understand that the thing which has been tried is better than the thing which has not been tried, and that a few drugs are better than a great many for each individual case.

The reason why the thing which has been tried is to be preferred, lies in the fact that in each composition both its component parts and their totality are operative. That which has not been tried can only be considered useful on the strength of our knowledge of its components, but we do not know what will be the effect of their mixture, whether it will yield something better than we expected, or not. For sometimes the result of the mixture is more efficacious than its component parts would seem to promise.

The compound medicines are arranged into eleven categories, which in their turn can be analysed into countless separate drugs, which are either called after the method of preparation or after physicians, countries etc.

The eleven categories are the following:

1. *Al-tiryākāt*, Greek *ὀνισαντά*, universal antidotes, those prepared with the flesh of vipers being preferred most; *akrās* (pastilles), *ma'ādjin* (electuaries), comfits.
2. *Iyārādjiāt*, Greek *ἱερὰ*, amongst which are especially famous the *ἱερὰ πικρά*, the sacred bitter medicines.
3. *Diawarishināt* (Pers.), aperients and non-aperients.
4. *Safūfāt*, powders, medicines which are taken dry.
5. *Lu'ūqāt*, electuaries.
6. *Ashriba* and *rubūbāt*, the difference between them being, that the former are juices that work independently, and the latter are such as operate by the admixture of something sweet.
7. Nursed and sugared medicines.
8. *Akrās*, pastilles.
9. *Sulūkāt* and grains.
10. Ointments.
11. *Marāhim wa-ḍimādūt*, salves and dressings.

(J. LIPPERT.)

AKRĀD (A.) plur. of Kurd [q. v.].

AKRĀŞ (A.) corresponds with what we call pastilles. The medicinal signification of the word does not seem to have been recorded in any original Arabic dictionary, not even by Ibn Sida. Ibn Sina, *Ḳānūn* iii. 382 (in the text erroneously 372) restricts himself to giving a collection of recipes of various sorts of pastilles after their titles,

without any explanation concerning their meaning, as he is otherwise wont to do.

First he mentions the *akrās al-kawkab*, i. e. constellation pastilles, and says that they stood in the highest esteem with the ancient physicians, who for that reason gave them this name. After that he speaks about the effect of these pastilles: They act upon the weak stomach, counteracting the secretions which other members discharge into it, and they stop the bitter crudity. They are rubbed upon the forehead and soothe head-ache; they are useful in cases of catarrh and tooth-ache, and together with galbanum are applied to a corroded (probably cancerous) part of the body. They are good for ear-ache, for loss of blood, for a discharge from any part of the body, for chronic coughs and intermittent fevers when taken in pyritic water containing silver, and for poisons when taken in rue water.

Then follows the recipe:

Take myrrh, castoreum, nard, cassia, sealed potter's clay and mandrake skins, 5 drachms of each; opium, saffron, bryony, star of earth (*kawkab al-arḍ*), aniseed, violet seeds, fluid storax resin, and celery seed, 8 drachms of each. Pound all these drugs and knead them with gum which has first been moistened with flavoured wine, and divide the dough with pastilles of half a drachm each, which must be put to dry in the shade before use.

Then follow seven rose pastilles with their recipes:

- 1 Rose pastilles for the whole
- 2 " " of *Aesculapius*
- 3 " " of *Sakmunia*
- 4 " " of *Tabāshīr*
- 5 " " called *Daniwarda*
- 6 " " another recipe
- 7 " " of *Sumbul* (hyacinths).

Then five camphor pastilles are enumerated, usually with the addition "camphor pastilles" (another recipe).

Then follow *tabāshīr* pastilles.

Then pastilles of Emīr Bāshīr.

Then six more pages of other kinds, all of them with an account of their effect and a recipe.

(J. LIPPERT.)

'AKS (A.) = inversion, used in a pregnant sense (= 'aks al-kalām) to designate a certain figure of rhetoric, which consists in the transposition of two parts of a clause, or of two clauses, with the result that what comes first in the former comes last in the latter, and what comes last in the former comes first in the latter. The Arabian philologists call this figure of rhetoric also *tabdīl*, and look upon it as one of the most beautiful plays upon words, which at the same time define the meaning accurately (*al-muḥsināt al-ma'naviyya*). They distinguish three different kinds: 1. In one nominal clause the transposition of the subject and the genitive which is dependent on it, e. g. *'adūt al-sādāt sādāt al-'adāt*. — 2. In two nominal clauses the transposition of the subject and a word dependent on the clause, e. g. (Sūra 60, 10) *lā hunna ḥillun lahum wa-lā hum yaḥillūna la-hunna*. — 3. In two verbal clauses the transposition of two words which are dependent on the verb, e. g. (Sūra 10, 32) *man yukhrīj al-hāya min al-maiyit wa-yukhrīj al-maiyit min al-hāya*.

Bibliography: Mehren, *Rhetorik* p. 104;

Dict. of techn. terms p. 978, 3 towards the end, 979, 14. (WEIL.)

AKSARĀ. [See AK SARĀI, under AK.]

AL, the article in Arabic, is the particle of determination, and as such called *adāt* (or *ḥarf*) *al-taʿrīf*. According to Sibawaihi and a vast majority of grammarians the *alif* of *al* is only a prefix, whereas the *lām* is the actual vehicle of the determination. Al-Khalil on the other hand maintains that the *alif* has always formed part of the stem but was slurred down to an *alif waslatum* in consequence of the frequent use of the word. He therefore calls the article *al-alif wa 'l-lām*, the majority of the other grammarians simply *lām al-taʿrīf*. The Arabian philologists take the *lām* to be a demonstrative (still preserved for example in *dhālika*, *alladhī*), just as the Hebrew article has demonstrative meaning (the primary form of the latter article seems to have been the demonstrative *hā*, and not *ha*, which would correspond with Arabic). In such forms as *al-āna*, *al-yawma* a trace is preserved of the original demonstrative sense of *al*, which afterwards has become a simple particle of definition. The article and the noun following are always written in one word; if the initial sound of the noun is a dental or a sibilant, the *lām* is assimilated to it. (Zamakhsharī, *al-Mufaṣṣal* p. 193, 19 *et seq.*) *Al* is used to single out a certain special individual (*lām al-ahd*), or to define the species (*lām al-djins*). It is occasionally used also as a relative pronoun. In the south of Arabia the dialectical pronunciation of the article is *am* (*Mufaṣṣal* p. 169, 8; 174, 18 *et seq.*).

Bibliography: Lane, *Lexicon* p. 74, col. 1 *et seq.*; Wright, *Arabic Grammar* (3rd ed.) i. § 345; the same, *Comp. Grammar* p. 114-115; Zamakhsharī, *al-Mufaṣṣal* p. 153, 1-9; Zimmern, *Vergl. Grammatik* § 57. (WEIL.)

ĀL (A.) = fata morgana, a kind of mirage, caused by the heightened temperature of the earth due to the heat of the sun, in consequence of which the ground looks like an expanse of water; cp. Jacob, *Alt-arab. Beduinenleben* (2nd ed.) p. 9 *et seq.*; Geyer, *Zwei Gedichte von al-Aʿṣā* (Vienna, 1905) p. 107-108; al-Huṭaiʿa n^o. 7, 32; al-Kuṭāmi, n^o. 3, 24. — A synonym of *āl* is *sarāb*.

Āl is also the name of a demon, who attacks women in childbed, to judge from the descriptions a personification of puerperal fever; cp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxxvi. 85; Goldziher, *Abh. zur arab. Philologie* i. 116.

(A. HAFNER.)

ĀL (A.) = family, kindred, relatives, in the widest sense of the word. According to accounts dating from Islamic times the pre-Islamic Quraysh had called themselves *Āl* (or *Ahl*) *Allāh* (references are given by Margoliouth, *Mohammed* p. 19), because they were the keepers of the Kaʿba and the sacred treasures. In Islām the word obtained a wider sense in the combination *Āl al-Nabī*, particularly through the medium of the prayer attributed to Muḥammad: "Oh God, pray for (*ṣalli* *ʿalā*) Muḥammad and his *Āl*!" Similar to the definition of the idea *Ahl al-Bait* [q. v.] the Shīʿites restrict also the expression *Āl al-Nabī* to the family of the Prophet in the line descending from ʿAlī and Fāṭima. (This lineal succession is especially called *al-ʿItra*.) Those who stand aloof from Shīʿitic tendencies understand by *Āl al-Nabī* the Banū Hāshim in the most comprehensive sense

of the word; others the wives of the Prophet or his kinsmen in general; the most explicit denial of the Shīʿitic claims is contained in the interpretation, that the *Āl* of the Prophet comprehends all votaries irrespective of relationship, or in a still wider sense all Mohammedans collectively, the entire *Umma*.

Ibn Khālūya (d. 314 = 926-927) wrote a treatise *Kitāb al-Āl* (quoted by Bahṙānī, *Manār al-hudā*, Bombay 1320, p. 200), in which he divides the *Āl* of the Prophet into 25 classes (Flügel, *Die grammatischen Schulen der Araber* p. 231). The pamphlet of the Shīʿitic theologian al-Raiyān b. al-Ṣalt of Ḳumm, which contains the collected apophthegms of the Imām al-Riḍā concerning the difference between *Āl* and *Umma* (Tūsi, *List of Shīʿa books*, n^o. 294) was probably meant as a reaction against the Sunnitic tendency to extend the acceptance of *Āl* over the whole *Umma*. Concerning *Āl* in the eulogies see Goldziher in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* i. 114-117. (GOLDZIH.)

ĀL ʿIMRĀN (A.) is the title of the 3rd Sūra.

ĀLA (A.; plur. *ālāt*) = instrument. In the classification of the sciences *ālāt* is the name of such attainments as are acquired not for their own sake (as an end in itself), but "as a means to something else", e. g. philological discipline and logic, which are a help in the study of religion: *al-funūn al-ālīya* along with *al-ʿulūm al-ṣharʿiya*. Cp. the expression *ālāt al-munādama* = knowledge and capacities which are useful in social intercourse. Consequently that what is called *ālā* differs only in so far from what is called *adab* [q. v.], as the former takes into account the attainments in their relation to the *ʿilm*; cp. also *ʿUyūn al-akhbār* (ed. Brockelmann) i. 4, 10, 13. The appellation *ālāt* corresponds exactly to the expression *ὀργανα* in the classification of the philological branches of learning by Tyrannion of Amisos; see Usener, *Philologie und Geschichtswissenschaft* (Bonn, 1882) p. 23.

Bibliography: Ghazālī, *Ihyāʾ*, *Kitāb al-ʿilm*, ch. ii. (*Iḥkām al-sāda* i. 149); Snouck Hurgronje, *Mekka* ii. at the bottom of p. 206; Goldziher, in the *Steinschneider-Festschrift* p. 114 (where some more references are given).

(GOLDZIH.)

ĀLĀ (A.) = higher, highest, also used as a technical term [see ISNĀD]. *Āl-ʿAlā* is one of the titles of the 87th Sūra.

ALA (T.) = spotted. This word is often found in geographical names (see the two following articles).

ALA DAGH ("the spotted mountain") is the name of two massifs to the west of mount Ararat on Russian and Turkish territory. The north-eastern continuation of the Bulghar Dagħ (Taurus) also bears this name.

ALA-SHEHR (ALA-SHEHR (T.) = "the spotted town", the ancient Philadelphia) is the capital of a *kaṣa* in the sandjak of Sārūkhān (wilāyet of Aidīn-Smyrna), at the foot of the Būz-dagh (Tmolus), 3.1 miles from the Kūzn-ḥai, at an elevation of 574 ft; it has 22 000 inhabitants, amongst whom there are 17 000 Mussulmans and 4326 Greek Orthodox. Ala-Shehr is the terminus of the railway Smyrna-Ḳaşaba. There are cotton-mills, liquorice factories, spinning-mills and tanneries, and it is famous for its *ḥalwā*. The place was conquered by the Ottomans in 1391, though not until 1423

a definitive occupation was carried out by Sultan Murād II. Near Ala-Shehr, in 607 (1210-1211) a battle was fought between Theodore Lascaris and Kai-Khosraw I, the Seldjūkid Sultan of Rūm, in which the latter was killed with a javelin by a Frankish soldier of the Greek Emperor.

Bibliography: V. Cuiet, *La Turquie d'Asie* iii. 571 et seq.; F. Sarre, *Reise in Kleinasien* pp. 4-5; Ch. Texier, *Asie Mineure* pp. 269-270; M. Th. Houtsma, *Recueil de textes relat. à l'hist. des Seldjoudes* iii. 80; Cl. Huart, *Epigraphie arabe d'Asie Mineure* p. 61; E. Reclus, *Nouv. géogr. univ.* ix. 606; Hamilton, *Researches* ii. 375. (CL. HUART.)

'ALĀ' (A.) = elevation. Hence the honorific surnames of 'Alā' al-Dawla = Elevation of the dynasty, 'Alā' al-Dīn = Elevation of religion.

'ALĀ' AL-DAWLĀ. [See DUSHMANZIYĀR.]

'ALĀ' AL-DĪN. [See HUSAIN DĪAHĀNSŪZ, KAI KOBĀD B. KAI KHOSRAW, MUHAMMED KH'ĀRIZM-ŠĀH, AL-DJUWAINĪ.]

'ALĀ' AL-DĪN MUHAMMED B. ḤASAN was the last Grand-Master but one of the Assassins [q. v.]. He was born in 609 (1210), and obtained the dignity of Grand-Master after his father's death in 618 (1220). Soon afterwards he is said to have lapsed into a state of melancholy and insanity in consequence of sexual excesses, for which reason some people wanted his son Rukn al-Dīn Khurshāh to take his place. Schism within the order and massacres were the result, until at last, in Dhu'l-Kāda 653 (Dec. 1255) the Grand-Master himself was murdered.

Bibliography: Rashīd al-Dīn, *Djāmi' al-tawārikh*, *Tārīkh-i guzideh*; d'Ohsson, *Histoire des Mongols* iii. 174 et seq.; Browne, *A literary history of Persia* ii. 456 et seq.

'ALĀ' AL-DĪN MUHAMMED KHALDĪJĪ, Prince of Delhi, nephew and son-in-law of Djalāl al-Dīn Fērōzshāh, caused his uncle to be murdered treacherously in 695 (1296), had his uncle's son cast into prison and blinded, and himself ascended the throne. Before his accession he had made conquests in the Deccan; in the early years of his reign he repeatedly put to flight the Mongols, who often afflicted the Pandjāb with their predatory incursions; and after he had made himself safe from rebellious relations, he resumed his former conquests and commissioned his generals to subject Deogiri (the present Dawlatābād) and Warangal. They were successful, and having advanced still further south, conquered Dwarasamudra, destroyed a heathen temple in Ma'bar and brought home an enormous booty. 'Alā' al-Dīn proved a powerful and unscrupulous ruler. Although he possessed no culture whatever, poetry and sciences were zealously cultivated during his reign. He died towards the close of the year 715 (1316). Cp. the art. KHALDĪJĪ.

Bibliography: Barani (Barni), *Tārīkh-i Fērōzshāhī*; Firishta, *Tārīkh* i. 175 et seq.; Elliot and Dowson, *History of India* iii; *Imperial Gazetteer* ii. (1908) 361-362.

'ALĀ' AL-DĪN PASHA was the first notable legislator of the Ottoman realm. He was a son of the founder of the realm 'Othmān, the second according to the official Turkish historian Idris from Bitlis (d. 930 = 1523-1524), who had the largest store of information at his disposal, the eldest according to Mehmed Kātib Za'im, who wrote considerably later (d. 982 = 1574-1575)

and for this epoch mainly relied on Neshrī, a writer of the first half of the 15th century, in whose account however just this question of the brothers' ages is passed over in silence. In spite of that, the latter statement has been promulgated with some zeal by later Turkish historians, for what reason it is not easy to see. In all descriptions 'Alā' al-Dīn appears as a rather dispassionate, passive nature. That explains why his father, a few years before 708 (1308), when he settled down in the newly conquered town of Yeñi-Shehr, kept 'Alā' al-Dīn at home, whereas the warlike Orkhān at this time already was sent in all directions to extend the empire. The second half of 'Othmān's reign rings with the praises of Orkhān's victories, but of 'Alā' al-Dīn nothing is heard for a period of twenty years. No wonder then that 'Othmān before his death, amongst other testamentary directions, consigned the succession to Orkhān, who had deserved so well of the empire and of Islām; this grant however was of a strictly private character, as no mention is made of the presence of any witnesses. Not a single word in the long admonitions refers to 'Alā' al-Dīn. After 'Othmān's death (726 = 1325-1326) the two brothers had first of all some amicable discussions together. 'Alā' al-Dīn "Čelebi", who liked to take things easy, was so struck with consternation at discovering that their father, that brave conqueror, had left them no fortune, that he suggested to his brother that they should choose the more lucrative occupation of herds-men, but impulsive Orkhān declined this mode of life for himself. 'Alā' al-Dīn observed indifferently: "well, our father during his lifetime indeed bequeathed the principality (*beylik*) to Orkhān's charge", and submitted to the testamentary disposition. He paid his brother homage without delay, gaining thereby every one's praise for his conciliatory disposition. 'Alā' al-Dīn evidently having been initiated by his father into the state-affairs, Orkhān asked him for his help, which he granted without reserve (according to Idris). Neshrī asserts that he refused the post of vizier, which was offered to him on that occasion, but according to a Turkish history in manuscript (Königl. Bibl. Berlin, acc. ms. 1894, n^o. 177), which is brought down to the year 917 of the Hidjra, he accepted the offer. Although the latter statement is not made explicitly by Idris, who indulges rather too much in general expressions, we may conclude as much from his practice of referring henceforth to 'Alā' al-Dīn as Pasha. About this time 'Alā' al-Dīn asked his brother to give him the village of Fōdra, which lay on the left-hand side of the main road from Brusa to Mikhālīč in the plain of Kete (written: Kīteh) and he obtained it at once as his property. In the *Taḳwīm al-tawārikh*, written more than three centuries later, the year 727 (1326-1327) is given as the date of the proclamation of Ottoman laws in compliance with the advice of 'Alā' al-Dīn Pasha, but to this isolated statement little importance can be attached. Perhaps it was the author's sole intention to imply that in the year mentioned 'Alā' al-Dīn received the highest dignity, as shortly afterwards he again refers to the well-known laws of Orkhān's reign under a different date!

But 'Alā' al-Dīn's activity becomes especially noteworthy during the years that follow. In 729 (1328-1329), on the occasion of a visit to his

brother, whom he had come to congratulate on the recent conquest of Izmid, the principal port on the sea of Marmora, he suggested three important innovations to Orkhān. They are the achievement of a race, which felt conscious of having opened a new era, and dared look on all sides without fear. They proclaim their wish that all the Turkish nomads living under the rule of ‘Othmān’s family, shall be united under the shield of a firm dominion able to enforce obedience on every side. The three innovations are the following: a monetary system, an official costume and an organisation of the army.

It is almost certain that, after the collapse of the dominion of the Seldjūks in 1307, ‘Othmān as a fiefholder of the last Seldjūk prince ‘Alā’ al-Dīn Kai Qobād III, had the right to stamp coins in his own name; but according to a reliable authority he never made use of this sovereign’s right. At ‘Alā’ al-Dīn’s suggestion the first coins were stamped in Orkhān’s name in 729 (1328-1329). They show on one side the article of faith and on the other the name of the prince together with the optative formula *khallada ‘llāhu mulka-hu* (may God make his reign eternal). The technical error which has crept in, the spelling Okhān in stead of Orkhān, is due to the Turcoman practice of slurring the *r*. The name of Orkhān’s father, the year and the place of coinage and also the prince’s title are omitted. The characters are kufic. We only possess silver coins of Orkhān Bey, as gold pieces as a rule were not stamped in the Ottoman realm until the second half of the 9th (15th) century. The old Arabian basis of the monetary system was abolished by the Ottomans and supplanted by a standard of coinage which was first brought into practice by the last sultans of the Seldjūks (‘Alā’ al-Dīn Kai Qobād III and his uncle Mas‘ūd II), and has remained the coinage of the Ottoman rulers ever since. Its basis is the *akḥa*, which is a translation of Greek ἄσπρον, the name of a silver coin of the Byzantines, which had been current since the tenth century or even earlier. Owing to the want of contemporary authorities for the history of Asia Minor, the word is not found in the epoch of the first Ottoman ruler except, towards the close of the reign of the Mongol prince Ghāzān Khān (d. 703 = 1304), amongst the Turcomans of Ādharbaidjān. The new coin was called *akḥa-i ‘othmānī*, soon simply *‘othmānī* in daily use. Its full weight amounted to six *ķirāt* (i. e. a quarter of a dirhem as fixed with great precision in Moslem law), although it was allowed a latitude of $\frac{1}{10}$ of the full weight. The actual amount of metal at that time was 5 $\frac{1}{2}$ *ķirāt*, exceeding by far the lowest limit (*‘iyār*) of 5 $\frac{1}{2}$ *ķirāt*. Consequently the *akḥa* corresponded in weight to the present piastre, being bigger, as its circuit was 18 millimetres, but also thinner than the latter. Besides the simple *akḥa* no other silver coin was stamped during Orkhān’s reign. Of an explicit prohibition of the circulation of Seldjūk money nothing is heard.

It is not very probable that the asper of eight carats, which in 1334 was current in Rhodes (cp. P. Paciaudi, *De cultu S. Johannis Baptistae*, Rome 1755, p. 319), was identical with the Ottoman *akḥa*. Also at Trebizond, in Caucasian Armenia and the bordering countries of the Mongol Sultan Abū Sa‘id the asper was current coin

about 1334. (cp. Pegoletti, *Della decima e delle altre gravanze*, vol. iii. ed. by Pagnini, Lisbon and Lucca, 1766, p. 9, 13).

The second reform of ‘Alā’ al-Dīn consisted in the choice of an official costume for the Ottomans, after the example of the Byzantines. Whereas the Grecian castellans were conspicuous at a remote distance by their rich gold-embroidered head-gear, and even their servants wore a gold embroidered head-dress though of a simpler style, for the Ottomans a coniform cap of white felt was prescribed, on the ground of the highly esteemed Arabian maxim: “the best garment is the white one”. This head-dress however was only intended as a mark of distinction for civil and military servants of the Sultan, whereas the rest of his subjects evidently remained free in the choice of their clothes.

The third suggestion, the organisation of the army, was the most important of the three, not so much because of the motives, which brought ‘Alā’ al-Dīn to its conception, but because of its result. For it met with such appreciation from the side of the warlike nomadic people, that in a short time the Ottoman nation underwent a complete metamorphosis and became the most wonderful military mechanism, which had been seen in Europe for centuries. What ‘Alā’ al-Dīn desired was a division of the troops into subdivisions, and the appointment of officers over the latter. Hence we may evidently conclude that until then the Turks, as far as they had sworn allegiance to ‘Othmān’s race, were free to band together at random and to go marauding in hostile territory, which would account for the absence of an officially recognised supreme command. The right of warfare now became state privilege. Economical considerations seem to have had just as much weight with ‘Alā’ al-Dīn as military motives. For details he referred to the “judge” Kara Khālil, a relative of their father ‘Othmān, who was far superior to ‘Alā’ al-Dīn in knowledge and energy. Whereas the latter was more concerned about outward things and unable to realise the actual faults and deficiencies, the Sultan with his military experience and the judge with his commanding view of the entire domain of state-affairs went at once down to the core of the matter. They came to the conclusion that lack of infantry had made the Turks waste so much time on prolonged sieges, not the least on that of Brusa. The three men discussed the matter together, and the outcome was a decision to form an army of foot-soldiers, which should only be summoned in case of war. It should be formed of young men of Turkish nationality, and have divisions and sub-divisions of 1000, 100 and 10 men, an organisation which seems to be a fundamental idea with all nations. The men during their service in time of war should receive a daily payment of one *akḥa* each. This organisation, an army without drilling, had the germs of death already in itself, and was soon supplanted by the institution of the janizaries, which was the exclusive work of Kara Khālil. The name of ‘Alā’ al-Dīn is not mentioned in connection with the formation of the latter corps; he certainly had no prominent share in it. His merit consists in having referred his brother to the incomparable organising genius of Kara Khālil.

We have no means to ascertain whether ‘Alā’

al-Dīn at a later period played a prominent part once more, whether he held the post of vizier, or as later authorities have it with great pretensions to exactitude, whether he lived the retired life of a pious private man. In the Kükürtli quarter at Brusa he built a dervish monastery, and erected two mosques in the fortress which bars the approach to Kāplıdja, near one of which he chose his abode.

He died at Bighā in the year 732 (1331-1332), or according to Chalkondylas, who wrote, it is true, after the conquest of Constantinople by the Turks and took great freedom in handling the historical facts, Orkhān had made away with him. He was interred at Brusa; his coffin is still shown there in the mausoleum of his brother who, more fortunate than he, had come to power.

Descendants of ‘Alā’ al-Dīn were still to be found at Brusa in the middle of the 9th (15th) century.

The above account, which differs in details from those of Hammer and Zinkeisen, is mainly founded on Neshrī’s and Idris’ histories of the Ottoman realm. Sa’d al-Dīn, having no further material at his disposal, was the first to draw a little on his imagination, which he was outdone again by Mouradgā d’Ohsson in his *Tableau de l’Empire Ottoman* (1788; vol. iii. of the Folio edition). Zinkeisen’s version is based on an analysis of the accounts by Sa’d al-Dīn and d’Ohsson. Special articles on the monetary question are found in Bélin’s *Essay sur l’histoire économique de la Turquie* (Fourn. Asiat. 6th ser. vol. iii. p. 421 et seq.) and particularly in Isma’il Ghālīb’s *Takwīm-i maskūkāt-i ‘othmāniya* (Constantinople, 1307); also in Ahmed Djewdet’s *Wakā’i-i dawlat-i ‘aliya* v. (1278) p. 301, and finally in Stanley Lane-Poole’s *The coins of the Turks in the British Museum* (London 1883), of which only a discreet use should be made. (K. SÜSSEIM.)

ALAČA (r.; originally a diminutive of *ala* [q. v.] = spotted, variegated) = chintz with coloured stripes (cp. Yule and Burnell, *Hobson-Jobson*, s. v. Alleja p. 8 and 756); it is also found in geographical names (see for example the next article).

ALAČA DAGH is the name of a mountain, constituting a spur of the Kara Dagh in the territory of Kars. Near it the Russians gained their well-known victory over the Turks on October 16th 1877.

ALACTAGA (Mongolic; also Alakdaga, Alakdagen, Alakdagha) = “horse-jumper”, a species of the family of sand-jumpers (scirtetes) which is closely related to the jerboas (Arab. *yarbūc* q. v.). The “horse-jumper” is found in south-eastern Europe, especially in the steppes along the Don and in the Crimea, although its native country is Asia below 52° N. Lat. and west of Mongolia. It is about the size of a squirrel and its graceful little head is like that of a hare, for which reason it is called “ground-hare” or (on the Jaik) “little hare” by the Russians, and “camel-hare” by the Tartars. Its body and the long tail remind one of a mouse, the hind legs are almost four times as long as the front legs. The alactaga is the object of a rather energetic persecution, partly because of its eatable flesh, which is considered a dainty by the steppe-dwellers, partly because of the harm which popular superstition ascribes to it. Its flesh dried and pulverised is taken as a

medicine in various places. Cp. Brehm, *Tierleben* (3rd ed.) ii. 485 et seq. (HELL.)

ALADDIN (= ‘Alā’ al-Dīn) is the hero of the tale of the magic lamp, which for the first time is found in Galland’s translation of the Arabian Nights’ Entertainments. The Arabian original was discovered again by Zotenberg and published in 1888.

Bibliography: Notices et Extraits des manusc. de la Biblioth. Nation. xxviii.; Chauvin, Bibliographie des ouvrages arabes v. 55 et seq. (J. HOROVITZ.)

ALAHORT. [See AL-ḤURR B. ‘ABD AL-RAḤMĀN AL-THĀKAF.]

ĀLĀI (t.) = “procession”, “pageant”, “ceremony”; also “regiment” in the military organisation of the Turks. — *Gelin ālāyi* = bridal procession to the husband’s home. — *Şürrē ālāyi* = ceremony at the departure of the *şürrē-emīni* (d’Ohsson, *Tableau de l’empire ottoman* iii. 202). — *Bairām-ālāyi* = the Sultan’s solemn procession to the mosque for the mid-day prayer on the two Bairāms. — *Ālāi cawşlari* = “sergeants of the procession”, the title of twelve subaltern officers charged with the organisation of the public processions; they were dressed in red velvet and carried a silver-mounted stick in their hand (d’Ohsson, *ibid.* vii. 179). — *Ālāi-bei* = a name formerly assigned to a feudal officer, subordinate to the sandjak-bey, who in time of war had to conduct to the latter the contingents of the *sipāhis* (d’Ohsson, *ibid.* vii. 374); at the present day it is a title borne by the colonel of the gendarmery of a province (*wilāyet*).

Bibliography: Barbier de Meynard, Diction. turc-français i. 101. (CL. HUART.)

‘ALAK (A.) = “clot of blood”; *Sūrat al-‘alak*, title of the 96th Sūra.

‘ALAKA (A.) = “relation”, used in grammar to denote the correlation between noun and verb (de Sacy, *Grammaire arabe* ii. 582), and in logic as a term for the connection of ideas, especially of judgments in a conditional proposition, which are necessarily associated, e. g.: “If the sun has risen, it is day”. (*Diction. of techn. terms* p. 1012 et seq.) (DE BOER.)

‘ĀLAM (A.), plur. *‘ālamūn*, *‘awālim* = “world”, a Hebrew (resp. Aramaic) loanword (= *‘olām* ‘*alam*), which already occurs in the Kor’ān. In the technical language of the philosophers and sūfis it is often connected with various nouns and adjectives to distinguish between the visible and the invisible world, between the various degrees of mystic perception etc. Cp. *Diction. of techn. terms*, p. 1053 et seq.; Zenker, *Türk. Arab. Pers. Wörterb.* p. 620; Dozy, *Supplément* ii. 165.

‘ĀLAM (A.), plur. *‘ālam* = “finger-post”, “banner” (in the latter sense Arabic uses also *liwā* and *rāya*). Already in pre-Islamic times each Bedouin tribe had its own banner, which differed in colour from those of other tribes. The banner was tied on to the lance, and it was usually the chieftain himself who carried it in the war. The Prophet also had his own banner, called *‘Ukāb*, which is said to have been black, although tradition also attributes white banners to Muḥammed. The black banner was afterwards chosen by the ‘Abbāsides, whereas the Umayyades adopted the white one and the ‘Alides the green colour. A miniature in the famous Ḥarīrī manuscript (reprod. in Migeon, *Manuel d’art musulman* ii. 3) shows the black banner of the ‘Abbāsides.

Also the Persians and the Turks had their banners, concerning which the articles DIREFSH, BAIRAK and SANĀJAK may be consulted.

Not only in warfare, but also in the religious life of the Moslems the banners played an important part. In the latter case they are of various kinds, often embroidered with devices, particularly the Muhammedan articles of faith, and are fastened to a decorated staff. A great number of such banners are carried in religious processions, especially at the Muḥarram feast in Persia and India. Especially noteworthy are those standards amongst them, which are decorated at the top by the figure of a human hand with out-stretched fingers. Finally may be mentioned that during the solemn religious service on Fridays a banner is planted on either side of the pulpit.

Bibliography: Freytag, *Einleitung in das Studium der Arab. Sprache* p. 262 et seq.; Jacob, *Altarabisches Beduinenleben* (2nd ed.) p. 126; Van Vloten, *De opkomst der Abbasiden* p. 137 et seq.; the same, *Les drapeaux en usage à la fête de Husein à Téhéran* (Internat. Archiv für Ethnographie v.); Herklots, *On the customs of the Moosulmans of India* p. 176 et seq.

‘ALAM (A.) = “sign”. In grammar it is used as a general term for “proper names” of men, animals and things. The *ism al-‘alam* (nomen proprium) always denotes one single definite thing of a sort; consequently it is considered as determinate in itself, and is as such opposed to the *ism al-‘djins* (nomen generis). The Arabian philologists give a classification of the *ism al-‘alam* from various points of view. The principal classes are the three following:

I. With regard to the contents:

1. *Ism* = name in its proper sense.
2. *Kunya* = the compound name with *Abū*, *Umm*, *Ibn* or *Bint* as its first element.
3. *Lakab* = surname,
 - a. *Nabaz* = nickname, f. i. *Baṭṭa* (duck).
 - b. Name of honour, f. i. *Shams al-Ma‘ālī* (sun of the high dignities).

II. Syntactical:

1. ‘*Alam murad*, the name which consists of one word.
2. *Alam murakkab*, the compound name, which is either
 - a. *Djumla*, i. e. a complete sentence, such as *Ta‘abbata Sharran* (he has taken misfortune under his arm), as such also called *murakkab isnādī* (predicative compound), or
 - b. *Ḥair djumla*, i. e. no sentence, but either
 - α. *Ismānī dju‘ila* ‘*smān wāhidan*, formed by the unconnected juxtaposition of two nouns, f. i. *Ba‘labakk*, *ma‘dīkarīb*, hence also called *Murakkab mazdī* (mixed compound), or
 - β. *Muḏāf wa-muḏāf ilaihi*, consisting of two nouns, one in the genitive case being dependent on the other, f. i. ‘*Abd Manāf*. This class comprehends all *kunyas*.

III. Formative:

1. ‘*Alam murtadjal* (= improvised), i. e. the form exists only as an element of proper names (f. i. *Faḳ‘as*), or else it would have to be altered if used in the ordinary formation of nouns (f. i. *Maḥbab*, *Makwaza*, instead of *Maḥabb*, *Makāza*);
2. ‘*Alam mankūl* (metaphoric), i. e. the form of the proper name is derived from the or-

dinary word-formations and designated originally

- a. a concrete noun, f. i. *Asad* (lion),
- b. an abstract noun, f. i. *Faḏl* (excellence),
- c. an adjective, f. i. *Ḥatīm* (judging),
- d. a verb, f. i. *Taghlib* (“thou vanquishest”, the name of a tribe),
- e. an onomatopoeia, f. i. *Babba*, or
- f. a compound expression, f. i. *Ta‘abbata Sharran*.

Bibliography: Zamakhsharī, *al-Mufaṣṣal* p. 5—8; Wright, *Arabic Grammar* (3rd ed.) i. § 191, note b; Sprenger, *Diction. of techn. terms*, at the bottom of p. 1048—1052, 2.

(WEIL.)

AL-A‘LAM (i. e. “the man with the harelip”) ABU ‘L-ḤADJDIĀDI YUSUF B. SULAIMĀN AL-SHAN-TAMARĪ, a Spanish-Arabian philologist, was born at Santamaria in 410 (1019), came in 433 (1041) to Cordova, where he had the benefit of the instruction of Ibrāhīm b. Muḥammed al-Ifilī (d. 441 = 1049), gained for himself great renown as a teacher, and died in 476 (1083) at Seville.

After he had assisted his master al-Ifilī with his commentary on Mutanabbī (which perhaps is still extant at Berlin — cp. Ahlwardt, *Verz. d. arab. Hss. d. kgl. Bibl.*, n^o. 7569), he himself wrote a commentary on the six poets (mss. in Paris, *Supplément* 1424 and 1425 — cp. de Slane, *Le diwan d’Amro’lkais* p. xi et seq.; Ahlwardt, *The divans of the six ancient Arabic poets* p. xvii — and in Vienna; from the latter manuscript its previous owner C. Landberg has edited the commentary on Zuhair (*Primeurs Arabes* fasc. ii. Leiden 1889; cp. also Dyroff, *Zur Geschichte der Überlieferung des Zuhair-diwans*, Munich 1892). He also wrote a commentary on the *Shawāhid* in the *Kitāb* of Sibawaihi under the title of *Taḥṣīl ‘ain al-dhahab fi ma‘dan djawhar al-adab fi ‘ilm muḏjizat al-‘Arab*, which he finished in 457 (1064) (Mss. at Oxford, cp. Nicoll, *Bibliothecae Bodleianae codd. Mss. Catalogus* ii. n^o. 243, at the Escorial, cp. H. Derenbourg, *Les Mss. arabes de l’Escorial* n^o. 310, and at Constantine). This commentary was used by Jahn for his translation of Sibawaihi. Al-A‘lam’s *Kitāb al-ḥamāsa* is quoted by ‘Abd al-Kādir al-Baghādī in the *Khizānat al-adab* i. 563, § near the end, iii. 165, 20, 330, 24.

Bibliography: Maḳḳarī (ed. Dozy and others) ii. 471; Ibn Khallikān (Bulāḳ, 1299) ii. 465, n^o. 812; Ibn Bashkuwāl, *al-Šīla* (ed. Codera) n^o. 1391; Brockelmann, *Gesch. d. Arab. Litter.* i. 309.

(BROCKELMANN.)

ALAMAK is the name of star γ of the second size in the left foot of the constellation of Andromeda. The name is derived from the Arabic designation ‘*Anāk al-ard* = “earth-goat”, i. e. badger (?). Cp. Ideler, *Untersuchungen über den Urspr. u. d. Bed. der Sternnamen* p. 126-127.

(MAHLER.)

ALAMEDA (Spanish) = avenue of poplars, from Arab. *al-Maidān* [q. v.]

‘ALAMGĪR. [See AWRANGZIB.]

ALAMŪT is the name of a mountain-fortress north-west of Ḳazwīn, which owes its fame to its having been the seat of the Grand-Master of the Assassins from 483 (1090-1091) until 654 (1256). The name admits of two explanations, either “eagle’s nest” or “eagle’s instruction”, but the former sense seems to be the correct one; cp. C. Huart, *La forteresse d’Alamut*, in the

Mémoires de la société de Linguistique de Paris xv. The fortress was built by the 'Alide Ḥasan al-Dā'ī ila 'l-Ḥaḥḥ (246 = 860), remained after the Mongol conquest, and was used as a state-prison during the reign of the Ṣafawides. Ruins of it were still to be found in the last century, and may be seen perhaps even now.

Bibliography: Kazwīnī (ed. Wüstenf.)

- ii. 200; Schefer, *Chrestom. persane* ii. 113; Ibn al-Aṭhīr (ed. Tornb.) x. 215; le Strange, *The lands of the eastern Caliphate* p. 220—221; J. Shiel, *Itinerary from Teheran to Alamut and Khurrem Abad in May 1837*, in the *Journal of the Royal Geogr. Society of London* viii. 431.

ALĀN. [See ALĀN.]

ALARCOS (by its full name NUESTEA SEÑORA or SANTA MARÍA DE ALARCOS) is the name of a holy shrine (santuario, ermita) one legua (6.687 kilometre) west of Ciudad Real. It is situated on a hill, formerly the site of the ancient town called al-Ark and al-Arkūh in Arabic, which was destroyed by the Almohades after the great victory which under Ya'qūb they gained here over Alphonse VIII of Castile. On historical maps the situation of al-Ark is always erroneously displaced towards the south, down into the Sierra Morena. Ibn al-Aṭhīr (transl. by Fagnan p. 611) calls the battle-field "Mardj al-Ḥadīd" and 'Abd al-Wāḥid al-Marrākushī (p. 205) "Faḥṣ al-djādīd". — Cp. Madoz, *Diccionario geográfico-estadístico-histórico*, s. v.; Seybold, *Die geogr. Lage von Zallāka-Sacralias (1086) und Alarcos (1195)*, in the *Revue hispanique* xv (1906). (C. F. SEYBOLD.)

ALARIFE (Spanish) = "inspector of public works", from Arab. *al-ʿarif* ("expert", espec. "architect").

ALĀT. [See ĀLA.]

ALĀTĪ (A.; derived from *ālāt* = instruments), plur. *ālātiya* = professional musician, who performs both instrumental and vocal music, whereas the singers (in Egypt) are called *ālīma* (Almée). Cp. Lane, *Manners and customs* (1842) i. 285, ii. 71.

'ALĀYA is a port in Asia Minor, the capital of a *ḳaṣa* of the same name in the sandjak of Adalia, with 5000 inhabitants. The town received its name from the founder 'Alā' al-Dīn Kai Ḳobād, who about 1220 supplied the place with walls and buildings and chose it, together with Adalia, for his place of residence during winter. There was formerly a castle here called Galonoros because of its beautiful situation (Galonoros = *Καλὸν ὄρος*; hence the name of Candelor or Skandelor found in European mediaeval authorities); it was possessed by an Armenian baron when it was captured by Kai Ḳobād. For a long time after the fall of the Seldjūk realm descendants of the dynasty of Kai Ḳobād have asserted themselves in 'Alāya, until the last of them saw himself obliged in 1471 to surrender the town to the Ottomans.

Bibliography: Houtsma, in the *Actes du 6e congrès intern. des orientalistes* ii. vol. 1, p. 381; V. Cuinet, *La Turquie d'Asie*, i. 867.

ALBACETE is the capital of the Spanish province of the same name, which forms the north-western part of the ancient kingdom of Murcia, south-east of the Mancha and the province of New Castile. It is situated on the south-eastern slope of the central Iberian Meseta, at an elevation of 2300 ft. The modern name comes from Arabic

al-Basīṭ, "lugar ancho y estendido y llano y raso", not from al-Basīṭa, "the plain", as one still often reads. The place and its name are found for the first time in al-Ḍabbī of Cordova and in Ibn al-Abbār of Valencia, who both wrote in the 13th century; they mention it in connection with the great battle of 20 *Sha'bān* 540 (11 Febr. 1146) between Alphonse VII of Castile and the ephemeral king of south-eastern Spain Saif al-Dawla (Span. Zafadola, Çafedola, Çahedola) al-Mustanşir Ahmed Ibn Hud, in which the latter together with his ally and governor of Valencia 'Abd Allāh b. Muḥammed b. Sa'd lost his life. 'Abd Allāh has since been known amongst the Arabs as Ṣāḥib al-Basīṭ, i. e. "Master (martyr) of Albacete". This battle, which in Christian authorities is neither dated nor localised, is also called the battle of al-Luḍjdj (Ibn al-Abbār: *bi 'l-mawḍi' al-ma'rūf bi 'l-luḍjdj wa-bi 'l-basīṭ 'alā ma'raba min dīndjālla*) in the neighbourhood of Chinchilla. We cannot now ascertain whether al-Luḍjdj is identical with the place (and river) Lezuza west of Albacete, or with Alatoz east of that town on the northern declivity of the Sierra de Chinchilla (in the latter case we should have to read al-Latudjdj); Faḥṣ al-Luḍjdj is already mentioned by Ibn al-Kardabūs (cp. Dozy, *Scriptorum arabum loci de Abbadis* ii. 19).

Bibliography: al-Ḍabbī (ed. Codera and Ribera) p. 33; Ibn al-Abbār, *al-Ḥulla al-siyarā* (Dozy, *Notices* p. 215, 219, 226); Codera, *Decadencia y desaparición de los Almorávides en España* (Saragossa 1899), p. 86, 109; Remiro, *Murcia musulmana* (Saragossa 1905) p. 179 *et seq.*; Seybold, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* LXII. (C. F. SEYBOLD.)

ALBARRACIN is a town on the upper Turia (Guadalaviar) in the present province of Teruel, the southern extremity of Aragon. The earliest reference to it is found in Ibn 'Adḥārī, who mentions it only incidentally under the year 346 (957), in an account of a journey made by one of the even then almost independent princes of the Berber family of the Banū Razīn, from al-Sahlā (the fertile valley of the upper Turia) to Cordova, at which place he was to take the oath of allegiance to 'Abd al-Raḥmān III. Gayangos (i. 70) calls 'Izz al-Dawla the builder (prob. re-builder) of the town. Its Arabic name is always *Shant Mariyat al-Shark*, i. e. Santamaría del Oriente, eastern Santamaría (in distinction from *Shant Mariyat al-Gharb*, in Algarve), or *Shant Mariyat Ibn* (or Banī) Razīn, i. e. Santamaría of Ibn (or of the Banū) Razīn, whence the name of Albarracín was derived; Idrīsī (p. 175, 189) however gives the form *Shant Māriya*. After the fall of the Spanish Umayyades (411 = 1010) the town became entirely independent under Abū Muḥammed Hudḥail I b. Ḳhalaf b. Lope b. Razīn, who was succeeded by his brother Abū Marwān 'Abd al-Malik I b. Ḳhalaf 'Abbūd, who in his turn was succeeded by his son Abū Muḥammed Hudḥail II 'Izz al-Dawla, who again was followed by his son Abū Marwān 'Abd al-Malik II Ḥusām al-Dawla (d. 496 = 1102; other dates are not known). The son of the last mentioned, called Yaḥyā, was expelled by the Almorávides even before they had taken Saragossa (1110). In 1087 the lord of Albarracín and the Cid Campeador had become friends, and together they had marched against Valencia (1094). Afterwards the town belonged

to the house of Don Pedro Ruiz de Azagra, who had taken it from the Moslems, and in 1231 it passed into the possession of Aragon.

Bibliography: Dozy, *Hist. des Musulmans d'Espagne* iv. 246, 303; the same, *Notices* p. 179—186; Ibn al-Athir (ed. Tornb.) ix. 204 (transl. by Fagnan p. 443).

(C. F. SEYBOLD.)

ALBATEGNIUS. [See AL-BATTĀNĪ.]

ALBISTĀN (ABULUSTAIN) is the capital of a *kāza* in the sandjak of Mar'ash (wilāyet of Aleppo), on the river Djaiḥān (Pyramus) at the foot of the Kurd Dagh, at an elevation of 3600 ft. It numbers 6500 inhabitants, of whom 3546 are Moslems and 2954 Christians. The town is surrounded by woods and gardens, and a great many ruins of castles from the time of the little-Armenian kings are scattered about the environs. There are 10 mosques and 1085 houses. The people earn a livelihood mainly by agriculture. Various spellings are found for the name of the town, owing to popular etymology: The Arabs take it to be a compound of *al* and *bustān* (garden), or else of *abū*, *li* and *stān*. This gave rise to spellings such as Abulustain (Yākut), Āblastān, Ablastin, which however must all be traced back to an older form *Ablastha*; cp. Saint-Martin, *Mémoire sur l'Arménie* i. 192. The town was from 1097 till 1105 in the possession of the crusaders, and afterwards in that of the Seldjuks. In the plain of Albistān a great victory was gained by the Mameluke Sultan Baibars over the troops of Abākā, on 13 Dhū'l-Ḳa'da 675 (18 April 1277). In 921 (1515) the place was conquered by Selīm I.

Bibliography: V. Cuinet, *La Turquie d'Asie* ii. 240; Hādjdjī Khalifa, *Djāhān-numū* p. 598; Yākut, *Mu'djam* i. 93; d'Ohsson, *Hist. des Mongols* iii. 480, 488; Hammer-Purgstall, *Gesch. der Ilchane* pp. 293—311; E. Reclus, *Nouv. géogr. univ.* ix. 657; Ritter, *Erdkunde*, xix, 15 et seq.; Saint-Martin, *Diction. de géographie* viii.; A. Müller, *Der Islam im Morgen- und Abendland* ii. 261, 343.

(CL. HUART.)

ALBOHALI = Abū 'Alī. [See AL-KHAIYĀṬ.]

ALBOHAZEN, ALBOACEN etc. = Abu'l-Ḥasan. [See IBN ABI 'L-RIDJĀL.]

ALBUBATHER = Abū Bekr. [See AL-ḤASAN B. AL-KHAṢĪB.]

ALBUCASIS = Abu 'l-Ḳāsim. [See AL-ZAH-RĀWĪ.]

ALBUFERA (Portuguese: ALBUFEIRA, variants ALBUHERA, ALBUERA; from Arabic *al-buḥaira*, small sea, lake) is the name of a lagoon near Valencia, the Palus Naccararum of the ancients. Part of it has been drained both with the alluvium and by artificial means, and is now used for growing rice.

(C. F. SEYBOLD.)

ALBUFEIRA (for the etym. cp. the preceding article) is a Portuguese sea-port town in Algarve.

(C. F. SEYBOLD.)

ALBUMASAR. [See ABU 'L-MA'ŠHAR.]

ALBURZ (also ELBURS), old Persian *Hara Berzaiti* (high mountain), is a mountain-chain in northern Persia, bounding the Iranian plateau on the side of the Caspian Sea. The average height in the western part is 9850 ft., culminating in the Demāwend [q. v.] (18000 ft.). The northern slopes are covered with dense woods, the southern declivity on the contrary has no vegetation whatever. In Firdawsī Alburz is the name of a my-

thical mountain in India; the Arabian geographers do not know the name, Ḥamd Allāh Mustawfī is the first who mentions it. Alburz, Elburs must not be confused with the name Elbrus in the Caucasus. Cp. G. le Strange, *The lands of the eastern caliphate* p. 368, note; Melgunof, *Das südliche Ufer des Kaspischen Meeres* p. 21.

ALCABALA, ALCAVALA (Spanish) = "duty on mercantile transactions", from Arab. *al-ḡabāla* (guarantee).

ALCABITIUS. [See AL-ḲABIṢĪ.]

ALCAIDE. [See ALCALDE.]

ALCALA (from Arabic *al-ḡal'a* = castle, fortress, citadel) is the name of numerous Spanish towns. The most famous are: Alcalá de Henares, the ancient Complutum, taken in 1118 from the Arabs by the Archbishop of Toledo, and afterwards in vain attacked by the Almohades; Alcalá la Real, northwest of Granada, in Arabic called Ḳal'at Banī Sa'īd or Ḳal'at Yaḥṣib because this family, which owes its fame to the learned Ibn Sa'īd, was descended from Yaḥṣib of Yemen; Alcalá del Río; Alcalá de Guadaira (near Seville). [Cp. CALA..., CAL(A)TA...]. — Cp. Maḡkārī i. 681.

(C. F. SEYBOLD.)

ALCALDE (from Arabic *al-ḡādī* = judge) is a Spanish name for "mayor", not to be confused with *alcaide* (from *al-ḡā'id* = leader, general) which in Spanish means "commandant of a fortress", "steward of a castle".

(C. F. SEYBOLD.)

ALCANTARA (from Arabic *al-ḡanṭara*, probably a Greek loanword = *κέντρον*, centrum), Spanish = "bridge" (mostly with stone arches), also "aqueduct". The town of Alcántara (Arabic Ḳanṭarat al-Saif) on the Tagus, close to the Portuguese frontier, owes its fame to the order of knighthood, which was founded in 1156 for the war against the Moors and from 1213 had its seat in this town, which in 1166 had been captured by Ferdinand of Leon. The order has since been called after it. — The name of Alcántara is also given to the valley of a rivulet west of Lisbon, so called after the arches of the aqueduct thrown across it; this valley is well-known as the scene of Alva's victory over Antonio de Crato, which made Portugal subject to Spain from 1580 until 1640. — As an appellative alcántara has become obsolete; hence for example the pleonasm "Puente de Alcántara"; cp. the old "Alcántara" of Cordova, Saragossa etc.

(C. F. SEYBOLD.)

ALCARAZAS, ALCARRAZAS, Spanish and Provençal: earthenware in which water is kept cool, from Arab. *al-karrāz* (= *dawraq*, *dōraq*).

ALCATIFA, Spanish (*Alquetifa* Portug.; *Alkatief* in the Dutch East Indies): carpet; from Arab. *al-ḡaṭifa*.

ALCAZAR, Spanish (from Arab. *al-ḡaṣr*): castle, citadel (Portug. Alcazer). Famous are the Alcazars of Seville, Cordova, Segovia, Toledo etc. Alcazar is also a frequent name of places, e.g.: Alcazar de San Juan, a town in the Spanish province of Ciudad-Real, Alcazar Quivir, the Spanish name of Ḳaṣr al-Kabīr [q. v.], a town in Morocco.

ALCHEMY. [See KĪMIYĀ'.]

ALCIRA, a contraction of Arabic *al-Djāzīra*, "the island" (usually called in full *Djazīrat Shuḡ(a)r*, rarely *Shuḡr* alone, = *Shuḡr* Island, in the *Shuḡr* = *Sucro* = Júcar), the capital of a district

in the Spanish province of Valencia, south of the city of Valencia, in a fertile, abundantly watered plain in the lower Júcar. In 1242 it was conquered by Don Jaime of Aragon. In 1609 it suffered severe damage in consequence of the expulsion of the industrious manufacturing Moriscos.

(C. F. SEYBOLD.)

ALCOLEA, from Arabic *al-ḥalā'ia* ("small fortress, castillejo"), the diminutive of *al-ḥal'a* [cp. *ALCALA*], is the name of various places in Spain (f. i. at the south-eastern foot of the Sierra Nevada), in most cases with a specifying addition: Alcoléa de Tajo, de Cinca, del Rio, de Calatrava etc. — Alcoléa is also the name of the massive bridge and the old locality 7½ miles above Cordova on the Guadalquivir, which played a part in 1236, 1808 and 28 September 1868 (victory of the insurgents over the troops of Isabella II).

(C. F. SEYBOLD.)

ALCORAN. [See *ḲOR'ĀN*.]

ALDEBARAN is the name of the star α of the first size in the head of the constellation of the bull. The name is derived from the Arabic appellation *al-Dabarān*, which according to Ideler (*Untersuchungen über den Urspr. u. d. Bed. der Sternnamen* p. 141-142) is synonymous with another *Tāli 'l-nadīm*, "the one that follows the star" (viz. the Pleiads).

ALEMBIC is an old name for that part of the distilling apparatus which is also called "head" or "cap". The word comes from Arabic *al-anbīḳ*, which in its turn was borrowed from Greek *ἀμβίξ*. *Al-anbīḳ* occurs as early as the 10th century in a translation of Dioscorides, in the *Maḥāṣin al-ʿulūm* and in al-Rāzī (Kopp, who follows Weil, is incorrect in his statements). The *anbīḳ* is often referred to as "one of the apparatuses used in distilling rose-water".

The complete distilling apparatus consists of three parts: the "cucurbit" (*ḳaṣ'a*), the "head" or "cap" (*anbīḳ*) and the "receiver" (*ḳābila*). Modern retorts have the "cap" and the "cucurbit" made into one. — Illustrations of distilling apparatuses in Arabian manuscripts are to be found in al-Dimishqī's *Cosmography* (ed. Mehren) p. 194 *et seq.* Whereas usually however the cucurbit is surmounted by the cap, here it is placed in front of it. In the former case the cap has the shape of a cupping-glass, as it is represented in the *Maḥāṣin* (ed. van Vloten p. 257). The *anbīḳ* is described by Ibn al-ʿAwwām (transl. by Clément Mullet ii. 344) where he explains how rose-water is distilled. But in this description the name does not always refer to the entire "cap", but often to the additional faucet-pipe only, which fits into it (if at least the text is not corrupt). The *anbīḳ* is also called the *ra's* (head) of the cucurbit.

The *anbīḳ* is mentioned in the various lists of chemical apparatuses, amongst others in the *Maḥāṣin al-ʿulūm*, in the *Kitāb al-asrār* of al-Rāzī (Cod. n.º 266 of the Leipzig municipal library, f.º 4 v.-5 v.) and in a text written in *Ḳarḥūnī*, which has been published by Berthelot and shows close similarity to al-Rāzī's account.

Special kinds of *anbīḳ* are the blind *anbīḳ*, which has no additional faucet and is consequently closed, the *anbīḳ* with a beak, and others of various shapes. In Ibn al-ʿAwwām the appendix is also called *ḍhanāb* (as Cl. Mullet prefers to read it) or *ḍhabāb* as the text has it and as Dozy

would like to retain, because he combines the additional faucet with a worm-pipe used in condensing (but no illustrations of the latter can be found).

As the Arabian alchemists mainly depend on the Greek alchemists, the illustrations which are found in the works of the ancients can be turned to account. Some also occur in the Latin translations of works which are attributed to Geber (Abū Mūsā Djabīr Ibn Ḥaiyān).

Bibliography: E. Wiedemann, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxxii. 575; the same, in Diergart, *Beitr. aus d. Gesch. d. Chemie* (1908) p. 234; M. Berthelot, *La Chimie au moyen âge* ii. p. lxiv, 66, 105 *et seq.* (E. WIEDEMANN.)

ALEPPO. [See *ḤALAB*.]

ALEXANDER THE GREAT. [See *ḌHU 'L-KARNAIN*.]

ALEXANDRETTE. [See *ISKANDARŪN*.]

ALEXANDRIA. [See *AL-ISKANDARIYA*.]

ALF (A.) = thousand.

ALF LAILA WA-LAILA (A.), "Thousand and one nights", is the title of the most famous of all Arabian collections of fairy tales. Like all Orientals the Arabs from the earliest times enjoyed imaginative stories. But the intellectual horizon of the true Arabs being rather narrow, the material for these entertainments was borrowed mainly from elsewhere, from Persia and India, as we gather from the accounts concerning the Prophet's competitor, the merchant al-Naḍr. So the relations between Arabia and Persia (and even more distant eastern countries), which were commenced during the seventh and eighth centuries, gave rise to an active importation of subject-matter for fables and fairy-tales. The individual stages of this process cannot now be traced with absolute certainty, a few cases only excepted such as the history of the origin of the book *Katila wa-Dimna*. For everything which was of the nature of a fairy tale lay outside the scope of the professional man-of-letters.

In later centuries, when Arabian civilisation had grown richer and more comprehensive, new, original tales were invented in the centres of Arabian culture, and along with the entire intellectual development fairy tale fiction also migrated gradually from the East to the West. A comprehensive view of this whole process is afforded by *Alf laila wa-laila*, the largest and most diversified Arabian collection of fairy tales; in it we find the foreign elements of eastern origin side by side with genuine Arabian matter. The account of the growth of this book constitutes a highly characteristic chapter of the history of the development of Eastern civilisation in general, but owing to the above mentioned lack of information it can only be sketched in brief outline with approximate accuracy.

The question concerning the origin of the *Alf laila wa-laila* was for the first time thoroughly discussed in the beginning of the nineteenth century. The first scholar who expatiated upon this subject was the founder of modern Arabian philology, Silvestre de Sacy (in the *Journal des savants*, 1817, p. 678, afterwards in the *Recherches sur l'origine du recueil des contes intitulés les mille et une nuits*, Paris 1829, and in a dissertation under the same title in the *Mémoires de l'Académie des inscriptions et des belles lettres* x., 1833,

p. 30). He denied a possible authorship of one single writer, and (in the two last-mentioned discourses) took it for granted, that the book was written at a very late period. He flatly disaffirmed the existence of Persian and Indian elements, and a passage in the Arabian author Mas'ūdī, where this statement is expressly made, was on that ground declared spurious by de Sacy. This passage being of the greatest importance for the entire history of the Alf laila wa-laila, I hope to be excused for translating it here. Mas'ūdī (ed. Barbier de Meynard iv. 89) expresses himself as follows: "It is a similar case about these legends (of Shaddād b. 'Ad and his town of Iram dhāt al-'Amad) as about the books which were translated into our language from Persian, Indian (one manuscript has here: Pehlevi) and the Greek, such as for example the book of *Hezār efsāneh* — which in Arabic means "thousand tales", because the Persian word *efsāneh* corresponds to the Arabic *khurāfa* (tale) —; this book is usually called *Alf laila* (two manuscripts have here: *Alf laila wa-laila*) and it narrates of the King, his daughter and her nurse (according to other readings: slave-girl); these two are called *Shīrāzād* and *Dīnāzād*".

Contrary to de Sacy, Joseph von Hammer (*Wiener Jahrbücher*, 1819, p. 236; *Journal asiatique*, 1st series x.; 3rd series viii.; Preface to "*Die noch nicht übersetzten Erzählungen der Tausend und einen Nacht*", Stuttgart 1823) maintained the genuineness of the passage in Mas'ūdī with all its consequences.

William Lane, the excellent translator of part of the Alf laila, tried to prove that the whole book was the work of one single author and had been written in the period 1475—1525 (Preface to *The Arabian nights entertainments*, London 1839—1841).

In recent years the discussion was resumed by de Goeje (*De Arabische Nachtvertellingen in De Gids* 1886, iii. 385 and *The Thousand and one Nights* in the *Encyclopaedia Britannica* xxiii. 316). On the ground of a collation of a passage in the *Fihrist* of Muḥammad b. Ishāq al-Warrāk, in which the *Hezār efsāneh* are said to have been written at the instigation of Humai, the daughter of King Bahman, with a passage in Ṭabarī (i. 688), where Esther is called the mother of Bahman and the name *Shahrazād* is assigned to Humai, de Goeje endeavoured to show a connection between the frame-work of the Alf laila and the Book of Esther. The same idea was further developed by A. Müller (*Zu den Märchen der Tausend und einen Nacht*, in *Bezenbergers Beiträge* xxii. 222); he distinguished various layers in the work, one of which he supposed to have been written in Bagdad, whereas to another and larger one he assigned Egyptian origin.

The idea of the various layers was worked out with greater accuracy by Nöldeke (*Zu den ägyptischen Märchen in the Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlii. 68), who gave an approximate definition of the tests, by which each could be recognised.

Stimulated by these studies Oestrup (*Studier over 1001 Nat*, Copenhagen 1891; Russian translation: *Izskledovanie o 1001 noči*, Moscow 1905) attempted to group the separate tales into three layers, of which the first one was to comprehend the fairy tales from the Persian *Hezār efsāneh* together with the framework of the book, the second those

which had come from Bagdad, and the third one the stories which had been added to the body of the work in Egypt; certain tales as for example the extensive chivalric romance of 'Omar b. No'mān and his sons were qualified as later insertions. To this elimination of the said romance exception has lately been taken by Seybold (*Verzeichnis der arabischen Handschriften der Kgl. Universitätsbibliothek zu Tübingen*, Tübingen 1907, p. 75). To the above mentioned Russian translation a number of supplementary and critical notes have been added by A. Krimski.

The sifting of the separate layers of the large collection was continued by Chauvin; in *La recension égyptienne des mille et une nuits* (Brussels 1899) he has demonstrated that the Egyptian layer consists again of two separate parts, one of Jewish origin. The same (in his *Bibliographie des ouvrages arabes* and in various short articles) and René Basset (*Notes sur les 1001 nuits*, in the *Revue des traditions populaires* xiii. 37 and 303) have also contributed a good many valuable observations concerning details.

At the present stage of the investigation this much can be stated with certainty: "the original nucleus of the Alf laila wa-laila was derived from a Persian book of fairy tales called *Hezār efsāneh*, which perhaps in the third century of the Hījra was translated into Arabic; the subject-matter of these tales was for the greater part of Indian origin". The tests for the tales belonging to this oldest layer are parallels in Indian and Persian books, which can be proved to have been written prior to the Arabian version. Such a parallel may be one of two kinds: It is either a complete duplicate of the Arabian tale, or it is some isolated trait which we recognise; the more characteristic such traits are and the more importance they have for the entire structure and the plot of the story, the more value we attach to them. Besides these we also have purely outward criteria, such as old Persian names or the mention of Persian institutions. Lane, while striving to defend the Arabian origin of the tales, overestimated the value of such outward criteria as could be adduced in favour of his theory. For it is much easier to account for an Arabian story-teller or copyist inserting Arabian appellations and allusions to modern Arabian conditions, than for the occurrence of old Persian designations, unless we assume that the latter are fossil remains of an older stage of development. The outward tests therefore, which point towards India and Persia, must have comparatively greater weight than the others; the Arabian narrators knew how to add local colouring to their foreign tale, how to adapt it to native surroundings, but on the other hand they were destitute of that conscious artistic fiction, which enables one to lend to native matter a foreign touch and different local colour.

In the very first tale, which forms the frame-work of the book, both criteria for its foreign origin are found side by side. The names of *Shāhzemān*, *Shāhriyār* and others occurring in it are Persian, and the story of the infidelity of the wives of the two princely brothers, which occasioned the journey of the latter, has its Indian parallel in *Katha Sarit Sagara* (see *British and Foreign Review* xxi. July 1840, p. 266). Also the three incidental little fables, contained in the frame-work story, about the merchants, who under-

stood the language of beasts and his cattle, have their analogues in Indian literature. Of special importance is the analogy between the manner, in which certain tales in the Alf laila wa-laila are fitted into the frame-work, and the method used in Indian books. This practice of interlacing one story with another is something specifically Indian; it is observed in the *Mahabharata*, in the *Panātāntra*, in the *Wetalaṇṇawimsati* etc. The improbable, sometimes downright unnatural result of this arrangement, by which the narrators or the listeners occasionally appear on the scene in situations entirely unfit for telling or listening to a tale, is no matter of concern to the Hindu. The leading motive of the Alf laila wa-laila, that the tales are told in order to gain time and prevent rashness, occurs again in the original Indian *Seven Viziers* and, in a different form, in the Indian *Sukasaptati*, where the clever parrot prevents the wife [of his master] from visiting her lover in the absence of her husband, by arresting her at home with the narration of a fragment of a fairy tale each day, always ending up with the remark: "Tomorrow I will tell you the rest, if you remain at home tonight." In this way the wife is hindered from executing her plan until the husband returns.

This frame-work system is just as common in India as it is rarely met with outside that country. I do not know a single book of ancient date, which is constructed in such a way, with the sole exception of Ovid's *Metamorphoses*. Consequently this practice may be considered a test of the Indian origin of certain parts of the Alf laila wa-laila. And not only the practice but also the phrasing belonging to it, recurs in the same form. In the Indian popular books it usually runs like this: "You may not do such and such a thing or else you will go the same way as so and so". — "How was that!" asks the other, and then the admonisher begins his story. Exactly the same form is found in the Alf laila wa-laila, and even the same words are used to introduce a new tale: Arabic *wa-kaifa dhālika* corresponds word for word to Sanskrit *katham etat* ("how was that?"), and I feel inclined to assume that the fundamental words occurred in this very same form both in the *Hezār efsāneh* and in their Indian original.

The tales which come first in all manuscripts and editions of the Alf laila wa-laila (*the merchant and the jinnee; the fisherman and the jinnee; the porter, the three calenders and the three ladies in Bagdad; the humpback;*) are themselves examples of the frame-work system, and show besides various traits, which remind us of Indian prototypes, traits such as the trick which the fisherman uses to get the jinnee back into the vase from which he has released him; analogues are found in the Mongolian version of the *Simhasanadvatimsati*, i. e. the story of Arđji Borđji Khān, and in the so-called "southern" *Panātāntra* translated by Dubois. Then there is the motive of the combat between the black and the white serpent, which are both demons, a motive which has its parallels in Tatar tales (*Journal asiatique* 7th series iv. 259), which are not of Islāmic origin as their editor Pavet de Courteille is inclined to believe, but were borrowed from India; also the combat between the demon and the princess who understands magic

art, to which the Mongolian version of *Wetalaṇṇawimsati* affords an exactly corresponding parallel (see Benfey, *Panātāntra* i. 411). Finally such details as, in the history of the king and the physician Duban, the poisoning by means of the leaves of a book smeared with venom, a practice which points to Indian customs (cp. Gilde-meister, *De rebus indicis scriptorum Arabum* p. 89). — Several of the tales in the beginning of the book, on the other hand, have so many features in common, that we can scarcely suppose that they existed independently from the first in their present form: probably every one of them was really taken from the *Hezār efsāneh*, but afterwards underwent some important alterations.

Other tales which doubtless are of Indian-Persian origin, are the following: (1) the story of the magic horse (Persian names such as Sāpōr and the Persian feasts of Newruz and Mihirdjān being mentioned in it), the fundamental idea of which can be traced back to the *Panātāntra* (cp. Benfey, *ibid* i. 161); — (2) the story of Ḥasan of Baṣra (in the translation by Habicht and Hagen he hero is called "Āsim, the dyer" instead of "Ḥasan, the jeweller", probably owing to the confusion of *šā'igh* with *šabbāgh*); the two main features of this story are the rape of the swan's feathers, and the stratagem, by which the hero outwits the men who quarrel about the inheritance, and procures for himself a means of bringing his runaway sweetheart back again; both these traits originated in India (see Benfey, *ibid* i. 263) and were also circulated towards the East (cp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* vi. 536 and Stanislas Julien, *Avadanas*, Paris 1859, ii. 74); the first and greater part of the story of Ḥasan of Baṣra occurs once more in the Alf laila wa-laila, in the story of Djānshāh, inserted in the fairy tale of Ḥasib Karim al-Dīn and the queen of serpents, a fairy tale, which originally perhaps was mixed with Jewish elements; the story of Djānshāh is a later and, from the artistic point of view, unsatisfactory imitation. Curiously enough this very story of Ḥasib Karim al-Dīn was assigned to the *Hezār efsāneh* by the contributor to the *Edinburgh Review*, July 1886, p. 166, who otherwise most zealously denies the Persian origin of the Alf laila wa-laila; without laying too much stress on purely aesthetic criteria, one may state this much with safety, that this fairy tale, with its many absurd exaggerations and tasteless repetitions, can certainly not have been derived from the same source to which we owe such excellently composed fairy tales as that of the magic horse, as that of Ḥasan of Baṣra and others; — (3) the story of Saif al-Mulūk, the only one in the Alf laila wa-laila, of which we possess a complete Persian parallel; the Persian manuscripts in question are mentioned by Lane (*Arabian nights entertainments* iii. 744); — (4) the story of Kamar al-Zamān and of princess Budūr; — (5) the story of prince Badr and princess Diawhar of Samandal; — (6) the story of Ardeskīr and Hayāt al-Nufūs; this tale also appears again in a different version in the manuscripts of the Alf laila wa-laila: in the story of 'Omar b. Nōmān, (which in spite of Seybold I venture to qualify as only a late insertion within the frame-work of the Alf laila wa-laila), an inset story of Tādj al-Mulūk and princess Dunyā is found, which corresponds almost literally to that of Ardeskīr and Hayāt al-

Nufus. — Uncertain is the relation between the story of *°Alī Shīr* and the Persian original, the former containing many details which recur in the probably later narrative of *Nūr al-Dīn 'Alī and the girdle-girl*, also to be found in the *Alf laila wa-laila*; and no less uncertainty prevails in the case of the story of the *jealous sisters* and the story of *Ahmed and Paribānu*, these two only to be found in Galland.

These tales then from the *Hezār efsāneh* constituted the nucleus, round which on Arabian ground various layers of other matter gathered. The first of these consists of matter from Bagdad and attaches itself to the name of the 'Abbāsīde Harūn al-Rashīd; some tales of this group are the product of free invention, others spun out and re-modelled historical anecdotes. An example of the latter category is the story of *Abu 'l-Ḥasan or the sleeper awakened*; the anecdote is given by al-Ishāqī (Lane, *ibid.* ii. 376). Also several of the anecdotes which were circulated about Abū Nuwās and Abū Dulāma, were in a similar way turned to literary account. We must of course not forget that the name of Harūn al-Rashīd had at an early period become a common symbol of the good old times, of everything miraculous and fairy-like. Consequently we are not justified in assigning a tale to the Bagdad group on the mere ground of its containing the name of that Caliph; only internal evidence is here decisive. Apart, of course, from many details, which must remain doubtful, this general statement may be made, that the novels of middle-class life, short, simple tales of good and solid composition, with a love intrigue solved by the caliph as "deus ex machina" for their leading motive, are made up of Bagdad matter, whereas the picaresque novels and also the fairy tales (generally of clumsy composition), in which the element of the *Djinn*s (demons) is excessively prominent, are of later, Egyptian origin. It is worthy of notice that in the oldest fairy tales of Indian and Persian origin the demons, as a rule, act on their own account and independently, whereas in the more recent tales they are always subject to some talisman or other; hence its owner decides the development of the action, not the *Djinn*s and 'Ifrites themselves. In the Bagdad novels everything, as a rule, happens without any magic art. In the picaresque novels we possess something specifically Egyptian, as has been demonstrated by Nöldeke (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlii. 68); the classic model example of this entire genre is Herodotus's famous tale of the treasure of king Rhampsinit; an interesting analogue to part of the latter story is also found in the *Alf laila wa-laila*, in the story told by the eighth Mukaddam to Sultan Baibars (Edition of Habicht and Fleischer xi. 375). The other, more recent part of the Egyptian group with its common fairy tales is probably the work of a Jewish-Egyptian author, as Chauvin has tried to prove in *La récession égyptienne des 1001 nuits* (Brussels 1899); from the aesthetic point of view these tales are the least important of the whole book.

Besides these four different layers, which, as has been observed above, cannot with perfect certainty be distinguished from one another in the present version of the *Alf laila wa-laila*, the book also comprises a number of larger collective stories, each of which is only found in a few

manuscripts, and evidently inserted for the sole purpose of making up the number of nights required. Such stories are: *The seven viziers* (with the imitations *The ten viziers* and *The forty viziers*), which are of independent Indian origin, and the story of *Kaḥād and Shīmās*. Questionable is the position of the cycle of Sindbād the sailor, which evidently dates from the time when Bagdad and Baṣra had reached the zenith of their prosperity; it seems originally to have been an independent work. It is a well-known fact that we possess a number of very old Egyptian and Greek analogues of the Sindbād matter. Originally foreign to the *Alf laila wa-laila* are the large chivalric romance of *°Omar b. Nō'mān and his sons*; the story of *Sul and Shumūl* (ed. by Seybold, Leipzig 1902), and two didactic tales, which are widely different from each other: *the history of the wise Tawaddud*, which afterwards became a favourite chap-book in Spain (*La donzella Teodor*; Teodor or Tudur is a mistake for Tawaddud, for which palaeography can easily account; cp. Ticknor, *Historia de la literatura española, traducida por Pascual de Gayangos y Enrique de Vedia* ii. 554), and the originally Jewish tale of the wise *Haikar*.

The final redaction of this voluminous matter took place in Egypt, probably during the reign of the later Mamelukes, and, as may be concluded from the frequent and minute mention of places in Cairo, it was done in the latter town. The same can be inferred from the language of the present version, which, in many respects bordering on the vulgar tongue, constitutes a free and easy development of late literary Arabic. But the redactors have not succeeded in completely effacing the original marked differences of style between the interwoven and concatenated parts. Also the various manuscripts diverge especially in this respect. Chauvin (*ibidem*) has made an attempt to establish more precisely the literary identity of the man who revised the two Egyptian layers, and believes him to have been a Jew converted to Islām. But the number of redactors and professional narrators, who in consecutive periods had a share in remodelling the *Alf laila wa-laila* was probably so great, that from this entanglement to unravel the work of each individual reviser would be a task which no one will dare to undertake.

In the above mentioned quotation from Mas'ūdī it is said that the Persian book *Hezār efsāneh*, which translated literally into Arabic would mean *Alf khurāfa*, was called instead *Alf laila* (the thousand nights). The formation of later date *Alf laila wa-laila* ("1001 nights") owes its origin to the superstitious aversion to round numbers amongst the Arabs (and Orientals in general), as has first been proved by Gildemeister (*ibidem* p. 86); the usual preference for a certain assonance in book-titles may also have contributed to the alteration. But just as the Persian book *Hezār efsāneh* did certainly not contain exactly 1000 tales, the numeral only indicating an indefinitely large number, neither was the fairy tale matter of the *Alf laila wa-laila* originally divided into 1001 nights, this arrangement being the work of later times. This is sufficiently evident from the fact that in this point the manuscripts diverge to a great extent, and it was just owing to the endeavours to make up the full number, that the va-

rious large insertions crept into the work. Besides, the name *Alf laila wa-laila* being so popular, the copyists liked to conglomerate under that title all sorts of extraneous matter along with that which all manuscripts contained. A good example of the latter kind of manuscripts is the Paris codex n^o. 1723.

A large majority of the tales in *Alf laila wa-laila* contain a great many more or less lengthy verse quotations; the Bagdad layer is conspicuous in this respect. The usual practice is to put these quotations into the mouth of the speakers; in all passages where the narrator aims at the expression of strong emotion, whether it be grief or joy, the person in question commences his speech in verses. These verses, however, in by far the majority of cases, are not in the least sense instrumental in continuing the action, but, like the verses in the Indian dramas, rather serve as pauses, sometimes interspersed with reflections and moralisings. This circumstance is a sufficient indication, that those verses are not equally old with the rest of the context, but were inserted at a later date. This inference is corroborated by the repeated occurrence of the same quotations in identical situations; and also the frequent accumulation of different verses conveying the same meaning and linked together by the well-known expression *wa-kāla aidan fi 'l-ma'nā* ("and again he spoke in the same sense"), seems to point at the same conclusion. There are also examples of verses sounding absurd in the mouth of the speaker, evidently owing to a mistaken or clumsy insertion. Only in exceptional cases the name of the poet who wrote the quotation in question is mentioned; those who are referred to most are Abū Nuwās, Ibn al-Mu'tazz and Ishāk al-Mawṣili. In most cases stands the stereotyped phrase *wa-kāla 'l-shā'ir* ("the poet speaks"). The majority of verses are of a later date and as a rule plainer and simpler than the older Arabian poetry.

The manuscripts of the *Alf laila wa-laila* belong to three different groups, as has been demonstrated by Brockelmann (*Gesch. d. arab. Litter.* ii. 60) after Zotenberg: an older Asiatic group (the manuscripts belonging to this group are all except one incomplete, containing only the first part of the book) and two later Egyptian groups. The differences between the manuscripts are very great, though less important between those of the first group. Brockelmann gives a list of the editions and European translations (*ibid.*), which was enlarged and continued by Krinski (in his above mentioned introduction to the Russian translation of Oestrup's *Studier*). An extensive bibliography is found in Chauvin *Bibliographie des ouvrages arabes* iv. 12—120. The most complete and exact translations of the fairy tale cycle in European languages are the English one by Burton (Benares-London 1885, lately also published in German in the "Inselverlag") and the French rendering by Mardrus (Paris 1899 and after). The most reliable Arabic text edition is still always the Būlāk one in two volumes (1251); although the more recent Cairo edition in four volumes is more practical and more easily obtainable, as it has been published repeatedly.

(J. OESTRUP.)

ALFARABI. [See AL-FĀRĀBĪ.]

ALFARD is the star α of the second size in the upper part of the body of the Hydra. The

name is Arabic and means "the isolated one." Cp. Ideler, *Untersuchungen über den Ursprung u. d. Bed. der Sternnamen* p. 269. (MAHLER.)

ALFIYA (A.) = "thousand-liner", a poem in a thousand verses, a favourite number with the Arabs, especially for rhymed manuals. Ḥaḍḍijī Khalifa (ed. Flügel i. 407 *et seq.*) mentions several of them; the best known are the *Alfiya* of Ibn Mālik, the one by Ibn Mu'tī, both dealing with grammar, and also the *Alfiya* of al-'Irāqī on the *Uṣūl al-ḥadīth* (fundamental doctrines of the science of tradition). Further particulars are to be found in the articles on the authors.

ALFRAGANUS. [See AL-FARGHĀNĪ.]

ALGARVE, from Arabic al-Ḡharb (= west), was formerly a name for the entire south-western part of the Iberian peninsula; but it has since become the special designation of the southern province (the "kingdom") of Algarve in Portugal. After the fall of the Umayyads of Cordova petty kings also rose in Algarve (*Mulūk al-ṭawā'if* = *Reyes de Taifas*), amongst others the Banū Muzain in Silves (Shilb): Abū Bekr Muḥammad b. Sa'īd b. Muzain 419—442 (1028—1050) and Abū 'l Aṣḥagh, Isā 443—444 (1051—1052); in Santa Maria de Algarve: Abū 'Othmān Sa'īd b. Hārūn 407—435 (1016—1043) and his son Muḥammad 435—444 (1043—1052) (in Mertola Ibn Ṭaifūr until 1044), who all were finally swallowed up by the 'Abbāsidēs [q. v.] of Seville. In 539 (1144) the Ṭā'ifa rebel Aben Casi (Ibn Kāsi) rose in arms against the Almoravides, but in 546 (1151) he was supplanted by the Almohades. In 1189 Sancho I of Portugal conquered Silves, Sancho II (1223—1248) took Tavira and Affonso III completed the conquest of Algarve in 1249. — In the 15th and 16th century the Portuguese conquests on the Moroccan coast, Ceuta, Alcazar, Tangier, A(r)zila etc. were called "Algarve d'alem mar (ultramar)", Algarve across the sea.

(C. F. SEYBOLD.)

ALGEBRA. [See AL-DJĀBR.]

ALGECIRAS. [See ALGEZIRAS.]

ALGAZEL. [See AL-GHAZĀLĪ.]

ALGEDI (from Arabic. *al-djady* = young he-goat) is the ancient name of both the pole-star and the constellation of the capricorn; cp. Ideler, *Untersuchungen über den Urspr. u. d. Bed. der Sternnamen* p. 3, 13, 191.

ALGER (Arabic al-Djazzā'ir; English: Algiers) is a town on the northern littoral of Africa. It is the capital of Algeria, and the seat of the Governor General and the heads of the various military and civil services of the colony. Its geographical situation is 36° 47' N. Lat., 0° 44' E. Long. (meridian of Paris). The number of inhabitants according to the census of 1906 is 144 000.

We do not know anything definite concerning Algiers previous to the establishment of the Romans in that part of Africa, except that on the place of the present town a locality was situated, known by the name of Icosium. Archaeological discoveries, together with a legend about the foundation of Icosium by twenty companions of Hercules (Solinus iii. 3) would at the most justify the supposition that on this spot of the African littoral a Phoenician or Carthaginian factory had existed. The information concerning Icosium is also very scanty. It became a Latin colony during the reign of Vespasian, was captured in 371 or 372 by the Berber prince Firmus, but some time afterwards restored by him

again to the Romans. It was the seat of a bishopric, which amongst others was occupied by bishop Victor, who assisted at the conference held at Carthage in 484 by order of the Vandal king Huneric. After the fifth century Icosium is no longer mentioned in history. The town, which seems to have covered nearly the same surface as Turkish Algiers, was doubtless destroyed by the Arabian invasion of the 7th century and abandoned by the inhabitants. Some traces of ancient buildings were still to be seen in the 11th century. Al-Bakrī (*al-Masālik* or *Descr. de l'Afrique septentr.* transl. by de Slane p. 156) actually mentions the existence, at al-Djazā'ir of the Banū Mazghannā, of ancient monuments, of antique vaults, of a theatre with a mosaic pavement, and finally of an apse-shaped wall of a church. Other constructions and some inscriptions have been unearthed since 1830 (cp. *Corpus inscript. latin.* viii. b; xv. and supplement; Gsell, *Atlas archéologique de l'Algérie*, number i. plate v and note.)

The site of Icosium remained deserted until the middle of the 10th century, although at a date which cannot possibly be fixed, a Berber tribe of the family of the Ṣanhādja, the Banū Mazghannā, had settled down in the neighbourhood. During the reign of Zīrī b. Menād (945—971), Boluggīn, the son of this prince, obtained permission to found on this spot a town which received the name of Djazā'ir banī Mazghannā (Ibn Khaldūn, *ʿIbar*, transl. by de Slane: *Hist. des Berb.* ii. 6) because of the rocky islets which, at some distance off the coast, formed a kind of natural mole. Towards the end of the tenth century the new town had arrived at a certain degree of prosperity, as appears from the description given of it by Ibn Hawkal. "Djazā'ir, this traveller writes, is built on a bay and surrounded by a wall; it comprises a great many bazaars and some wells near the sea, which yield excellent water..... The territory of this town encompasses very extensive fields and mountains inhabited by various Berber tribes. The principal wealth of the inhabitants consists of cattle and sheep, which graze upon the mountains. Algiers supplies so much honey that it forms an export article, and such a quantity of butter, figs and other provisions that part of these are exported to Kairawān and elsewhere. A short distance from the coast, an island is situated, where the inhabitants find a safe refuge, when threatened by their enemies" (Ibn Hawkal transl. by de Slane, *Journ. As.*, Febr. 1842, p. 183). Al-Bakrī, in his description of Africa (*ibid.*) refers to Algiers as a port well sheltered and "frequented by sailors from Spain, Ifrikiya and other countries".

The history of Algiers is closely connected with that of the central Maghrib. For during the period between the 11th and the 16th century, al-Djazā'ir endured the domination of all the conquerors or the pretenders, who disputed this country amongst themselves. After it had formed part of the Hammāvide kingdom, it passed into the possession of the Almoravides, after which, in 1152, it submitted to the authority of the Almohades. During the efforts of the Banū Ghāniya to re-establish in Africa the power of the Almoravides, 'Alī b. Ghāniya conquered Algiers (1185), but kept the place but a short time; the inhabitants rose in arms against him and sub-

mitted themselves to al-Manṣūr. In spite of that Algiers was occupied by Yahyā b. Ghāniya in 623 (1226), but re-captured in 628 (1230) by the Almohade al-Ma'mūn. In 632 (1234-1235) it came under the rule of a Hafsīde governor. But already in 664 (1255-1256) the people of Algiers expelled the representative of the Sultan of Tunis, organised a kind of republic, and remained independent until 676 (1277), when, after two abortive attempts, the Hafsīde governor of Bougie succeeded in vanquishing the rebels. When afterwards the Hafsīde Abū Zakariyā established an independent kingdom at Bougie, the inhabitants of Algiers recognised the authority of that prince (684 = 1285). However, they did not show themselves scrupulously faithful to him. A certain Ibn 'Allān usurped the power (1307), expelled the representatives of the king of Bougie and, for fourteen years, withstood the attacks directed against him. He was at last vanquished by the king of Tlemcen, Abū Hammū I, who laid siege to the town, forced it to surrender, and annexed it to his dominion (712 = 1312-1313). From 1347 till 1351, the period of Abū'l-Ḥasan's successful achievements, and again in 1360 and 1393, the Marinides, in the course of their struggles against the 'Abdalwādides, in their turn succeeded several times in mastering the town. As for Abū Hammū II, he recovered it twice, but never gained definitive possession of the place. The exactions of his officers exasperated the inhabitants, and drove them successively into the arms of Abū Zaiyān, king of Bougie, and of the Marinide 'Abd al-'Azīz. In the midst of this confusion, the Tha'aliba, an Arabian tribe of the Mitidja, profited by the prevailing anarchy and made themselves the actual masters of Algiers, having previously repelled the Ṣanhādja out of the Mitidja plain into the Atlas. One of their chieftains, Salīm b. Ibrāhīm, disposed of Algiers arbitrarily, swearing allegiance alternately to the Zaiyānides, to the Hafsīdes, to the Marinides and breaking his faith to one dynasty after the other, until Abū Hammū II, who had repeatedly forgiven him, had him put to death (1378). Algiers, at that time, had nearly become the capital of the Zaiyānide realm. Being afraid of the intrigues of his son Abū Tāshfin, Abū Hammū had actually considered a change of residence from Tlemcen to Algiers; but he was obliged to give up the plan. In the 15th century, fresh disorders began. In 1438 a Zaiyānide pretender, Abū Zaiyān Muḥammed, rose in arms against the sovereign of Tlemcen, captured Algiers after a long siege, and made it the capital of a kingdom which comprised the Mitidja, Medea, Miliana and Tenes. He put on the royal insignia and took the name of al-Musta'in bi-'llāh. But his relentless rule irritated the people of Algiers to such an extent, that they massacred him in September of that same year. From that time until the establishment of the Turks, Algiers formed a sort of little municipal republic, governed by a civic oligarchy, under the self-interested protection of the Tha'aliba. The Berber Algiers, the history of which has been sketched above, was, in reality, but a market-town of modest size. Only the neighbourhood of the Mitidja imparted some importance to the harbour, which was frequented not only by Muslim sailors, but still also by Christian merchants. In the 15th century the Venetian and

Florentine fleets came into port every year (Mas-Latrie, *Traité entre Chrétiens et Arabes*.... *Introd. histor.* pp. 330, 333). The inhabitants were neither remarkable for their intellectual capacities, nor for their artistic taste. Men-of-letters were rare amongst them. "On my arrival at Algiers", says Muḥammad al-ʿAbdārī (who lived in the second half of the 7th = 13th century) "I inquired whether there were any learned people of exquisite erudition, but I felt like one who, as the proverb says, looks for a stallion with foal or for camel's eggs." We must, however, make an exception for the marabout Sidi ʿAbd al-Raḥmān al-Thaʿālībī, renowned for his saintlike life and his theological learning (789–873 = 1387–1468); this pious personage was to become the patron-saint of Algiers, where his memory is still greatly revered. The mosques in Algiers were as a rule clumsy buildings, without any ornamental work, with irregular naves and covered with a roof of red tiles. Some of them still exist: Sidi Heddi, Sidi Ramaḍān and especially the Great Mosque, mentioned in an inscription of the year 409 (1018), which in 1324 was furnished with a minaret by Abū Tāshfin, king of Tlemcen.

In the last years of the 15th and the early years of the 16th century, Algiers together with the other towns of the African littoral suffered from the effects of the Spanish "reconquista". Its population increased, it is true, in consequence of the arrival of fugitive Jews and Moors from Spain, but the Christian crusade had to be resisted. The Catholic kings had resolved to subject to their authority all the places on the northern coast of Africa. The conquest of Oran by Pedro Navarro and Ximenes (1509) and the occupation of Bougie (1510) warned the people of Algiers of the imminent danger. Unable to offer vigorous resistance to the Spanish arms, they declared themselves willing to submit, promised to recognise the Catholic king for their suzerain, to pay him an annual tribute, to give up the Christian captives, to refrain from piracy, and to prevent the enemies of Spain from entering their harbour (31 January 1510). The *shaiḥ* Salīm al-Tūmī, escorted by a delegation of notables, went himself to Spain, to take the oath of obedience and deliver some presents to Ferdinand. Finally, in order to assure the execution of the stipulations with regard to piracy and to watch the people of Algiers, Pedro Navarro took possession of the islet of the Peñon, at cannonshot range from the town; he built a fortress on it and garrisoned it with 200 men. Ruined by the suppression of their piracy, the Algerines were soon tired of this state of affairs and tried to free themselves from the Spanish yoke. Profiting by the agitation caused all over the Barbary States by the news of the death of Ferdinand the Catholic, they persuaded Salīm al-Tūmī to send a deputation to the Turkish corsair ʿArūḍī, who since 1513 had been master of Djidjelli, and solicit his help. ʿArūḍī went to Algiers and was received as a liberator, but he was powerless against the Peñon. He rid himself of Salīm al-Tūmī by murder and had himself proclaimed Sultan by his own soldiers. The Algerines then came to terms with the Thaʿālībā and the Spaniards to expel the Turks; but their conspiracy was discovered, the leaders of the plot were arrested and beheaded, and those who were under suspicion and the discontented

were thrown into prison and executed. In that way all desire of resistance was broken and ʿArūḍī remained master of Algiers. In vain the Spaniards attempted to take the place from him. The expeditions against Algiers conducted by Don Diego de Vera (1516) and by Don Ugo de Moncada (1519) both ended in disaster. The Turkish power however could not be considered solidly established as long as the Peñon remained in the possession of the Christians. The fall of the Spanish fortress was long delayed, in consequence of ʿArūḍī's death and the subsequent difficulties which his brother and successor Khair al-Dīn had to face at the beginning of his reign. But in 1529 Khair al-Dīn had at last vanquished all his adversaries; Algiers, from whence the Kabyles had expelled him five years before, had received him again; and now he was resolved to put an end to the Spanish possession. He attacked the Peñon at the beginning of May 1529. The governor Don Martin de Vargas had neither received victuals nor reinforcements from Spain. He nevertheless endured the cannonade for twenty-two days. At last, on May 27th 1529, the fortress was stormed, and Vargas saw himself obliged to surrender, having only twenty-five men left who were able to fight. He was cudgelled to death at Khair al-Dīn's command, the Peñon was razed to the ground and part of its building-materials were employed to construct a connecting dike between the islets of the roadstead. In that way the mole was built, which at the present day is still called the mole of Khair al-Dīn, and which, after having been completed by a perpendicular mound, protected the harbour against the north and north-west winds, affording safe shelter to the Algerian vessels in winter-time, so that they need not fear tempests or attacks from the Christians. Batteries planted on the sea-front and a wall enclosing the town on the land-side combined to make the place almost impregnable. All these works of fortification were commenced by Khair al-Dīn and continued by the Beylerbeys, his successors.

The installation of the Turks at Algiers was a permanent menace to the Christian nations. Charles V, therefore, undertook to crush their power. Already in 1535 he had conquered Tunis and subjected it to the rule of a sovereign who owed allegiance to Spain; he then contemplated achieving this work by the occupation of Algiers. After long negotiations with certain native chieftains and Khair al-Dīn himself, he crossed to Africa in September 1541. The expedition, which the emperor conducted personally, comprised a fleet manned by 12 330 sailors under the command of André Doria, and an army of 24 000 soldiers. Charles V was no more fortunate than Vera and Moncada had been before him. He disembarked on October 23rd at the mouth of the *Ḥarrāsh* and at first succeeded in effecting a lodgment on the height of the *Kudyat al-Ṣābūn*, which commanded the town. But in the night of August 24th the troops, while exposed to a violent storm, had to endure a very vigorous sally of the besieged. They were thrown into confusion, and the disaster would perhaps have been complete but for the courage of the knights of Malta, who repelled the assailants into the town, where Ḥasan Agha had the gates shut with all possible haste. One of the knights, Savignac, thrust his poniard into the gate of Bāb ʿAzūn. A tempest which rose during that same

night and destroyed 140 ships, deprived the army of provisions and made retreat inevitable. The emperor regained Cape Matifou with great difficulty and at the expense of unheard-of hardships. There he embarked the remains of his army. This expedition, which was to bring about the destruction of Algiers, proved in the end an advantage to the Barbary corsairs, who made an immense booty and henceforth believed themselves invincible.

From that moment the Algerines could indulge in piracy to their hearts' content; they continued to do so until 1830. But the free-booting had gradually changed its original character: from a mode of warfare against the infidels it had degenerated into a lucrative industry and become the only occupation of the Algerines. It enriched the government, which received part of the booty, the private persons, who went into partnership to equip vessels, the whole population also, which profited by the liberality of fortunate corsairs and ship-owners. It attracted moreover to the capital of the Regency adventurers from all countries, most of them of Christian origin, who "took the turban", that they might satisfy their desire of rapine or their longing for adventures. The excesses indulged in by the corsairs, the outrages committed against Christian sailors, the ignoring of the treaties concluded with the European states, inevitably provoked the sufferers to make reprisals, which, however, were quite innocuous to the town of Algiers itself. The brave attempt of a Spanish sailor, Don Juan Gascon, to penetrate into Algiers, deliver the captives and put the corsair ships on fire, unfortunately miscarried (1567). In vain the town was successively bombarded by the English (1622, 1655, 1672) and the Danes (1770). As France, because of its geographical situation and the importance of its commerce in the Levant, was especially interested in the maintenance of free navigation, it made repeated attempts to chastise the insolent Algerines. The French squadrons cannonaded the mole in vain in 1661 and 1665. Duquesne conducted two naval expeditions against Algiers in 1682 and 1683. A first bombardment, lasting from August 20th till September 20th 1682, laid 50 houses in ruins and killed 500 inhabitants; a second (June-July 1683) caused heavy material damage, but elicited a riot, in which the French residents were massacred, amongst others the consul, Father Levacher, who was corded to the muzzle of a canon. A third one, conducted by d'Estrées (1688) proved even more disastrous to the Algerines, and compelled them to sue for peace. But too much money and too many lives were wasted on these expeditions to repeat them very often. In the 18th century, whenever France had to complain of the deys, it restricted itself on that account to simple naval demonstrations. Spain, on the other hand, having received a declaration of war from the dey Muḥammed b. Oṯmān (1773), attempted an act of violence against Algiers. A fleet of 20 men-of-war and 24 bomb-ketches, and an army of 25 000 men were placed under the command of admiral Don Pedro Castejo and general O'Reilly. The Spanish troops disembarked near the mouth of the *Harraṣh* on July 8th 1775, but being surrounded by an enemy, who far outnumbered them, and being commanded injudiciously, they had to re-embark on the following day, with a loss of 2800 men. A successful bombardment, which the Spanish

admiral Don Angelo Barcelo directed against Algiers in 1783, was no sufficient compensation. The piracy experienced a veritable revival, owing to the wars of the Revolution and the Empire, which turned the attention of the maritime powers into a different direction. After 1815, however, the European powers seemed determined to put an end to this intolerable state of affairs. Lord Exmouth, who, on May 15th 1816, had been to signify to the dey the decisions of the congress of Vienna regarding the abolition of slavery, having met with insulting treatment at Algiers, the English government, supported by public opinion, resolved to revenge this outrage. A fleet of 32 sail under the command of Lord Exmouth, who was joined by the Dutch admiral van Cappellen, appeared before Algiers, penetrated into the harbour under the shelter of the white flag, and opened fire upon the town. Five hundred Turks were killed, the batteries on the sea-front destroyed, and a thousand inhabitants wounded. But the Algerines defended themselves energetically and inflicted on the squadron of the allies a loss of 883 men (August 27th 1816). Only slight damage was caused to the place by a second bombardment, which admiral Neal conducted in June 1825, after a difference which had arisen between Dey Husain and the English government. Algiers was evidently able to resist successfully an exclusively maritime attack. Consequently the French government, when resolved, after a fruitless blockade of three years, to revenge the insult offered by the dey to consul Deval, turned to account the ideas suggested by commander Boutin of the corps of military engineers. This officer, who in 1808 had been commissioned by Napoleon to reconnoitre the defensive works of Algiers, suggested that the attack should be made from the landside, and first of all directed against the Emperor's fort, from whence one could command the town. This plan, revised and completed by the French general staff, was adopted and carried out. The French expeditionary corps landed at Sidi Ferrush, 14 miles west of Algiers, on June 14th 1830, defeated on the 19th the army of the dey on the plateau of Stawweli, and appeared on the 29th in front of the Emperor's fort. On the fourth of July, at day-break, the French batteries opened fire, and at ten o'clock the fort, partly dismantled and left by its defenders, was occupied by the assailants. The day after, Husain signed the terms of capitulation drawn up by the commander-in-chief, and the latter entered Algiers at once.

The establishment and the persistence of the Turkish domination had made of Algiers one of the most original towns in the mediterranean world. The small Berber market-place had become a prosperous and populous town. Turkish Algiers extended on the rocky slopes that descend from the *Kaṣba* to the beach. Haëdo, who has given a detailed description of Turkish Algiers, compares its circuit to a cross-bow, the walls constituting the bow and the sea-shore the string. The perimeter of the town, measured along the exterior walls, was about 10 170 ft. The defensive works commenced by *Khair al-Dīn* and continued by his successors afforded absolute security to Algiers. This defensive system consisted of a wall, of the *Kaṣba*, and of a certain number of forts and batteries. The wall was about 36 to 42 ft high, surrounded by a ditch and flanked with towers.

It had five gates: the sea-gate and the fishery-gate on the side of the harbour; the gate of Bāb 'Azūn on the southern side of the town, near which the executions took place; the gate of Bāb al-Wēd on the north-side, where Christians and Jews were put to death; and the New Gate on the south-western side, through which the road passed which led to the Emperor's fort. The Kašba, built on the highest point of the town, had replaced since 1556 the ancient Berber citadel, which had occupied a slightly lower elevation. The Kašba became the residence of the deys in 1816, when 'Alī Khodja abandoned the Djenina, the seat of his predecessors, which was situated in the lower town and consequently exposed to a coup de main of the janizaries. The Kašba comprised barracks and arsenals, and, besides, the treasury and private apartments of the sovereign. Outside the town, on a height which even commanded the Kašba, rose the Emperor's fort (Turk. Sultān Kāl'asi; Arab. Burdj al-Tāwūs), built by Ḥasan Agha on the place once occupied by the camp of Charles V. The sea-front was protected by the New Fort, the fort Bāb al-Wēd, the fort of the English, the fort Bāb 'Azūn and the batteries on the mole, which, in the 18th century after O'Reilly's expedition, and again in the 19th after the bombardment by Lord Exmouth, were reinforced with new armament, amounting to no less than 180 pieces of large calibre.

Within, the town extended on the slope of the hill. In its highest part, the "Djebel" as it is still called by the natives, the white-washed houses supported by wooden shores stood closely pressed together, the upper floors projecting the one over the other so as almost to meet at the top. Steep lanes with flights of steps, darkened by the vaults, mostly too narrow for two men to pass without pressing their backs against the wall, wound up the slopes. The lower part, traversed by the only street deserving of that name, the connection between the gates of Bāb al-Wēd and of Bāb 'Azūn, had, since the close of the 16th century, served as the favourite residence of the ra'īs or corsair captains. "Their sumptuous dwellings, clustered near the sea, were peopled with their crews; they guarded the harbour and theirs was the mole, so that this whole quarter seemed no less than their arsenal, in which they felt safe from a coup de main of the soldiery (de Grammont, *Hist. d'Alger sous la domination turque* x. 127). There rose the palaces of the most famous ra'īs of the 17th century, such as Māmī Arnawī, Slimān Ra'īs, Murād Ra'īs, 'Arabadji, 'Alī Biçenin, there also stood the mosques, on the building of which these adventurers had spent part of their wealth. Religious edifices were indeed very numerous in ancient Algiers. Towards the end of the 16th century it comprised 100 mosques, chapels and zāwiyas. On the eve of the French conquest, one counted 13 large mosques, 109 small ones, 32 chapels and 5 zāwiyas. The majority of these were certainly of modest dimensions, and only of slight artistic interest. The most noteworthy besides the Great Mosque, which dated from the Berber period, were the new Mosque (now called Mosquée de la Pêcherie), built in 1660 for the Turks belonging to the Ḥanafite rite; the Mosque of the Kečāwa, ornamented with polychrome decorations; the Džāmi' Sida; the Mosque of Mezzo Morto; the Mosque of the Andalusians,

built in 1623 by the Spanish refugees; the Zāwiya of the Shurafa', erected in the time of dey Muḥammed Baktash (1709), etc. . . . Public buildings were few in number. One need only mention the Djenina, an assemblage of palaces and barracks, the seven large "Casseries" or barracks of the janizaries, and the bagnios where the slaves were detained. But a great many private houses hid behind their bare façades an elegant or sumptuous decoration; patios with finely sculptured marble colonnades all round, panellings of cedar-wood, revetments of Italian and especially Dutch faience, furniture of which the separate pieces were either of European make or had been fabricated by native artisans in imitation of European models (See G. Marçais *L'exposition d'art musulman*, in the *Revue africaine* 3rd and 4th quarters 1905).

The population of Algiers varied perceptibly during the three centuries of Turkish dominion. Haëdo, whose work appeared in 1612, estimated the number of houses and inhabitants at 12 000 and 60 000. In 1634, when the piracy flourished more than ever, 15 000 houses and 100 000 inhabitants were counted by Father Dan. The decay began with the decrease of the piracy. In 1789 *Venture de Paradis* estimated the population at 50 000; which number had dwindled down to 30 000 in 1830. This population consisted of various elements, which can be arranged into three groups: Turks, Moors, and Jews. The Turks formed a very close aristocracy. They had for the greater part come from Asia Minor, and enlisted in the ranks of the Yoldashes. The regulations, to which this army was subjected, allowed the Yoldashes to aspire to the highest degree, that of agha, and even to the highest civil functions. The Turks, no matter though they were simple janizaries, were saluted by the title of "Effendi", as "great and magnificent signiors", and formed the upper ten at Algiers. Even after the militia had lost its political importance, its members did not lose their arrogance in the least. Many amongst them married women of the country, but the children born from such unions, the Kuloghlu, were kept apart. Since the close of the 16th century they had been excluded from public employments, and in spite of their revolts, of which that which broke out in 1663 was especially dangerous, they never succeeded in getting this interdict abolished. The Turks consequently always remained in a minority in the capital, as well as in the Regency itself. Their number may be estimated at 10 000 in the time of Khair al-Dīn, at 30 000 under the Beylerbeys, at 22 000 in 1634, at 5 000 in 1789. In 1830 they numbered 4 000. Immediately after the conquest General de Bourmont decided that the unmarried janizaries should be expelled and conducted to Asia, a measure which soon afterwards was extended to all the members of the militia. Besides the Turks, mention should be made of the renegades of European origin, who supplied the Algerian navy with engineers, artisans, pilots and some of its most illustrious corsairs. Their number kept on decreasing at the same rate as the piracy became more difficult and less lucrative in consequence of the cruises and naval demonstrations of the European powers. From 20 000 in Haëdo's time it dwindled to 200 or 300 at the close of the 18th century.

The Moors formed a large majority amongst the citizens or *baladīs*. Some were descended from

the ancient inhabitants of Algiers, others had come from abroad and, since the Turkish epoch, settled in the town, such as Andalusians expelled from Spain by the Christian persecution, European adventurers, *Kuloghlu* etc. Excluded from all share in public affairs, exempt from military service, they did not offer any resistance to the Turkish rule, and remained indifferent spectators at the tragedies, which were performed on the stage of Algiers. The rich amongst them restricted their occupations to taking their share of the gain which the piracy procured, by contributing with their money to the equipment of the ships and by speculating on the sale of the booty and the slaves; the poor did nothing whatever, although they also derived enjoyment from the general affluence. This Moorish element of the population supplied the tradespeople and the craftsmen, who were incorporated in various guilds under the direction of syndics or *amin*. Some natives from the inland had also settled down in Algiers. Kabyles, strictly watched by the Turkish authorities, were handicraftsmen and day-labourers; Biskris earned a living as carriers, Mzābites as bakers. Each of these groups of *berrānis* formed a small community governed by an *amin*, who was responsible for their orderly behaviour. The Moors numbered 18 000 (the *Kuloghlu* included) in the year 1830; the negroes 2 000; the natives of Berber origin 1000.

The Jews occupied a place which grew more and more important in Algerian life. The small number of native Jews had since the 15th century been joined by their co-religionists from Spain. The first settlement of the latter took place about 1391, under the rabbis Duran and Barfat, but the great exodus was accomplished in the 16th century. *Khair al-Din* allowed the Jews to take domicile in Algiers, but he limited the number of shops they might open, and compelled them to pay a poll-tax. In spite of all sorts of vexations with which they were plagued by Turks and Moors, such as the coercion to wear a special costume, in spite even of the enormous fines which were inflicted upon them repeatedly, they increased their numbers rapidly. According to Haëdo only 150 Jewish families were living in Algiers at the end of the 16th century; in 1634 Father Dan estimated the number of Jews at 10 000; in 1725 Laugier de Tassy at 15 000, certainly not without some exaggeration. About that time a very sharp distinction began to establish itself between the "indigenous Jews", who were always miserable and badly treated, and the "Frankish Jews" of Italian origin, especially from Leghorn. Profiting, in their quality of foreigners, by the regime of the "Capitulations" and the protection of the French consul, and consequently exempt from the vexations which harassed their indigenous fellow-believers, they grew rich by their commerce with Europe and by the exploitation of monopolies, which the deys had reserved for themselves. The most influential amongst them in the 18th century, such as Soliman Jackete (d. 1725) and especially the Bacris and the Busnachs, having become the bankers of the deys and the official intermediaries between the Regency and the European powers, played a considerable, sometimes even preponderant, part in the Algerian affairs. For twenty-five years (1780—1805) Nephtali Busnach exercised his power in making and unmaking the deys and the deys, had the

disposal of the resources of the country, in short, conducted the domestic and foreign politics of the Regency to the advantage of his own interests. This excessive power, however, brought on its own reaction. The murder of Nephtali Busnach, "the king of Algiers", by a janizary (1805) was followed by a bloody riot. The wealthiest Jews were massacred or banished, their shops plundered, their property confiscated. The Jewish "nation" never recovered from this disaster. Reduced to 4000 individuals (Rozet) it endured the Turkish yoke with difficulty. They welcomed on that account the fall of Husain with the greatest satisfaction, and sided, without any opposition, with the conquerors.

The Europeans in Algiers were represented by the slaves and the free tradespeople. The former had fallen into the hands of the corsairs along with their prizes made at sea, or on their *razzias* along the mediterranean coasts, especially on those of Spain, Italy, Corsica and Sardinia. Part of the slaves formed the share due to the "beylik"; the rest were sold to the highest bidder on the place of the Badestān. The captives, according to the will of their masters, were either set to work in the house, or employed in the town itself, or else in the gardens outside the walls; they were also compelled to row on the galleys for a fixed number of days. At night they were shut up in special establishments, belonging to the government or to private persons, which were known by the name of bagnios. The condition of these captives was less miserable than has been asserted. Except on days when a riot of janizaries or the appearance of a Christian squadron roused the fanaticism of the Mussulmans, their lives were perfectly safe. The bagnios were even provided with a chapel with officiating priests, with an infirmary and a tavern. But the slaves could not recover their liberty, except when they were either ransomed by their families with the help of ecclesiastics such as Trinitarians, Redemptorists and Lazarists, who devoted themselves to that mission, or released in consequence of diplomatic negotiations. The number of slaves varied naturally according to the more or less flourishing condition of the piracy. It reached its maximum in the first half of the 17th century: 25 000 captives, according to Dan, 35 000 according to Gramaye, peopled the Algerian bagnios at that period. These figures went down during the following century. In 1740 only 1442 slaves remained, in 1767 there were no more than 2062; in 1769, 1800; in 1813, 1669; in 1816, finally, 1200, who were released after the successful naval expedition of Lord Exmouth.

Europeans, who enjoyed unrestrained liberty, were always few in number, as Algiers never had a commercial importance comparable to that of the other Barbary towns, least of all to that of the Levant ports. The consuls, amongst whom the consuls of France and England disputed between themselves for pre-eminence, and the employees at their offices, together with a few merchants, constituted a small colony, of a hundred people at the most.

Algiers during the Turkish epoch was governed by a separate administration, placed under the supervision of the "*khaznadji*", minister of finance of the Regency. The various ethnic groups (negroes, Mzābites, etc.) and the different trades formed

several corporations ruled by *amin*, the Jews constituted a nation governed by a chosen leader. All these *amin* were subject again to the *shaikh al-balad*. The inspection of the markets was the task of the *mukātib*, that of the streets in the day-time of the *kiahya* (from Pers. *ket-khuda*) and during the night of the *agha 'l-kull*, who must always be a Turk. The *mezwar* was charged with the inspection of the baths and houses of ill fame. The *amin 'l-'uyūn* had to keep the wells in repair and to see that their foundations worked satisfactorily. This administration system answered its purposes and, according to all travellers who have visited Turkish Algiers, secured absolute safety. It disappeared along with the Turkish dominion.

Since 1830, Algiers has witnessed incessant modifications. It would be transgressing the limits of this Islamic encyclopaedia to give a detailed account of them and describe the European city, which gradually supplanted Berber and Turkish Djazā'ir. A few facts however ought to be stated here: First of all the increase of the population, which, according to the census of 1901, had then risen to 138 000 inhabitants, and to 144 000 according to the census of 1906, of which only the rough estimate was known at the time of the composition of this article. The population of modern Algiers is just as composite as that of ancient Algiers. But the European elements have supplanted those of indigenous origin, as may appear from the figures of the census of 1901: 69 000 Frenchmen, 11 750 naturalised Jews, 28 250 foreigners, for the greater part Spaniards. Then the development of the harbour deserves notice. The ancient basin of the port, where the corsairs lay thronged side by side, was enlarged by the continuation of the mole of *Khair al-Dīn* and the construction of a new pier thrown into the sea from the fort of Bāb 'Azūn, forming a vast basin of 237 acres where ships of the heaviest draught can anchor. The continuous progress of the traffic (an aggregate tonnage of 6 600 000 in 1904) has even rendered it necessary to plan new works which are in course of construction. Finally the territorial extension of the modern town must not be passed over in silence. A long time ago it exceeded the limits of Turkish Algiers, its buildings and those of the suburbs *Husain Dey*, *Muṣṭafā*, *Bāb al-Wēd*, and *Saint-Eugène* extending over an average length of 7.5 miles.

This transformation was not carried out without a profound alteration of the general aspect and originality of ancient Algiers. In the very first days after the conquest it appeared necessary to create ways of communication, to procure barracks for the troops and offices for the various services of administration, all of which could not be achieved without the destruction of private houses and religious buildings. The *Djenina* was demolished stone by stone and disappeared altogether in 1856. Of the palaces it enclosed within its wall only the *Dār Bint al-Sultān* exists, now used as the archbishop's palace. The Mosque of the *Keṭāwa* was allowed to fall into ruins from 1845 till 1860 and yielded its place to the Catholic cathedral. The mosque of al-Saiyidiya was pulled down, that of *Mezzo Morto* transformed to a church. Others were turned into barracks or military depots. Of the 176 places of worship, which were found in Algiers in 1830, only 48 remained in 1862

(9 large mosques, 19 small ones, 20 chapels and *zāwiyas*). Amongst the Moslem temples that are still in existence, only three possess any archaeological and artistic interest: the Great Mosque, with its portico constructed with the columns from the mosque al-Saiyidiya; the "Mosquée de la Pêcherie", constructed in 1660 on a plan in the shape of a cross like the Byzantine churches in Constantinople; and finally the mosque of *Sidi 'Abd al-Rahmān al-Tha'libi*, erected in 1696 by the dey al-Hādīdj Ahmed on the spot of a more ancient building. The Turkish fortifications were for the greater part demolished and replaced by a modern rampart, which now is being pulled down. The *Kaṣba* contains only a few traces of its former state (vaulted rooms, the gate, a fountain, the so-called pavilion of the fan stroke, and the mosque). The batteries and the forts on the sea-front have also disappeared under the demolishers' hands. The town itself has been almost completely modernised, European streets running across the lower part, and transverse roads crossing the high town, which have deprived it of its originality. These acts of Vandalism, explicable in the early days of the conquest, when a safe shelter had to be secured to the European population within the ramparts, were no longer justifiable after the extension of the town towards the north and the south. European life is gradually moving to these new quarters. The high town, on the other hand, has remained the centre of Moslem life. In its narrow and dark streets the indigenous population is crowded together, exercising their small native trades and crafts. It seems that enlightened minds have realised the necessity of preserving that part of the town from utter ruin, although they have arrived rather late at this conclusion. A society called "Society of old Algiers" was founded for that purpose in 1905, which has set itself the task of tracing and preserving what is still left of Moslem Algiers.

Not satisfied with being the political capital of Algeria, Algiers has also been striving of late years to become a centre of intellectual life and of Moslem learning. A law of 20 December 1879 has organised four schools for higher education (law, medicine, science and letters), which together constitute a veritable university, numbering, in 1904, 916 pupils and auditors. Although the same general education, as the Universities of the metropolis supply, is also taught in the schools of Algiers, still the activity and the researches of the latter tend especially towards African questions. Oriental studies occupy an important place at the Law school and particularly at the school of Letters, which conducts a thorough investigation concerning the literature, the languages, the folklore, the ethnography and the civilisations of northern Africa. There is a professorship of Moslem law at the first of these schools, and, at the second one, others of Arabic, Persian and Berber languages and literature, of Moslem civilisation, of Egyptology, and African history. The work which has been accomplished is already considerable (see *Doutté: L'oeuvre de l'Ecole des Lettres d'Alger*; *Revue Africaine* 3rd and 4th quarter 1905). Various learned societies contribute to the researches which have been undertaken since 1830 concerning the past and the present state of northern Africa, in the first place the Historical Society, which in

its paper, the *Revue Africaine*, since 1856 has published a great many valuable articles and precious documents about the history of Africa. The Geographical Society has organised an historical and archaeological section, and prints in its "Bulletin" not only studies on the geography but also on the history and the civilisation of the Islāmic world. Superior Moslem education is finally given in the madrasa al-Tha'libiya, placed under the patronage of Sidi 'Abd al-Rahmān. Moslem theology and law, together with some rudimentary knowledge of European sciences, are taught there to the natives, amongst whom the Mussulmans, employed in the legal and ecclesiastical professions, are recruited (kādis, 'udūl, imāms etc.). The National Library possesses 2000 Arabic, Turkish and Berber manuscripts. It may be added that, apart from its efforts to maintain Mussulman culture at its height, the French government also endeavours to develop artistic taste amongst the natives, and to revive the local industries. A section of Moslem art has been organised at the Mustapha Museum in 1903, and encouragement has been given to professional schools, where the manufacture of carpets and embroidery is practised.

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(G. YVER.)

ALGÉRIE (English: Algeria) is a possession of France in northern Africa, bounded on the north by the Mediterranean, on the south by the Sahara, on the east by Tunis and on the west by Morocco. It is situated between 30° and 37° N. Lat., 6° E. Long. and 5° W. Long. (meridian of Paris).

a. GEOGRAPHY.

Algeria occupies the central part of the Maghrib or Barbary. It is a country of varied relief, which is formed by a compact mass of highlands, separated from the mediterranean littoral on the one side and the desert of the Sahara on the other by two mountainous borders, the Tell Atlas and the Sahara Atlas [see ATLAS]. In western Algeria in the province of Oran, these outer borders are about 250 miles distant from each other, but, owing to the inclination of the Sahara Atlas from south-west to north-east, they converge gradually, until finally they meet in eastern Algeria, in the

province of Constantine. The northern mountains, towards the side of the sea, generally descend by abrupt slopes, rarely incised by valleys, thereby isolating the coast region from the inland. Those of southern Algeria, on the contrary, slope down very gently towards the Sahara, their different groups being divided from one another by large openings, which facilitate the relations between Algeria and the Sahara. Being placed between the Mediterranean and the desert, between a focus of evaporation and a focus of heat, Algeria is contested between contrasting climatic influences, which together form various combinations, according to the proximity or the remoteness of the sea, the elevation, and the orientation, so that adjacent regions are often subject to largely different systems, constituting a great variety of "local climates" rather than an Algerian climate. General phenomena are: — the predominance of rains in winter, the irregularity of their fall, their progressive diminution from north to south and, at least as far as the littoral is concerned, their augmentation from west to east (Nemours 468 millimetres, — la Calle 860 millimetres). The climate, no less than the relief, does not favour the existence of regular rivers of considerable length and with an abundant water supply. In most cases the Algerian wēds appear under the aspect of stony or sandy beds with low banks, and are dry for one half of the year, but after showers or thunder-storms are transformed into destructive torrents. Not one of them is navigable; some are or may be utilised for irrigation by the construction of barrages on the spot where they leave the mountains. Only the Tafna, the Macta (formed by the confluence of the Sig and the Habra), the Chélif, the Sebaou (Sebāw), the Wēd Sahel, the Wēd el-Kebīr, the Seybouse, the Medjerda and its tributary the Wēd Melleg have a permanent course, and the lower course of the two last ones does not even belong to Algeria.

The variety of elevations and depressions affords a means of dividing Algeria into a certain number of longitudinal zones, parallel to the sea, each of which possesses sufficiently sharp characteristics.

1. The coast zone or Tell, comprising itself an outer and an inner mountain border, which are separated from each other by valleys or tablelands. The external zone is covered by massifs of an elevation ranging between 1300 and 6500 ft., of which the extreme spurs project themselves straight on the littoral. Such are, from west to east, the massif of the Traras culminating in the Filhaousen or, more exactly, Fellūsen (3796 ft), the Sahel of Oran and that of Mostaganem, the Dahra, the Zakkars dominating the town of Miliana (5026 and 5183 ft), the Atlas of Blida culminating in the Abd el-Kader (5339 ft) and the Mouzaïa (5262 ft), the massif of Great Kabylia and the Djurdjura with the Akouker (7546 ft) and the Lalla Khedidja (7572 ft) [see Kabylia], the Babors culminating in the Babor (6575 ft), the Sahel of Collo and the Edough (3307 ft). The shore being almost immediately dominated by the mountains, it is very difficult for ships to approach it. They can only find shelter there in deep crescent-shaped bays (Bay of Bona, of Philippeville, of Bougie, of Algiers, of Arzeu, of Mars al-Kabir). The coast lends itself badly to maritime activity, and the construction of the ports has required considerable works. — The

second mountain-range is formed by the mountains of Tlemcen, from whence a great many waters take their source, to which the vegetation all around the town of Tlemcen owes its continual freshness. These mountains are the Tessala and the Beni Chougran, the massif of the Ouarsenis (6545 ft), the Dira of Aumale (5942 ft), the Biban, traversed by the route from Algiers to Constantine through the pass of the Iron Gates, the mountains of Constantine, the Maadid, and the Rirha (Righā). Between the two bordering mountain-ranges, river valleys (Chélif, Wēd Sahel, Seybouse) and plains alternate. Some of those plains, lying not far from the sea, are low and often swampy, such as the plain of the Sig, of the Mitidja and the plain of Bona. Others are higher and more salubrious, such as the plains of Tlemcen, of Mascara, of the Aribi (Arib), of the Medjana, and of Sétif. The Tell as a whole may be considered a cultivable region. On the littoral market-gardens and nurseries flourish, owing to the relatively abundant rains and the generally mild temperature; in the middle zone the basin-shaped plains, collecting the waters from the mountains, offer a good soil for the cultivation of corn. The mountains finally, although too often bare, are frequently covered by thick copse-wood. In Kabylia, especially in the massifs of the littoral, they are overgrown by woods of cork oaks and green oaks; in some places, amongst others in the Atlas of Blida and at Teniet el-Hād (Thanīyat al-Aḥad) some cedar plantations can be found. These natural conditions account for the fairly dense groups of population in the Tell. There are to be found the principal town-like agglomerations: Oran, Mostaganem, Ténès, Cherchell, Algiers, Dellys, Bougie, Philippeville, Collo and Bona on the Coast, Tlemcen, Sidi bel Abbès, Mascara, Miliana, Médéa, Blida, Aumale, Sétif and Constantine in the interior country. The Tell is also, pre-eminently, and apart from Kabylia, the domain of European colonisation, which prevails in the environs of Oran, in the plains of the Sig, of Mascara, of the Mitidja and of Bona, and shares with the natives the valley of the Chélif and the high plains of the province of Constantine. The surface of the Tell is estimated at about 54 000 square miles.

2. The Region of the High Plateaux, which with greater exactitude should be called the "Region of the high interior plains", extends between the Tell Atlas and the Sahara Atlas. It is the very heart of Algeria. It comprises a series of plains with central depression, decreasing in height from west to east. The high plateaux of Oran maintain an average elevation of 3280 ft; the region of the Zahrez is not higher than about 2625 ft; the Hodna sinks down to 1300 ft. Between the Hodna and Tébesa, the country is grooved by secondary mountain-chains isolating plains of somewhat narrow confines from one another. The aspect of these plateaux is greatly different from that afforded by the Tell. "They are vast spaces where nothing arrests the eye, without a stone, without a rock, without a tree; there are neither valleys nor hills, only slight undulations" (A. Bernard and Lacroix, *l'Evolution du nomadisme* p. 19). The Sahara Atlas forms the southern border of this second zone. It appears as a series of narrow hill-crests, surmounting the neighbouring regions by about 1000 ft, and separated from one another

by undulated plains. Even in the most hilly parts such as the Aurès, it does not lose the aspect of a table-land [See AURÈS]. One distinguishes three principal ranges: the mountains of Figuig and the mountains of the Kșūr (Djebel Mekter 6500 ft) — the Djebel 'Amūr, flanked by the Ksell (5600 ft) on the west side and on the east side by the Bū Kaīhl (Abū Kāhil) — and the mountains of the Ūlād Nail and the Aurès. The Sahara Atlas does not constitute an uninterrupted barrier. Large openings intersect the various massifs, facilitating the relations between the Sahara and the plateaux, and allowing the desert to make its influence felt a long way north. The region of Bū Saada, for example, with its dunes and its oasis, seems just an annex of the Sahara. Being isolated from the sea by the Tell Atlas, the plateaux are a region of moderate rainfall (0.40 millimetres a year). The waters, which do not flow towards the sea, are lost in depressions called chotts (*ṣaḥṭ*), sebkhas, or gueraas (*ḡerā'a*), which in winter are filled with a muddy, salty water, and in summer are desiccated and covered with a stratum of salt. The most important of these depressions are the Chotts Ḡharbi and Chergui (*ṣharḡi*), the Zahrez, the Hodna, and the Gueraa of the Tarf. The climate is one of extremes, the differences of temperature between day and night and between the seasons being considerable. However annoying this climate may be, it is not unhealthy. The plateaux, dry and barren as they are, are not fit for the cultivation of cereals, not even in the best favoured parts near the border of the Tell (plateaux of the Sersou). They are nothing but steppes, which in the spring are covered by an ephemeral herbaceous vegetation, and also by perennial plants capable of resisting the drought, the alfa in flinty places, the artemisia or *shih* in the depressions, the *drin* on the sands. The arboreal vegetation is only found in the lower grounds, the daïas or beds of the wēds where some traces of humidity remain. Owing to its height the Sahara Atlas possesses some massifs wooded by junipers, thujas, Aleppo pines, and, in the Aurès, by cedars. The valleys of the Djebel 'Amūr give shelter to some pasture and some arable fields of only limited extent. Under these conditions the region of the plateaux is neither fit for European colonisation nor even for the establishment of native settlers. It is a region especially favourable to cattle-breeding, although the breeding of big cattle is hampered by the scarcity of water. But the sheep adapts itself very well to the meagre vegetation of the steppes. Ever since the remotest antiquity the 42 000 square miles of the plateaux have been the scene of the wanderings of the nomads and their herds.

3. The Sahara. The Sahara is in all respects a distinct region, no less vast than Algeria proper. A considerable part of the Sahara, moreover, was disjoined from Algeria and received an organisation and a budget of its own, by the law of December 6th 1902, which created the "Territories of the South". [See SAHARA.]

b. HISTORY.

During the first nine centuries of the Hidjra (7th — 16th centuries after Christ) the history of Algeria proper cannot easily be separated from that of northern Africa, and, for some periods, from that of Spain. The Mussulmans appeared

there for the first time in the second half of the 7th century after Christ, at the period of their establishment in Ifrīkiya. Their first expeditions are insufficiently known and bear a legendary character. This much may be ascertained that 'Oḳba, having founded Ḳairawān in the year 50 (670), undertook to convert the Berbers in the west. His rival Abu 'l-Muhādjir, however, dispossessed him of the government of Africa, and is said to have himself advanced as far as the neighbourhood of Tlemcen, to have defeated the confederacy of the Awraba, and captured their chieftain Kusaila. 'Oḳba, having been taken into favour again and reappointed governor of Africa, advanced to the Atlantic, without venturing however into the Aurās (Aurès) or attacking the towns on the coast occupied by the Byzantines. On his return he was surprised and killed at Tehūda (65=685) [see 'OḲBA B. NĀFI]. The Berbers took advantage of this disaster to recover their independence and abjure Islām, which they had been compelled to embrace. The indigenous realm, however, which Kusaila had founded, was only short-lived, although in the mountains of the Aurès resistance was continued under the leadership of the Ḳāhina [see KĀHINA.] To triumph over this prophetic resistance meant five years of hard struggle to the Arabian general Ḥassān b. al-No'mān, who at first had been defeated and repelled into the country of Barca. In the meantime the last Byzantine places were conquered and at the beginning of the 8th century after Christ Arabian authority was acknowledged all through the central Maghrib. The Christian and Jewish Berbers were converted to Islām, not so much because of religious conviction as in hope of the booty which was promised to them by the Arabian generals, who enlisted them in their armies and led them on to the conquest of Spain.

Consequently the Arabian conquest did not thoroughly modify the population; it simply introduced into the country a military aristocracy of comparatively few members, and propagated a new religion. The Arabian power was at the mercy of the Islamised Berbers. They gave it a hard blow in the second half of the 8th century. Being exasperated by the exactions of the governors, who claimed the right to impose upon them the *ḵharādj*, as they did on the infidels, and being vexed by the pride of the Arabian chiefs, they adopted eagerly the Ḳhārījite doctrines imported from the East. These doctrines appealed to their democratic instincts and their desire of vengeance. So they rose in arms against the Arabs. The insurrection began in 123 (740), in the neighbourhood of Tangier, under the leadership of Maisara, and spread all over the Maghrib. It lasted until the close of the 8th century. Their victory over the Arabian general Kulthūm at Bagdūra rendered the Berbers masters of the whole of minor Africa. The disorders, which accompanied in the East the accession of the 'Abbāsides, retarded the suppression of the rebellion. Yazīd b. Ḥatīm, commissioned by Caliph al-Manṣūr, re-established Arabian authority at Ḳairawān and in Ifrīkiya; but not in the central Maghrib and the extreme Maghrib, where Berber states had been organised. The Beni Ifren, who confessed to the Ṣūfrite doctrines, had founded a kingdom at Tlemcen; 'Abd al-Rahmān b. Rostem, having been pro-

claimed imām by the Abādites, had built the town of Taghdemt (near the present town of Tiaret), which was the capital of a state extending soon afterwards as far as Touggourt, Wargla and even Gabès and the Nefzāwa. Finally, in the last years of the 8th century, the 'Alide Idris b. 'Abd Allāh conquered Tlemcen with the help of the Awraba; in 193 (808-809) his son Idris II founded the town of Fez and submitted the extreme Maghrib to his dominion. In spite of the rapid decadence of these various states, the Aghlabides, (descendants of Ibrāhīm b. al-Aghlab, to whom Caliph Ḥārūn al-Rashīd had intrusted the government of Africa), did not succeed in reconquering the central and western Maghrib, which remained in the power of the Berbers. They were only obeyed in Ifrīkiya and in the province of Constantine.

The Aghlabides disappeared in the 10th century, vanquished by the Fāṭimides. The latter owed their victory to the Ketāma Berbers, who had adopted the Shī'ite doctrines preached by the dā'ī Abū 'Abd Allāh and owned the mahdī 'Ubaīd Allāh as their chief [See FĀṬIMIDES, 'UBAID ALLĀH]. The last Aghlabide was expelled from Raḳkāda, the kingdoms of Tiaret and of Sidjilmāsa, were overthrown, and the Idrisides reduced to the condition of vassals. The remains of the Abādite tribes were transported to Djerba or emigrated towards the south [See DJERBA, WARGLA, MZĀB]. The Nekkarian Ṣūfrites, who, headed by Abū Yazīd, "the man with the ass", had risen up in arms, were exterminated (331=335=942=947). Profiting by these dissensions, the Umayyades of Cordova had installed tributary princes at Tlemcen and at Tiaret. Successful expeditions enabled the Fāṭimides to recover these countries and to subject the whole of the Maghrib down to the Atlantic. The Fāṭimide Caliph al-Manṣūr, not being able to take the government of the central Maghrib into his own hands, entrusted it to the chieftain of the Ṣanhādja tribe, Zīrī b. Menād, whose son Boluggīn became the founder of Algiers, Médéa and Miliana. But as the caliphs lived far away in Cairo, where, after the conquest of Egypt in 358 (969), they had fixed their residence (362=973), fresh disorders were elicited. The governors left in charge of the Maghrib no longer acknowledged the authority of the Fāṭimides and made themselves independent. One of them, called Ḥammād, founded a state extending from the sea to the Zibān and from the Hodna to Tiaret. He built himself a capital, the Ḳal'a of the Banū Ḥammād between Msila and Bordj Bū Arreridj, which became one of the most prosperous towns of Africa. His successors had to sustain continual fights against the Zīrides, the Hilālīan Arabs and the Almoravides. Some of the Banū Ḥammād were princes of considerable importance, such as al-Nāṣir, who removed his residence from Ḳal'a to Bougie and entertained friendly relations with Pope Gregory VII and the Italian sea-towns, and also his son al-Manṣūr (481=498=1088=1105), who succeeded in repelling to the west the Almoravides, who had advanced as far as the neighbourhood of Algiers [See ḤAMMĀDIDES].

So, at the beginning of the 11th century, Algeria was entirely divided between Berber sovereigns, when the discord between the Zīride sultans of Ifrīkiya and the Fāṭimides of Cairo brought on the Hilālīan invasion [See HILĀL]. After having

devastated Ifrīkiya, the Arabian troops penetrated into the Maghrib. Leaving aside the mountain massifs and the towns of the Tell, which they were unable to capture from the Berbers, the invaders spread over the plateaux and the plains of the inland. As they drove their cattle along with them, they destroyed all agriculture and substituted nomadism for settled life. The Ath-bedj reached the oriental Zāb and the flanks of the Aurès, and pushed on as far as the Djebel 'Amūr; the Ghorbā advanced into the eastern Zāb and the Hodna, the Ma'kil into the steppes of the province of Algiers. The Berbers, at any rate part of them, sought a refuge in the mountain massifs (Kabylia, Aurès), in the oases and in the Sahara (Mzāb, Wād Ghir, Sūf), where they have succeeded in preserving their language and customs down to the present day. In the steppes and the plains, on the other hand, the Arabian and Berber elements pervaded each other, their mixture giving birth to new associations. Towards the close of the 12th century the invasion proper had come to an end, although in migratory movements of the population its reaction made itself felt until the 14th century. By it the ethnography of Algeria was so profoundly changed, that, in the history of Algeria, the Hilāl invasion may be looked upon as the principal event, which unfortunately is not yet sufficiently known in its details. The Hilālians, destitute of creative faculty, did no more than augment the disordered state of the country by their brigandage, and by aiding the princes who disputed for the country amongst themselves, especially with the Zirides and the Hammārides. This incorrigible anarchy left the central Maghrib a ready prey to the new invaders from the west. The Almoravides, after having subjected the whole of Morocco, crossed the Mulūya. Yūsuf b. Tāshfin conquered Agadir (the ancient Tlemcen), founded Tagrart (the present Tlemcen), and for a short time ruled the whole country as far as Algiers. But he did not succeed in maintaining his position [See ALMORAVIDES]. The Almohades were more successful. 'Abd al-Mu'min captured Algiers and Bougie without a blow (547=1152), destroyed the Ka'ā of the Banū Hammād, of which the population was dispersed, put to flight the Hilālians in a four days' battle near Sétif (Saṭif), and retook the ports, which, profiting by the prevailing disorder, the Christians of Sicily had occupied. After the conquest of Ifrīkiya, he ruled over the whole of Barbary from the Atlantic to the bay of Gabès [See ALMOHADES, 'ABD AL-MU'MIN]. During the reign of his successors peace was disturbed by the enterprises of the Banū Ghāniya, who, by alliance, were descended from the Almoravides. The eldest one, 'Alī, succeeded in conquering all the country between Bougie and Miliana (580—583=1184—1186). After his death his brother Yahyā continued the hostilities until 633 (1236), with the support of the Hilāl bands. Being an indefatigable adventurer, one day victorious and the next defeated, but never despairing, he crossed the Maghrib in all directions from the coast to the Sahara. Algiers, Bougie, Tiaret, and even Biskra were taken and plundered.

In the course of that same period the dominion of the Almohades became dislocated. The governor of Ifrīkiya, Abū Zakariyā' b. Ḥafṣ, belonging to the family of the Almohades, proclaimed himself independent at Tunis (634=1236—1237) and

founded the dynasty of the Ḥafṣides. The 'Abd-alwāḍide Berbers, repelled by the Hilālians from the Sahara towards the north, established themselves at Tlemcen, where their chief Yaghmurāsan b. Zaiyān usurped the power, which after him passed into the hands of his descendants the Zaiyānides. The Banū Marīn, finally, occupied the valley of the Mulūya, from whence they advanced towards the west until they supplanted the Almohades at Fez in 668 (1269). These three dynasties disputed for the central Maghrib amongst themselves. At first the Ḥafṣides succeeded, during the reign of Abū Zakariyā', in subjecting the entire Maghrib as far as Tlemcen, but his successors could not even enforce obedience beyond Sétif and Bougie. Eastern Algeria, moreover, was troubled by the rivalry of Ḥafṣide princes, who several times founded ephemeral principalities at Constantine and at Bougie, and shook off the authority of the sovereign of Tunis. All through the 14th century, Ḥafṣides, Marīnides and Zaiyānides warred amongst themselves, without one of the three dynasties being able to establish definite supremacy over the central Maghrib. The main events in the conflicts between the Zaiyānides and the Marīnides were the two sieges of Tlemcen (698—706=1299—1307 and 736—738=1335—1337), and the occupation of that town by the Marīnides (738—761=1337—1359). The temporary disappearance of the Zaiyānide realm allowed the Marīnides to advance victoriously across the whole of the central Maghrib and occupy Bougie, Constantine and even Tunis. But after the Arabs had defeated the Marīnide Abū 'Inān near Kairawān, the kingdom of Tlemcen was restored and experienced an epoch of glory and prosperity during the reign of Abū Hammū II (q. v.; 760—791=1359—1389). After his death, however, it rapidly declined to complete ruin. Foreign wars and domestic struggles impaired its strength: The Ḥafṣide Abū Fāris conquered Tlemcen three times. A prince of the Zaiyānides, Abū Zain Muḥammed, founded a state which comprised Tenès, Miliana, Algiers and the Mitidja; his son al-Mutawakkil succeeded in asserting himself at Tenès and in the valley of the Chélif. The towns on the littoral, enriched by the piracy, organised themselves into independent republics. Finally the Spaniards, at the instigation of Ximenes, set foot on Algerian ground, in order to continue in Africa the crusade which they had brought to an end in the Peninsula. They conquered Mars al-Kabīr (1505), Oran (1509) and Bougie (1512). Algiers, which they kept in awe by the threatening canons of the fortress on the Peñon, and Dellys and Tenès offered submission and paid tribute. The same thing happened to the kingdom of Tlemcen, over which the Spaniards exercised a veritable suzerainty.

The arrival of the Turks stopped the progress of the Christian invasion and saved Islām in Africa. On the ruins of the small Berber states, which long anarchy had enervated, the Turks, by force of arms, established a Mussulman state, which comprised the whole of the central Maghrib. Its founders were 'Arūdj [q. v.] and Khair al-Dīn [q. v.]. 'Arūdj laid the foundations of the Turkish power by conquering Algiers (1516), but soon afterwards his successful career came to an untimely end. Khair al-Dīn was more fortunate. By rendering homage for his states to the Ottoman

Porte and accepting the titles of *paṣha* and *beylerbey*, he procured himself the moral support and the material means necessary for the success of his enterprises. In the period between 1518 and 1536 he made himself master of most of the towns on the littoral and in the Tell (Bona, Collo, Cherchell, Constantine), compelled part of Kabylia to pay tribute to him, and, by the capture and demolition of the Peñon (1529) secured a definite possession of Algiers. The beylerbeys who came after him, and their lieutenants continued his work. They repelled the attacks of the Spaniards, who attempted a renewal of hostilities (discomfiture of Charles V before Algiers 1541), and captured all the places possessed by them, with the sole exception of Oran. This town was to remain in the power of the Spaniards until 1707; they retook it in 1732, but abandoned it finally to the Mussulmans in 1792. In the west, the successors of *Khair al-Dīn* conquered the kingdom of Tlemcen and warred successfully against the Sa'dian Sherifs, who contested that region. Salāḥ Ra'īs even occupied Fez (1553) and re-established a descendant of the Marinides on the throne; Ḥusain Paṣha and after him 'Eulḍj 'Alī made successful razzias even into the environs of the Moroccan capital. In the east the Turks established their dominion in the whole province of Constantine. At the close of the 16th century the "Regency" of Algiers had reached the limits which it maintained until 1830. The western frontier, however, was the scene of sharp conflicts between the Turks and the Moroccans. Twice, in 1691 and in 1703, Mūlāi Ismā'il attempted, although without success, to take the region of Tlemcen from the Turks. His successors had recourse to stratagem and diplomacy to weaken the power of their adversaries; they gave encouragement and subsidies to the marabouts and the fraternities which were hostile to the Turks, such as the Derkāwa and the Tidjāniya, and their intrigues were privy to the revolts which disturbed western Algeria at the end of the 18th and the beginning of the 19th century. On the east side the Turks of Algiers were in conflict with the natives of Tunis during the 18th century. Benefiting by the dissensions of the Ḥusainide family, the Algerians conquered Tunis in 1756, plundered the town and compelled the beys to the payment of an annual tribute. Fresh hostilities between the two Regencies broke out early in the ensuing century, and did not cease until 1821.

The Turks have by no means exercised actual authority over the whole of the territory comprised between the sea, the Sahara, Tunis and Morocco. According to Rinn, the regions placed under their direct administration covered a surface not exceeding 29 000 square miles, being one sixth of the territory of French Algeria. The rest of the country belonged to populations, which were either independent or connected with the Turks by ties of vassalage more or less close. To the former category may be reckoned: the confederacies of the Kabyles, of the Traras etc., veritable federal republics; the nomadic tribes of the plateaux and of the south (Ṣaḥāri, Banu 'l-Aghwāt, Sha'anba etc.); and warlike or maraboutic principalities, such as Touggourt or 'Ain Mahdi. Having failed to subject these groups or to make them obey, the Turks were satisfied to tolerate them at their side. The second category consisted

of tribal unions, that had preserved an almost complete autonomy, but in their relations with the Turks were dependent on treaties which it was the interest of both parties to respect. Such was the condition of the *Ülād Sidi Shaikh*, of the *Ḥarrār*, the *Ḥannensha*, the 'Amūr etc. But the Turkish policy was careful to keep the tribes disunited, to keep up the discord between the aristocratic families and the *ṣaff* quarrels in the republics, so as to prevent all agreement that might prove dangerous to the rulers of the Regency. The Turks also secured to themselves, in the bosom of each group, devoted partisans of their cause. This same system of "divide and govern" was also applied to the populations which the Turks had under direct authority. They were distinguished into two categories: subjected tribes or *ra'āyā* and tribes under command or *makhzen*. The former were constrained to the payment of the poll-tax, the *ushūr* and the *zakāt*, and also of a tribute in kind or in money (*lezma* = *ṭazima*). The latter were exempt from all taxes, canonical rates excepted, but they were at the service of the government and had always to be ready to march at the first signal. They supplied the Turks with warriors, conveyers and camel-drivers, looked after the payment of the taxes and formed the police of the country. Recalcitrant or rebellious tribes were plagued relentlessly by their razzias. The Turkish government maintained its authority with the help of this force, which was a great deal more effective than that which they derived from the *odjaḳs* of the janizaries. These *Makhzen* tribes, hated by the natives whom they utilised, remained necessarily faithful to the Turks. Military colonies or *zmūl* (plur. of *zmāla*) were also established at all points of some strategical importance. Finally, large stretches of uncultivated land isolated the principal indigenous groups from one another. In spite of these precautions, revolts were frequent, provoked in most cases by the extortions of the Turkish agents. The Kabyles were in a state of almost permanent insurrection during the 18th century and the earlier years of the nineteenth. Towards the close of the Turkish domination, the province of Oran was entirely disarranged by the intrigues of the Moroccan agents and by the preachings of the Derkāwa and the Tidjāniya. The revolts, of which that of Ben Sherif (1805) was the most dangerous, were only suppressed with the greatest effort. As to the inhabitants of the towns, the so-called *baladīs*, being deprived of all share in political life, they did not even attempt to shake off the yoke. The *Ḳuloghḷus* alone, half-breeds of Turks and native women, inspired the Turks with some fear in the 17th century. After that period they were consequently excluded from all the higher offices.

The exercise of power and the enjoyment of its benefits were the privilege of the Turks who belonged to the militia (*odjaḳ*). This institution, to which *Khair al-Dīn* owed his success in establishing his authority, formed a small military aristocracy, of never more than 15 000 members. These were recruited from amongst the populace of the towns in Asia Minor, and also, at least in the 16th and 17th centuries, from amongst the European renegades, who were attracted to Algiers by the desire and the profits of a life of adventure. After their enlistment, the *yoldash* were either assigned to the service on land or on the

ships; their pay was raised gradually; they were dependent on no one except their officers: they passed through all the successive grades of the hierarchy according to priority of appointment, until they became agha, and might even then aspire to the highest civil functions. Those amongst them, who formed the army proper, served alternately one year in the garrisons or *nūbas* (*nawba*), which were found in the towns or at the most important stations (Algiers, Bougie, Bordj Sebaou, Constantine, Médéa, Miliana, Mazouna, Mascara, Tlemcen), and one year in the ranks (*maḥalla*) to collect the rates, after which they went for a year on furlough. Their insolence and turbulency made them dangerous, not only to the natives, but even to the government itself, which tried to win them by gratifications and presents. The palace revolutions, which were the cause of repeated bloodshed in Algiers, were the work of the militia. The influence of the janizaries, however, was counterbalanced in the 17th century by that of the Ṭaifat of the ra'īs (*ṭaifat al-ru'asā*), or corps of the corsair captains.

The organisation of the Algerian state, although in principle it remained the same as it had been conceived by Khair al-Dīn, underwent, nevertheless, modifications of some importance in the course of the three centuries of Turkish rule. In this respect four different epochs must be distinguished: that of the beylerbeys (1518—1587); that of the triennial pashas (1587—1659), that of the aghas (1659—1671) and finally that of the deys (1671—1830).

The beylerbeys Khair al-Dīn, his son Ḥasan, 'Euldj 'Alī and Ḥasan Veneziano, as representatives of the Ottoman Porte, sometimes exercised their functions personally, and at other times had them discharged for them by governors or *khalīfas*. Although acknowledging the suzerainty of the Grand Seigneur, they behaved as independent sovereigns. Ḥaḍo, not without reason, calls them the "kings of Algiers." All of them dreamt of creating, to their own advantage, a kingdom comprising the whole of Barbary; they even tried to neutralise the excessive power of the janizaries by relying on the troops which were recruited from the Kabyles (*zwāwa*). — But their ambition caused so much anxiety to the sultans of Stamboul, that these decided to have themselves represented in Africa by pashas appointed for a period of three years. These officers, being first of all bent on the acquisition of a large fortune, did not give umbrage to their sovereign. During this period, the piracy developed considerably. Towards the middle of the 17th century, a military revolution broke out which brought the aghas or chiefs of the militia into power. The pashas only preserved some honorific attributions. The period of the aghas was one of disorder and anarchy. The rivalry between the janizaries and the ra'īs provoked bloody tumults; all the aghas perished by assassination. — After the elapse of twelve years, the ra'īs, in their turn, succeeded in usurping the power and appointed a dey. His first three successors were also elected by the corsairs, but the others were chosen by the militia, which finally reconquered and maintained its influence. This period is marked by the disappearance of the pashas and the rapid decline of Algerian power. The Ottoman supremacy, it is true, was solely attested by the bestowal of

the caftan of honour and the diploma of investiture upon the new deys. But, on the other hand, the cruises and naval demonstrations of the great European powers impaired the piracy to such an extent, that, whereas in the preceding century it had enriched the Algerians, it now proved insufficient to maintain the treasury. The deys had to take recourse to extortions from the natives, at the risk of provoking revolts, or to the help of the Jews, who were steadily gaining power. The favour enjoyed, at the end of the 18th century, by Nephtali Busnach and Joseph Bacri, "the king of Jews", called forth bloody riots in 1805. The militia, greatly reduced in number and gradually deprived of military qualities, became more and more exacting. They raised and dethroned the deys according to their own caprice. Of 28 deys, who reigned successively from 1671 till 1830, 14 perished by murder. Not until 1816 it occurred to 'Alī Khodja to abandon the palace of the Djenina, in the low town, and shut himself up, with his treasure and his guards, in the Kaṣba where he would be safe from military rebellions. [See ALGER.]

Having been elected by the militia, the dey enjoyed absolute power. He was assisted by a council or *dīwān*, consisting of five ministers with the official name of "Powers". These were the Khaznadji, the minister of finance; the agha of the camp, the commander-in-chief; the wakīl al-khardj, minister of marine; the bait al-māldji, steward of the domain; and the khodjat al-khawī, the receiver of the taxes. The shaikh al-medina was in charge of the police and the jurisdiction in the capital. The dey governed the province of Algiers, which constituted the *dār al-sultān*, by the intermedium of four Turkish *kā'id*s. The rest of the Regency was divided into three provinces or *beyliks*: the west *beylik*, which had successively for its capital the towns of Mazouna, Mascara (from 1710) and Oran (since 1792); the central *beylik* or the *beylik* of the Tīṭari with the capital Medea; and the east *beylik* with the capital Constantine. These *beyliks* were again subdivided into *waṭāns*, comprising the territory of several tribes; these tribes again into *duars* or assemblages of tents. Each *beylik* was governed by a bey, each *waṭan* by a *kā'id*, either a Turk or an Arab, and each *duar* by a *shaikh*. The deys were appointed by the deys, as a rule by means of money; the deys, in their turn and under the same conditions, chose the various authorities placed under their commands. They exercised extensive power in their beylik, but were responsible for the security of the district, and for the collection, with the help of the Makḥzen tribes, of the taxes. Every year, in the spring and in the autumn, they sent the proceeds of these taxes to Algiers, by means of their *khalīfas*. Every third year they had to appear there personally, to deposit the amount of customary duties (*'awā'id*) which was called the *dennūsh*. This journey was not always without danger for them; for the dey took advantage of their presence at Algiers to make them pay back what they had stolen and even to get rid of them, if he suspected them. They certainly might be tempted to govern independently as they had the disposal of an army and an uncontrolled authority. Some of them, amongst others Muḥammed al-Kabir at Oran, conducted themselves like independent sovereigns. The deys of Constantine, in the 18th

and 19th centuries, caused the gravest annoyance to the Algerian government.

Although the representatives of the beylik were principally concerned about the collection of the taxes, still the main resource of the Algerian treasury, for a period of three centuries, was to be found in the piracy. Originally having been one of the forms of the holy war, the piracy became, towards the close of the 16th century, a veritable industry which enriched the government and the entire population. Private persons and functionaries supplied the capital necessary for the equipment of the ships. A fixed duty was levied by the state on the sale of captured individuals and merchandise; what remained was divided between the ship-owners and the crew. The captives, especially those who belonged to well-to-do families, gave rise to a lucrative trade: they were bought and sold; their owners entered into negotiations regarding their ransom, in some cases with the captives themselves, in others with the deputies of their families or the members of the religious congregations (Trinitarians, Mercenarians, Lazarists), who devoted themselves to this pious mission. During the time of these transactions the slaves either lived in the house of their masters or in the establishments appointed for that purpose, the so-called *bagnios*. The piracy attained its highest prosperity during the first half of the 17th century, when even the coasts of Spain, Provence and Italy were exposed to the incursions of the Barbary corsairs; it was still redoubtable in the second half of that century, in spite of the naval demonstrations of England and France (cruise of Blake, 1659; expedition of Beaufort to Djidjelli, 1664; bombardments of Algiers by Duquesne in 1682 and 1683, and by d'Estrées in 1688. But in the 18th century the freebooting diminished. The great maritime powers, France and England, succeeded in enforcing respect for their flag. The states of secondary rank (Sweden, Denmark, Holland, Naples etc.) had to make up for this by submitting to the compulsory payment of an annual tribute either in money or in kind, in exchange for a guarantee of more or less precarious security for their nationals. The wars of Napoleon, which turned public attention away from the Mediterranean, gave the piracy a chance to recover its former prosperity. After general peace had been restored, the diplomatists, in reply to the appeal of publicists such as Sidney Smith and Châteaubriand, sought means of putting an end to that state of affairs. But the Algerians refused to carry out the decisions of the congress of Aix-la-Chapelle. Even the bombardment of Algiers by Lord Exmouth [see ALGER] could not make them give up their old practices. The piracy was to last as long as the Turkish dominion itself, until the year 1830.

The conquest of Algiers and the destruction of the Turkish State were the achievement of France. After vain endeavours to obtain satisfaction for the insult offered to the consul Deval in 1827, the government of Charles X abandoned the blockade, which had lasted for three years, and, instead of the useless conciliatory negotiations, decided on punishing the dey Husain. In spite of the opposition of England, the minister Polignac organised an expedition against Algiers. The dey capitulated on July 5th. The town was immediately occupied, and Husain and the Jani-

zaries were compelled to embark. Polignac was determined that France should retain the ports on the littoral, but he intended to let a congress decide what was to be the final destiny of the country. But even before the diplomatists had time to assemble, the revolution of 1830 overthrew the Bourbons. The July monarchy received Algeria as an "embarrassing legacy". The politicians who had come into power were undecided whether to yield to the wishes of the "colonistes", who demanded the occupation and colonisation of the ancient regency, or, on the other hand, to abandon the conquest which was likely to prove a burdensome enterprise. Not until 1834, after the "Africa Committee" had finished its task, the government declared itself in favour of the maintenance of the French occupation. At the same time, also, a first attempt was made to organise the administration of the "French possessions in Northern Africa", which, until then, had been subject to military rule. The decree of July 22nd 1834 constituted the general government. In spite of some bold advocates (such as Marshal Clauzel) of the occupation by France of the whole territory formerly occupied by Turkish Algeria, the chambers and partly also public opinion preferred the system of limited possession or, in other terms, the occupation of the towns on the coast and their surrounding districts. The inland, since 1830, had been the prey of anarchy. The former bey of Constantine, Ahmed, asserted himself in the eastern province, and Abd al-Qādir [q. v.] was scheming to establish a kingdom in the west of the country. Consequently the French advanced but slowly between 1830 and 1840. From 1830 until 1836 they only occupied Bona, Oran, Mostaganem, Arzeu and Bougie. The capture of Constantine in 1837, after an abortive attempt in the year before, involved the occupation of the east province from the sea to the Sahara. In 1844, the French troops appeared at Biskra and penetrated into the massif of the Aurès. In the west they had a harder struggle against Abd al-Qādir. After an energetic and methodical warfare under the conduct of Bugeaud, which lasted from 1841 till 1847, the power of Abd al-Qādir was crushed and possession was taken of the towns of the Tell and of the plateaux (Tlemcen, Miliana, Mascara, Médéa, Saïda, Boghar, Tiaret). The convention of 1845, which was the outcome of the treaty of Tangier concluded after the Franco-Moroccan war of 1844, demarcated the frontier between Algeria and Morocco. The sending of French troops to the borders of the Sahara, and the establishing of fortified posts on the plateaux secured the submission of the nomads in the south. The oases of the Zibān had to recognise the authority of France after the suppression of the revolt headed by Bū-Ziyān and the capture of Zaatcha (1849). Equally unsuccessful as an agitator was the shērīf Muḥammed b. Abd Allāh, who, in his turn, tried to rouse the Sahara tribes. The French defeated him, captured Laghwāt, and advanced as far as Wargla (1852—1854). Until then part of Kabylia had remained independent, the two expeditions of Bugeaud (1844 and 1847) and the campaigns of Saint Arnaud and of Randon (1851—1854) having effected only a preliminary occupation. Kabylia of the Babors, the region of the Wēd Sahel which was defended in vain by Bū Baghla, and the valley of the Sé-

baou had been conquered, but the Kabyle confederacies of the Djurdjura remained to be subdued. It was achieved by Randon in 1857. He persecuted the Kabyles into the very heart of the massif until they were forced to lay down their arms. They recognised the authority of France, but preserved their customs and municipal institutions. The fortress "Napoleon" (now called "Fort national") was erected to keep them under control. So the administration of the native tribes was organised while the conquest was drawing near its completion. In regions outside the area of colonisation, which, in spite of the efforts of Bugeaud and the attempts at plantation made after 1848, still remained of limited compass, the natives were placed under the command of Mussulman chiefs (*khatifas*, *aghas* etc.), whose authority was again controlled by the French general and superior officers assisted by "Arabian bureaux".

The submission of Kabylia marks the end of the conquest. Since then peace has only been disturbed by more or less serious insurrections, which, however, never acquired a general character. The agitations of Moroccan tribes of the frontier made it necessary to send an expedition under General de Martimprey against the Banū Snassen in 1859. In the south of the province of Oran the revolt of the Ūlād Sidi Shaikh dragged on for a period of three years (1864—1867). The rebels found refuge and support amongst the Moroccan tribes of the Banū Gil, the Dhawi Menia and the Ūlād Djerir, whom General Wimpfen went to punish as far as the region of the Wēd Gir. However slow and difficult the quelling of these different tumults sometimes was, it never caused any serious danger to the colony. But the case was different in 1871. The real cause of the revolt must be sought in the diminution of the prestige of France after it had been vanquished, by Germany; but its rise and growth were favoured by the disarrangement of the administration, the inconsiderate measures taken by the government of national defence, especially the naturalisation of the native Jews, and finally by the reduction of the military contingents. The rebellion was headed by the former agha of the Medjāna, Moḡrānī, who represented the vindictive and apprehensive native aristocracy and, out of self-interest, opposed the establishment of the civil administration, and by two marabouts, Shaikh Ḥaddād and especially his son Si 'Aziz, who, disguising their ambition under a show of fanaticism, called the Raḥmāniya Khwan to arms. The insurrection became general in the two Kabylia; it also spread through the south of the province of Constantine and some parts of the province of Algiers. The west, however, remained faithful. At first the rising caused great anxiety. The towns and the fortresses of Kabylia were actually blockaded, the village of Palestro was destroyed, the Mitidja menaced by the insurgents. But the appointment of an energetic man, Admiral de Gueydon, as governor general, the arrival of French troops, and the organisation of an army under the command of the generals Saussier, Lallemand and Cérez, made it possible for the French to gain the advantage. The blockaded towns were relieved, and Moḡrānī was killed in an encounter at the Wēd Soufflat near Aumale. Bū Mezrāg, his brother, undertook the conduct of the rebellion; but he was chased from

lesser Kabylia and repelled towards the south, where he was finally taken prisoner at Rouissat (Ru'isāt) on January 20th 1872. The number of rebels had grown to 200 000, and 340 combats had been fought. The Kabyles were punished by the loss of their municipal autonomy, the payment of a war indemnity, and the sequestration of 1 120 000 acres, which were destined for colonisation. The risings, which afterwards took place at al-Amri (1876) and in the Aurès (1879), were of no importance. More serious was that which in southern Oran was roused by the marabout Bū Amāma (1881). In consequence of this, permanent posts were established on the southern border of the plateaux, where they afterwards served as bases of operations in the Sahara region. [See FIGIG, SAHARA].

During this period (1859—1908), the military operations only occupied a secondary place, administrative and economical problems demanding special attention. The higher administration of Algeria has been altered several times; even a special department for Algeria was organised at Paris (1858—1860). There existed a fierce antagonism between the advocates of the supremacy of military power and those of civil government. The latter, who obtained a few reforms in details from the imperial government, definitely gained the upperhand after the fall of Napoleon III. Since 1871 the governors-general, even those of military rank, have taken the title of "gouverneur général civil"; and since 1879 these high functions have only been entrusted to civil officers. No less severe were the struggles between assimilators and autonomists: the former holding the view that Algeria is only a continuation of France and, consequently, ought to be ruled by the same political, administrative and economic regime; the latter, on the contrary, asserting that Algeria ought to be given institutions adapted to the country and the population, or, in any case, that the French institutions must be altered in such a way as to make them conformable to local wants. The decrees of 1881, which diminished the competency of the governor-general and attached the various Algerian services to the respective French departments, marked the triumph of the doctrines of assimilation. The reforms which have been realised since 1896 were inspired by the principles of the opposing party. But the all-prevailing achievement in the Algerian history of the last half century is the utilisation of the land. The domain of colonisation has extended over the entire Tell and even to the plateaux beyond it. To the cultivation of cereals (which has always been a tradition in Africa), new cultivations have been added, especially that of the vine. Mines (iron, zinc, phosphates) were explored and worked. New public works (roads, railways, irrigation, hydraulic works) were constructed. The European population has doubled since 1870; new centres of habitation have been created on all sides. We shall not enlarge upon this transformation: it is the work of European initiative and capital; the natives have endured it rather than promoted it.

c. POPULATION.

The population of Algeria, according to the census of 1906, amounts to 5 231 650 inhabitants, who are to be divided into the following groups:

A. Europeans 658 567

I. French subjects 492 369

French	278 976
Foreigners naturalised according to the law of 1889.	148 748
Native Jews naturalised by the decree of October 23 rd 1870, and their descendants	64 645

II. Foreigners 166 198

Spaniards	117 475
Italians	35 153
Maltese	6 217
Others	9 353

B. Native Mussulmans 4 477 788

I. French subjects.	4 447 149
II. Foreigners (Moroccans, Tunisians, etc.)	30 639

From this it appears that the native Mussulman population, which in 1830 did not amount to more than $2\frac{1}{2}$ millions, now forms about $\frac{1}{10}$ of the entire population. It is far from being homogeneous, the different groups being usually distinguished as follows: (1) the Berbers, who are descended from the people who inhabited northern Africa at the time when Islām was planted in those regions; (2) the Arabs, descendants of the conquerors of the 7th century and especially of the Hilāl invaders of the 11th century, intermixed with the aborigines; (3) the Moors or Haḍars, living in the towns, who are descended from various African populations, which were joined by foreign elements, in the 15th, 16th and 17th centuries by Spanish emigrants (Andalusians), in the 16th and 17th centuries by European renegades; (4) the Kuloghlu, half-breeds born from the union of Turks and native women; (5) the Turks who remained in the country after 1830; (6) the negroes, who either have been brought into Barbary as slaves, or are the descendants of slaves. This classification, confirmed by usage, does not correspond to the actual state of affairs. All these elements have become intermixed, and now the fusion is so complete, that it is almost impossible to distinguish the separate races. Not even the two most important groups, the Berbers and the Arabs, can be distinguished from one another, neither their language nor their mode of life affording sufficient criteria for such a division. For the Arabicized Berbers have renounced their language and their customs, and have even lost memory of their origin, amongst others the Harakta and the Nememsha in the province of Constantine, who call themselves Arabs in spite of their actual descent from the Howāra Berbers, the Laghwāt Ksel, who are descended from the Ketāma, and the Banū Wasīn on the Moroccan frontier. Of Arabian tribes, on the other hand, nothing is left but their names, the infiltration of Arabicized Berber elements having transformed them completely. This Arabicization has taken place all over Algeria, but it has been more general in the province of Oran than anywhere else. To summarise: "the dispersion of the Arabian families was accompanied by an equally strong dispersion of the Berber families, and since the 14th century their vicinity has enabled the Africans either to absorb the Arabs or to transform themselves so far as to resemble them at the present day". As

to their way of living, similar habits are found in both groups: nomadism is not especially Arabian, nor is a settled life a distinctive of the Berbers; outside the towns one actually finds settled Arabs and nomadic Berbers. In spite, however, of this general fusion, some Berber groups that were repelled into the mountains inaccessible to the invaders, have preserved their language and customs, such as the Kabyles [q. v.], the Shāwiya of the Aurès [q. v.], the Traras of the Nedroma region [q. v.], the Banū Snūs of the Tafna country, the Banū Menāsher of Cherchell, some tribes of the Blida Atlas and finally the Mzābites, the descendants of the Abāditic Zenāfiya, who, besides the customs and the dialect of their ancestors, seem to have preserved their physical characteristics, which doubtless stamp them as representatives of one of the most ancient Berber tribes [see MZAB]. A numerical estimate of the various linguistic groups has not yet been made with adequate precision. Suffice it to say that, in 1859, the number of people speaking a Berber dialect was estimated at 850 000. At the present day their number would amount to about one sixth of the entire population. Groups which have preserved easily noticeable marks of distinction of the Berber race are but rarely found. Everywhere else the Arabs have imposed their institutions and their language on the tribes they converted. Although, in some respects, they were influenced by the aborigines, whose mode of life presented some features very similar to their own (part of the Berbers, for example, according to ancient authors, led a pastoral life, just like the Arabs), the conquerors, in their turn, exerted an undeniable ascendancy over the African natives resulting in their assimilation to the Arabs. The common appellation of Arabs for the entire population of Algeria is, in fact, a convincing proof of this final process.

On the ground of their way of living the Algerian natives can be grouped into two categories: settled and nomadic tribes. Between the former, distinctions are obvious: the townspeople do not resemble the inhabitants of the Kabyle villages, any more than they do the Kšūrians or the fellāḥs of the Tell. For a number of centuries they have occupied the towns of the littoral and of the Tell: Algiers, Blida, Médéa, Constantine, Bougie, Oran, Nedroma, Tlemcen. They form a class of tradespeople, artisans, and men of letters, peaceful and indolent citizens, whose numbers have been increased since the French conquest by a proletariat of day-labourers, handicraftsmen, and also less commendable individuals. They live in separate families, and, where they come in contact with Europeans, seem inclined to adopt western habits. The Kabyles throng together in large villages, agglomerations of stone houses affording shelter to the inhabitants and their cattle, and built in rows on the crests rising between the valleys [see KABYLIA]. Judging from the number of people who live in these places they would for the greater part deserve to be called towns. In the mountains of the south (the Figuig, the Kšūr, the Djebel 'Amūr) the settled part of the population occupies fortified villages (kšūr) built of "pisé" or rammed earth, which, at the same time, serve as store-houses for the provisions, as markets and as fortresses (see SAHARA, 'AMŪR). In the plains of the Tell, the fellāḥ or husbandman is equally settled; he lives in a "gourbi", a hut constructed of twigs,

covered with *dīs* (a kind of reed) and surrounded, at some distance, by a hedge of thorns or *seriba*; a collection of several of these huts arranged in a circle is called a *duar*. Elsewhere he erects stone houses or *mashṭā* (literally "winter camp"), of the same size and shape as the *gourbi's*, surrounded by thrashing-floors used in harvest time, and by cellars, where the corn is stored. The fellāḥ, however, is not so definitely settled as the townsman; he likes to live in a tent just as well as in his *gourbi*, and easily changes his abode. Some spend the winter in the *gourbi*, and live under a tent in summer; others remove their camps several times a year, in order to utilise pieces of land lying far apart. They generally cultivate triticum turgidum and barley. Their agricultural implements and methods are still of a rudimentary nature; the results obtained depend first of all upon the abundance or the scarcity of rains. The farther one moves away from the Tell, the less favourable the climatic conditions become to agriculture, which then is substituted by cattle-rearing. In that way the settled or almost settled life, which predominates in the Tell, passes gradually into the nomadic mode of existence, which predominates on the Plateaux.

It is very difficult to give an exact list of the nomads, as the majority of the African tribes are "more or less nomadic and more or less settled". According to Villot, the natives usually called Arabs are best divided into two categories: Arabs with a limited range of migration, and Arabs *al-Riḥāla* (i. e. Arabs "of the migration"), the latter being the nomads properly so called. Bernard and Lacroix distinguish the following categories: (1) the nomads with a very small range of migration (from 15 to 30 miles), circulating on the border of the Tell at definite periods in search of fresh pasture grounds for their cattle; (2) the nomads with different winter and summer camps, lying only a short distance from each other; some of these nomads hibernate in the south, others in the north of the Sahara Atlas; (3) the actual nomads, who spend the winter in the Sahara, and, in the spring, leave their migration grounds in the south in quest of pasture and water amongst the tribes of the Tell, which allow them a right of usage. The Laārba (Arbā) of Laghwāt, for example, advance as far as Teniet al-Haad; the tribes of the Zibān and the Sherāka Arabs to Châteaudun du Rhummel, between Constantine and Sétif, other tribes of the southern region of Constantine even push as far as la Calle on the littoral. These pastoral migrations are called *raḥla*; they are undertaken by sections under the conduct of their *shaikhs*, according to definite rules and along fixed routes. Formerly they used to give rise to active barter in the towns lying on the border of the Tell and the plateaux. The Turks, who exacted from the nomads the payment of certain duties called *ḥissa*, took care to establish *Makhzen* tribes in the neighbourhood of those market-places, that they might secure or, if necessary, enforce the payment of this tribute. Wool and dates, in exchange for corn, used to be the principal articles of traffic; to these, at the present day, must be added a certain number of objects manufactured in Europe, which have become indispensable to the nomads. Their own industry is extremely primitive and mainly practised by the women; it only consists in the making of *ḥidj* (being bands of wool and

camel hair which, sown together, form the tent), of woollen clothes, of rugs and of some domestic utensils. Both nomadism and the settled mode of life are not only closely dependent on geographical and climatic conditions, they are also subject to the effects of historical events and of economical changes. The Hilāl invasion, for example, which ruined Africa, compelled certain nomadic tribes to become settled. The French occupation, which guaranteed both safety and relative prosperity, produced either similar or contrary effects. At various places, especially on the border between the Tell and the plateaux, an evident tendency towards the building of *mashṭā* and a definite settlement can be observed amongst the natives. In other regions, however, tribes may be found, which at one time had been reduced by misery and insecurity to thronging together in permanent abodes, but, under the present improved conditions, have renounced their settled life, abandoned the house for the tent, collected fresh herds and returned to pastoral and nomadic habits. This seems to be the case in the country of the Kṣūr.

The social organisation of the natives is still thoroughly patriarchal. The family has remained the basis of society. The father possesses absolute authority. The woman, being in most cases deprived of the guarantees which Mussulman law affords her, lives under unfavourable conditions. She is married at an early age, in spite of the attempts to prohibit the marriage of girls not having arrived at puberty, and, as a rule, is compelled to the heaviest tasks, being no more than a servant. Nevertheless her influence remains considerable, in consequence of the passions she excites; adultery is frequent, in spite of the women being watched jealously by their husbands and heavy punishments being inflicted on transgressors. Polygamy, however, is rarely practised, lack of resources preventing the men from keeping more than one wife. According to a statistical estimate of 1891, the number of polygamic households in proportion to the totality of marriages was as one to six (149 000 to 950 000). The family has almost complete autonomy, can do what it likes with its movables and immovables, may even abandon the tribe it belongs to and join another. These tribes (*ḥabila*), into which the families are grouped, comprise the descendants of the eponymous ancestor and families connected with that of the founder by ties of clientage. Tribes which can trace their origin back in a direct line to Arabian or Berber ancestors, without the immixture of foreign elements, are extremely rare; for the greater number have sprung from a commingling of various elements effected in the course of centuries. During the Turkish epoch, for example, veritable tribes were formed by individuals of various origin living round military colonies. An analogous phenomenon has taken place in the neighbourhood of the most venerated *sāwīyas*: there so-called maraboutic tribes have constituted themselves, the members of which pretend to be the descendants of a saint, whose children they style themselves (*Ūlād Sidī X.*), claiming, on that account, a kind of religious nobility. Such are, for example, the *Ūlād Sidī Shaikh*. The tribe possesses a domain of its own (*arṣh*; in the province of Oran *sabega* = *sābiḡa*), a real collective and inalienable property, of which the possessors are but the usufructuaries. Before the

French conquest the beylik was considered the owner of the *‘arsh* land, which it could claim and dispose of as it chose; each member of the tribe was entitled to the personal enjoyment of the produce of the land. The “*sénatus-consulte*” of 1863 transformed this right of enjoyment into a collective proprietorship by the tribe, a much discussed measure, which, according to the intention of its authors, was to prepare a change from collective to individual ownership, and also to facilitate transactions between natives and Europeans. It resulted in the demarcation of the tribal territories, and the constitution of native communes, or *douars*, each with an assembly of notables or *qjuma* competent to act on behalf of their individual members on questions of property. But the expected results were not realised; collective property continued to exist side by side with personal property; and the necessity of establishing a system of personal title compelled the government to undertake the registration of the natives. To this end a bill was passed in 1883, which has been put in force throughout the civil territory, 3 069 368 natives having, by the end of 1896, been registered under a family name.

Community of religion is a marked characteristic of Algerian natives. Islām, first introduced by the conquerors of the 7th century, ousted almost entirely from the whole of the Maghrib the Christianity and Judaism of the Berber tribes. In spite of heretical doctrines (Khāridjism, Šufism, Šhrīsm) which assailed it from the very beginning, orthodoxy has triumphed. Abādism alone has survived in the Mzāb [q. v.]. The Mālikite rite is the one adhered to by an overwhelming majority of natives, and seems since the eleventh century to have definitely gained the upper hand over the Ḥanafite rite which until then had prevailed in the Maghrib; but is now practised only by some descendants of the Turks, who reintroduced it into Algiers in the 16th century. Northern Africa, however, has lost, rather than gained, by the change: “The triumph of the Mālikite doctrine”, writes René Basset, “has been perhaps the main cause of the decay of literature and science in Spain and in the Maghrib”. Mālikite law is studied from the *Mukhtaṣar* of Khālil b. Ishāk (Sidi Khālil), the principal authority on Muslim law in Algeria. The Kabyles have remained faithful to their *Ḳānūn*.

The diffusion of Mālikism over the whole of northern Africa has not, however, prevented the continuance of superstitious customs and festival observances, doubtless the remains of ancient cults and tenets, such as the worship of the sun, of trees, of well-springs and of elevated places. Sorcery and magic art are also in favour with the natives. The temporary adherence of the Berbers to Šhrīsm has left its traces in the doctrine of Mahdism, by which the people understand the expectation of the “master of the hour” (*Mawla ‘l-sā‘a*), who is to appear one day to drive away the Christians. This belief has been utilised since the year 1830 by most of the agitators who have attempted sedition, and, in spite of their repeated failures, it has never yet been eradicated nor even shaken. The prominent place held by the worship of saints under the form of maraboutism, is a no less characteristic feature of Islām in Algeria, where, as elsewhere throughout the Maghrib, it found a field favourable to its development. From the earliest times the populations of these countries

have shown a marked tendency to deify human beings and the worship of saints has, as it were, taken precedence of the Islām of the Ḳor‘ān. The Maghrib saints assume the name of marabouts. Be they men or women, sages or charlatans, ascetics or mere madmen, once they have succeeded in imposing on the people by their virtues or their conjuring tricks, they become objects of public veneration. The spark of divine favour they possess, the so-called *baraka*, passes to their descendants, and their tomb (*kubba*, marabout) becomes a place of pilgrimage by which the family or the tribe of the deceased is apt to profit, for public veneration entails annual feasts with religious banquets (*wa‘da*, *ṭa‘ām*), pilgrimages which by the mob are held to rank with that to Mekka, sacrifices performed according to certain rites, and personal visits or *ziyāra*, during which offerings in money or in kind are bestowed upon the keepers of the tomb. Public calamities, drought, or epidemics are also an occasion for pilgrimages, with their inevitable offerings, and further resources are found in the tribute (*ṣadaqa*, *hadiya*, *ghifāra*) collected by the wandering marabouts, whose influence is very great. Accordingly the Turks strove to win their good graces by a lavish bestowal of marks of respect and presents, and by exempting them from taxation.

The influence of the marabouts is mainly local; that of the religious brotherhoods, on the other hand, is exerted over wider regions. Depont and Coppolani state that in Algeria 23 of these brotherhoods exist, numbering 295 189 members, and employing a staff of 57 *shaikhs* and 6000 agents of various sorts (*muḳaddams*, *wakils*, *nā‘ibs* etc.); they possess 349 *zāwiya*s and levy an annual sum of about 7 millions of francs on their members or *khawān*. The most flourishing fraternity is that of the Raḥmāniya, with 156 000 members, of whom 13 000 are women. It is the true national brotherhood of Algeria; its founder was Sidi Muḥammed b. ‘Abd al-Raḥmān Bū Ḳabrain, a pious character who lived in the 17th century, and whose remains, according to legendary tradition, lie in two separate tombs, one situated amongst the Ait Smā‘il (Isma‘il) in Kabylia, the other in the Ḥammā outside Algiers. The order of the Raḥmāniya is divided into several branches, and its influence extends over all Algeria, its parent houses being independent and sometimes rivals. Such are: Châteaudun du Rhummel near Sétif (40 000 members); al-Hamel (43 000); Nefta (13 000); Tolga (16 000); Constantine (10 000); and Akbou (9000). The brotherhood next in importance is that of the Tidjāniya, whose chief resides at ‘Ain Mahdī. Its 26 000 members are found in the Sahara and southern Oran. Other brotherhoods are the Ḳādiriya (24 000); the Ta‘ibiya (22 000), whose head is the sheriff of Wazzan in Morocco; the Šaiḳhiya (‘Ulād Sidi Šaiḳh), an association rather political than religious of 10 000 members; the Derḳāwa (9000), fanatics and puritans, who, for a century and a half, have had a finger in all the revolts against the Turks and the French; the ‘Ammāriya (6000) and the Aissaoua (‘Isāwiya; 3500), famous for their devotional exercises and their jugglery; the Ḥanšāliya, dissenters from the Šhādiliya, and scattered through the province of Constantine, to the number of 4000; the Ziyāniya (3000); the Zerwākiya (2700); the Kerzāsiya; the Šhabibiya; the Madaniya; the Yūsufiyya, followers of the saint

of Miliana, Si Aḥmed b. Yūsuf; and finally the Senūsiya, scarcely a thousand in number.

Both the marabouts and brotherhoods tend to keep alive superstition and fanaticism which prevail in all Algerian tribes. To make any distinction, as regards fanaticism, between Arabs and Berbers is contrary to fact; for the Mzābites, who are Berbers, outdo all other Muslims in intolerance, and the Kabyles put blind trust and faith in the marabouts. "The sight of *zāwiyas* scattered all over the mountains", writes M. Wahl, "and of marabouts swarming and revered, makes one imagine oneself in a Muslim Spain". As compared to the marabouts, the Muslim official clergy lacks prestige. It owes its organisation to the French government, which, on the annexation of the *hubūs* to the state, undertook to keep places of worship in repair and to pay the clergy. These comprise 25 muftīs (amongst whom is one Ḥanafite) who are in charge of the principal mosques, imāms who have to preside at the Friday prayer, mudarris who teach theology, ḥuẓab who recite the Ḳor'ān, and mu'adhdhins whose mission it is to summon the faithful to the prayer, in all 573 functionaries officiating at 174 mosques, and recruited from the pupils of the three madrasas of Algiers, Constantine and Tlemcen.

d. THE PRESENT ORGANISATION OF THE COUNTRY.

The Government. Algeria was declared, by the constitution of 1848, an integral part of French territory. Its administration, however, differs in more than one respect from that of the mother-country. The numerical disproportion between the Europeans and natives, and discrepancy in customs, religions and social conditions, did not allow of the unqualified introduction of French institutions desired by the advocates of racial assimilation. The government and the higher administration are centralised at Algiers in the person of the governor-general, who represents the government of the French republic through the whole of Algerian territory. All the various branches of the civil service are placed under his control, with the exception of the non-Muslim jurisdiction, public education and the treasury. He takes all measures necessary for the maintenance of internal order and the defence of the country; and the military and naval officers, charged with the carrying out of these measures, cannot correspond with the respective ministers except through the governor-general, who, moreover, is entitled himself to correspond directly with the minister resident of France at Tunis and the minister of France in Morocco on matters concerning both these countries and Algeria, especially on such as concern peace on the frontiers. He is assisted by a government council consisting of the heads of the civil service, whilst a "conseil supérieur", formed of high functionaries and delegates from the elective assemblies, prepares the budget in co-operation with him. An elective assembly, the so-called "délégations financières", divided into four sections, colonists, non-colonists, Arabs and Kabyles, enables the French tax-payers and subjects to express their opinion on financial questions, and, in the discussions on the budget, to indicate the measures or reforms which they consider necessary. French citizens also return three senators and seven deputies to Parliament.

Further, Algeria is divided into civil and military territory. The former comprises the whole of the Tell and the greater part of the plateaux. It has been enlarged considerably since 1870 at the expense of the military territory. In that year it covered an area of 1 279 361 hectares peopled by 493 000 inhabitants; in 1906 both the area and the number of inhabitants had increased tenfold (14 millions of hectares and 4 560 317 inhabitants). Each territory has an administrative organisation of its own. The civil territory is divided into three departments (Algiers, Oran, and Constantine), which are governed on much the same lines as the mother-country. Two kinds of communes, however, must be distinguished in those parts: the so-called "communes de plein exercice", established in regions where European interests predominate, and provided with an elective municipal council; and the "communes mixtes". The latter, to the number of 92, are mainly peopled by natives. Each covers an area of about 146 000 hectares and comprises a population of about 36 000 inhabitants, and is governed by an official, "administrateur", generally called *ḥākim* by the natives, assisted by a municipal council partly elective, and by native assessors, who are called *kā'ids* in Arab parts, and presidents in Kabylia. These assessors are appointed by the prefects and are dismissible at will by the governor-general. They serve as intermediaries between the French authorities and the native population, and receive a salary of one tenth of the total proceeds of the taxes paid by the latter. — The military territory, the extent of which decreases gradually, covers a part of the plateaux and of the Sahara. Peopled almost exclusively by natives, it is ruled by the generals of the three military divisions, Algiers, Constantine and Oran and their subordinates, and is divided into "cercles" governed by superior officers, and into "annexes" and "postes", which are under subalterns belonging to the staff of the "affaires indigènes", — a mere continuation of the "Bureaux Arabes" system with a few alterations in detail. Immediate authority is exercised by native chiefs, *bash-a ghas*, *aghas*, *kā'ids*, or *shaiḳhs*, under the control of the officers. There are five "communes mixtes militaires", and native communes. The population of the military territory amounts to 225 242. Its extent has been diminished not only by the gradual increase of the civil territory, but also by the creation, in 1902, of the "Territoires du Sud" (Twāt, Gurara etc.) with separate budget and organisation.

Legal status of the natives. The Muslims are subjects but not citizens of France. The "sénatus-consulte" of July 14th 1865 declares them Frenchmen, with this restriction that they are to continue under Muslim law "so far as concerns personal status, the family, succession, and real estate in so far as it be not held under a French title to proprietorship". The natives, however, have a right to disclaim their status in matters of justice, although the case be one for Muslim law. They are admitted to military service and may even attain to the rank of officer (with the native title only, unless they come out of a special school); they are competent to fill certain civil posts, and may even become French citizens on request, but in that case they must disclaim their personal status and submit themselves to French law; but inasmuch as this, by the majority of the natives is

regarded as a form of apostasy, it is not of frequent occurrence. The natives who are not naturalised are not completely deprived of political rights: they are excluded, for example, from political elections, but have a vote in municipal elections, although the voters are very limited in number by the system, and the deputies who represent them in the various assemblies, financial delegations, and general and municipal councils, are sometimes appointed by the government, and sometimes chosen by their fellow-believers but never by manhood suffrage. Each municipal council, under the system, numbers from two to six native councillors amongst its members, each general council six Muslim assessors, and the financial delegations 21 Arab and Kabyle members.

In matters of finance the natives are subject to a régime different from that applied to Europeans. They are liable to various taxes, making up together the "impôt arabe". Two of these taxes are of a general character and are collected all over Algeria on an almost uniform system. These are: the *ushûr* nominally one tenth of the produce of the soil; and the *zakât*, on cattle and beasts of burden. Others, local in character, are: the *hukr*, originally rent paid to the beylik for the use of the *arsh* land, and still collected as a ground-tax in the province of Constantine; the various *lezma* such as that of Greater Kabylia, paid in 13 of its communes, which is a sort of poll-tax and a substitute for all other taxes; the fireplace *lezma*, imposed on every fireplace in Lesser Kabylia; and the palm-tree *lezma*, levied in places where this tree is cultivated by the natives, for example at Bū Sa'ada and in the oases of southern Constantine. These so-called "impôts arabes" are identical with those collected during the Turkish epoch, except that they have lost their religious character and are paid into the Treasury.

The Legal system offers some particular features. Penal justice is exclusively the province of the French courts ("cours d'assises", "tribunaux correctionnels", "justices de paix" in the civil territory; "conseils de guerre" in military districts). Violations of the law by natives are dealt with by special courts with a view to securing efficient, speedy, and cheap justice, suited to the customs and the intelligence of the natives. Such are, for minor offences, "délits", the so-called "tribunaux répressifs", founded by decree of March 29th 1902 and reorganised by decree of August 19th 1903. The sessions are held in the chief town of each "justice de paix", and are presided over by the "juge de paix" assisted by two judges, one French and the other native, drawn respectively from the functionaries and notables. Criminal cases are dealt with by the "cours criminelles", organised by decree of December 30th 1902. These hold their sittings in the towns appointed to be seats of the "arrondissements judiciaires", and consist of three magistrates and four sworn assessors (two French and two native). Finally, both civil and military governors have a rather wide disciplinary power which enables them to prosecute offences peculiar to the natives who are subject as such to particular rules. They are bound, for example, to provide themselves with a licence for travelling in the interior of the country, for possessing weapons, for starting on a pilgrimage to Mekka, for organising religious manifestations etc. Seditious speeches against France, neglect in the execution of

the orders regarding the rights of property and of personal status, the refusal to do forced labour when ordered by the government, are also dealt with on warrant by the "administrateurs". This much questioned system is justified by the necessity of immediately suppressing, by means of light penalties, such offences as are likely to disturb public order. The *maḥkamas*, or tribunals of the *qādis*, are reserved for civil suits, but their powers have been gradually restricted to the gain of the European tribunals. There is a Hanafite *qādi* at Algiers, and, in various places in the three "départements", the Mzābites have their Abāḍite *maḥkamas*.

Public education for Europeans is subject to the same conditions as in France. Higher education is given in the "Ecoles supérieures" of Law, Medicine, Science and Letters at Algiers, which are open to both Muslims and Europeans. The teachers at these schools are largely concerned with native questions. The School of Medicine tries to better the natives' lot by training a staff of "auxiliaires médicaux" able to give immediate aid to their fellow-believers, and to spread amongst them elementary notions of hygiene. Muslim law and native customs are taught at the School of Law; lectures on Arabic language and literature, on vulgar Arabic, on Berber dialects, on Muslim sociology, and on the history and geography of northern Africa are given at the "Ecole des Lettres". Public chairs of Arabic, in connection with this school, exist at Oran and at Constantine. Secondary education is given in "lycées" and colleges, which are open to natives. Muslim primary education long neglected, has, since 1881, received close attention from the government. A decree of November 9th 1887 laid down the principle that primary education was to be given in public schools open to children of all nationalities and in special schools reserved for the Muslims. These special schools have to supply instruction adapted to the requirements of native life, under special programmes, which prescribe instruction in agriculture and in handicrafts, together with the study of the French language. The principle of compulsory attendance at school applies only to boys, and in districts indicated by the governor-general. At the present day the native schools, which are particularly numerous in Kabylia, are attended by about 30 000 children. Muslim education properly so-called is given in the *Qor'ān* schools (*mesids*) and in classes of theology held in the principal mosques by *mudarris*. And the *madrasas* were reorganised in 1895, so as to adapt them for preparing for official service, both legal and ecclesiastical, persons possessing, in addition to a knowledge of Islāmic law and theology, some acquaintance with French law, history, geography, literature and science. Pupils coming from these schools may play a large part in bringing about a better understanding between natives and Europeans.

Whether this be possible is a question which, since 1830, has often been put, discussed and answered, sometimes in the affirmative, sometimes in the negative. The dreams entertained by early enthusiasts of fusing natives and Europeans into one single nation by the mere force of institutions and systems, have long since been dispelled, and their failure has lent force to the contrary belief that Islām opposes an insurmountable barrier to all attempts at mutual amity, and that the relations

between Europeans and natives are destined to remain for ever those of conquerors and conquered. The truth seems to lie half-way between those two extremes. Even if the fusion of the two populations be but an illusion, the policy of subjugation and of isolating the natives is quite out of date. A policy of association based on community of material interests is inevitable. That Muslims are not impervious to such a policy has been evidenced by the improvement in agricultural methods, by the institution and development of friendly societies, and by the favourable reception given to the founding of native dispensaries and infirmaries. And besides, although we may have to give up all hope of radically transforming the native turn of mind, it is far from visionary to aim at developing Muslim civilization within its own limits. To effect this will indeed be a work of patience, and one requiring much lapse of time for its result to become apparent.

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ALGEZIRAS (or **ALGECIRAS**), Arabic: *al-Djazira al-Khadra'*, "the green island" (named after the Isla Verde lying in front of it), sometimes called *Djazirat Umm Hakim*, the first Spanish town taken by Tarif, in Ramaḍān 91 (July 710). It lies on the bay of Algeciras or of Gibraltar, and, together with the latter place, served the Arabs as a harbour and dockyard. The first governors, and after them the Umayyads, the petty kings, the Almoravids, the Almohads and the Naṣrids all used to cross to the African coast from Algeciras until it was captured by Alfonso XI of Castile in 1342, after his victory on the Salado in 1340. In 1369 it was retaken and temporarily occupied by the King of Granada, who had its fortifications razed to the ground. — From 428 till 440 (1036—1048) it was in the possession of the Hammūdid petty monarch Muḥammed, son of the Caliph Kāsim, and of Muḥammed's son Kāsim 440—450 (1048—1058), and then fell to the 'Abbāuids of Seville. — It was in Algeciras that between January 1st and April 7th 1906, the international conference was held which, at the request of Morocco, and in the name of the Powers, guaranteed the political and economical independence of that country, and resolved upon the establishment of a Moroccan national bank and the formation of a police-force under the command of French and Spanish officers.

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(C. F. SEYBOLD.)

ALGIERS. [See **ALGER**.]

ALGOL is the ancient name of the star β in that part of the constellation of Perseus which is called "head of Medusa", known among us for its variations in intensity and, consequently, in apparent size. The name "head of Medusa" was translated by the Arabs into *Ra's al-ghūl* (head of the female demon), the latter part of the name being afterwards attributed to the star β , in the form "Algol". Cf. Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen*, p. 88.

(E. MAHLER.)

ALGOMAIZA is the ancient name of star α of the first size in the constellation of the lesser Dog. The name is derived from the Arabic name (*al-Shi'rā*) *al-ghumaiṣā*, the "blear-eyed" (Sirius); on its origin, see Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen* p. 252.

(E. MAHLER.)

ALGORITHM is the old name for the process of reckoning with Arabic numerals. In mediæval treatises the word is spelt in various ways: e. g. *Algorismus*, *Alchoarismus*, *Alkauresmus*, etc., corruptions of the *nisha* of the oldest known writer on Arabic arithmetic: Muḥammed b. Mūsā 'l-Khwarizmī. His book was translated into Latin in the 12th century by an unknown author, and the only known copy at Cambridge has been edited by B. Boncompagni (*Trattati d'arimetica* i.; Rome 1857). It opens with the words: "dixit Algorithmi", the word is here correctly given in

the form of an Arabic *nisha*, i. e. as a proper name: it is strange that it should afterwards have come to mean the new process of reckoning with Arabic figures, as contrasted with the system of counting by the Greco-Roman abacus. Of the numerous attempts to explain the word it is enough to mention a derivation from a philosopher *Algus*, and a supposed origin from the Arabic article *al* combined with the Greek *ἀριθμός*, hence the form "Algarithmus". The right explanation was given by M. Reinaud in his *Mémoire sur l'Inde* p. 303-304, in the year 1849, before the Cambridge manuscript had been edited, but the false acceptance prevailed, and Algorithm (or Algorism) is still used in the sense of "system of numeration, arithmetic". (H. SUTER.)

ALGUACIL, **ALGUAZIL**, **ALGUAZIR**, **AGUAZIL**, **AGUAZIL**, **ALVAZIL**, **ALVAZIR** etc., from Arabic *al-wazīr*, was originally used in Spain to denote a minister of state, the Prime Minister being called *ḥadīb* (chamberlain; e. g. al-Manṣūr, *ḥadīb* of the Umayyads al-Hakam II and Hishām II). It was further applied to a governor of a city, and to the chief or even to the usher of a court, in which sense it is still in use in modern Spanish: see Dozy and Engelmann, *Glossaire des mots espagnols et portugais* (2nd ed.) p. 129-130; Gayangos, *History* i. xxviii *et seq.*, 102, 397.

(C. F. SEYBOLD.)

ALHABOR is the ancient name of Sirius (the star α of the Greater Dog). The name comes down from the Arabic *al-ʿAbūr*, which originally may have signified "penetrating", "brilliant" but was understood by the Arabs as "the passer over (sc. the milky way)". This explanation gave rise to a myth as to which see Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen* p. 245—246.

ALHAGI (from Arabic *al-ḥāḍi*), of the species "leguminosae", stiff, strongly ramified shrubs with small single leaves and red flowers. The different kinds which are found on the steppes of nearer Asia, in Egypt, Arabia, Persia, and India are doubtless but slight variations of the *Alhagi Maurorum* T. or *Alhagi* shrub, also called *Hedysarum alhagi* L. or *Manna hebraica* Don. (sainfoin). The last name arose from its secreting a sugary substance, which appears at dawn on the leaves and branches, and thickens into tiny reddish grains. Common in Persia and Bukhārā, this phenomenon seems unknown in Arabia, Egypt and India, and it is ignored by the ancient Arabic philologists who only describe it as a shrub (or tree) with a great profusion of thorns and leaves. It seems to have been much in use for fencing off enclosures, as indeed the etymology of the word *ḥāḍi* seems to indicate (root: *ḥāḍi*, "encircle") thus perhaps in Arab Spain, see Ibn al-ʿAwwām, *Kitāb al-falāḥa*, transl. Clément-Mullet i. 458 and 380). Arab mediæval natural science identified the *ḥāḍi* of Arabia with the *ʿakūl* of Syria and Egypt, and realized that, in Syria, Irāk, Khorāsān and Transoxania, the plant was covered with the manna *tarandjūbin*, believed to be a dew fallen from heaven. Both the juice of the *ḥāḍi* shrub and its sugary product were regarded as medicines, the latter being held especially beneficial against acute fever, cough and indigestion.

Bibliography: *Lisān al-ʿArab* iii. 70: Ḳazwīnī (ed. Wüstenf.) i. 278; Ibn al-Baitār, *al-Djāmiʿ* (Bulāḳ 1291) ii. 3 and i. 137; I. Löw,

Aramäische Pflanzennamen p. 145: H. Baillon, *Bot. medic.* p. 653, and *Hist. des Plantes* ii. 298 (with references to special literature). (HELL.)

ALHAIOT is the ancient name of the star α of the first size in the constellation Auriga, and known by the name Capella. The original form of the word was Alhaioc, a transcription of the Arabic *al-ʿAiyūk*. For the probable origin and meaning of this name, see Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen* p. 92; *Lisān al-ʿArab*, s. v. (E. MAHLER.)

ALHAMA (from Arabic *al-Ḥamma* and *al-Ḥamma*, "the hot bath") is the name of various places and of a few streams in Spain, the best known being (1) Alhama, south-west of Granada at the northern foot of the Sierra de Alhama and on the Rio Alhama; in 1482 it was surprised and taken by Ferdinand the Catholic of Aragon, the prelude to the conquest of Granada 1492, cf. the well-known popular ballad; on December 25th 1884 it was almost completely destroyed by an earthquake. (2) Alhama on the upper Jalón, south-west of Saragossa, the ancient Aquae Bilbilitanæ. (3) Alhama between Murcia and Lorca.

(C. F. SEYBOLD.)

ALHAMBRA, the fortress of Granada, situated on the plateau formed by a rock round which the Darro, just before joining the Genil, describes a curve open on the south-east. Its name (Arab. *al-Ḥamrāʾ*, i. e. "the red one") is due to the reddish colour of the castle walls constructed mainly of "tapia", a kind of concrete made of clay, lime and gravel.

Our knowledge of the history of this Moorish acropolis is, unfortunately, extremely scanty. At what time and by whom buildings were first erected on the fortress rock of Granada is a point upon which tradition is silent. The earliest mention of the name occurs in connection with an incident of war: in the year 277 (890), during the reign of the Umayyad ʿAbd Allāh, Sawwār with his Arabs of the ʿKais tribe was compelled to retire into the Alhambra by rebellious Spanish renegades and their escape was due to a bold sally coupled with a successful stratagem. A similar occurrence is said to have taken place about 30 years before; but of this we have no further record. — In 556 (1161), when Granada was under the Almohades, a bold Almoravid leader, Ibrāhīm b. Humushk, took advantage of the absence of Abū Saʿīd, the son of the Almohade ʿAbd al-Muʿmin, to enter the town by treason. The Almohade garrison retired into the Alhambra, and had to undergo a long siege by the Almoravids before being relieved. — With the advent of the Naṣrids or Banu ʿl-Aḥmar in 629 (1232) the history of the Alhambra becomes less obscure (the name of the castle was formerly erroneously derived from Banu ʿl-Aḥmar). They established an independent emirate with Granada as its capital, and it was the founder of this rule Muḥammed I b. al-Aḥmar, who built the world-renowned royal castle on the plateau, the outer wall of which, together with the citadel, may have already existed. There he and his successors resided, and of them Abū ʿAbd Allāh Muḥammed III (701—708 = 1302—1309), Abū ʿl-Ḥadīdjādī Yūsuf I (733—755 = 1333—1354) and Muḥammed V al-Ghānī biʾllāh (755—760 = 1354—1359) deserve the chief credit for extending and embellishing the palace as well as the other buildings. Under

the Naṣrid rule the citadel frequently played a part in dynastic struggles. In the year 759 (1360), Ismāʿīl II was besieged in the Alhambra by his relative ʿAbū ʿAbd Allāh Muḥammed, who captured it, put him to death, and ascended the throne as Muḥammed VI. The Alhambra was indeed the scene of the rise, decline, and fall of the dynasty. In 1492, on the [morning of January 2nd, Cardinal Don Pedro de Mendoza planted the silver cross on the "watch-tower" (*Torre de la Vela*) of the Alcazaba, the highest of its towers, and thereby marked the close of the last Muslim dominion in Spain. The deposed Moorish king Abū ʿAbd Allāh (Boabdil) Muḥammed XI went into exile, casting from the hill of Padul a last sad look at the castle of his ancestors, from a spot still called "the last sigh of the Moor". — Of the later history of the Alhambra it is enough to record that Charles V changed the lesser mosque, which adjoined the Court of Myrtles, into a chapel, and further disfigured the old royal abode by demolishing the southern wing which had probably contained the chief porch. He did even worse, he replaced it by a building in the Renaissance style, with a showy facade, in harsh contrast with the simple outer walls of the old palace. This work of desecration, however, was never completed; nor were later attempts by Spain at restoring other parts of the Moorish castle, ever carried out. Another act of pious vandalism however succeeded more completely: the Great Mosque of Muḥammed III was pulled down and replaced by the church of Santa Maria, the work of Juan de Vega, in 1581.

Our knowledge as to the history of the separate buildings of the Alhambra is even more scanty. Inscriptions containing names and dates exist, but most of them seem to refer to the decoration not the erection of the buildings. In 749 (1347-1348) Yūsuf I pierced the outer wall, which measures 2 miles in circumference and is surmounted by many towers, by an entrance known as the "Gate of the Law", a name perhaps indicating that it was the place where, according to old oriental custom, justice was administered by the kings. Further on, in the "Place of the Cisterns", stands a second smaller gate, now called Puerta del Vino, inscribed with the name of Muḥammed V in the stone. From this gate one gets a view of the Alcazaba on the left, and of the Palace on the right. The former, i. e. the citadel (*al-Ḥaṣaba*), occupies the western extreme of the plateau, and is probably the oldest of its extant buildings. The latter consists of many structures, all of them, excepting the building erected by Charles V, being grouped round two large courts: (a) the Court of the Pool, "Patio de la Alberca", also called Court of Myrtles, "de los Arrayanes", near which, on the northern and shorter side of the court, stands the comares tower, on the west, the lesser mosque still called "Mezquita", and on the east the baths; (b) the "Court of the Lions", and adjoining it the "Hall of the two Sisters", the "Hall of the Abencerrages" [q. v.], the tombs of the kings of Granada (now completely destroyed), the "Hall of the Tribunal", etc. The inscriptions shew that the former group of buildings were decorated by Yūsuf I, and those round the "Court of the Lions", situated further eastward, by Muḥammed V. The site of the church of Santa Maria,

south of the Palace, was formerly the site of the "Great Mosque". According to Ibn al-Khaṭīb, *Ḥāṭa fi ta'rikh Gharnāṭa* (Cairo 1319, i. 359—360) and *Ḥulal al-marḥūma*, apud Casiri, *Bibl. arab.-hisp.* ii. 273, it was erected by Muḥammed III towards the close of his reign. In order to adorn it in the most lavish manner he expended on it the proceeds of the *djizya*, or poll-tax paid by his non-Muslim subjects, and he also built and endowed baths for its benefit (as waḳf), which according to Ibn al-Khaṭīb lay opposite it.

Bibliography: Ibn Haiyān, Oxford Ms. (Bodl., Cat. Uri n^o. 509), f^o. 40 v.—47 r.; Ibn al-Abbār, in Dozy, *Notices sur quelques mss.* p. 80—83; Ibn al-Khaṭīb, *al-Ḥulal al-marḥūma*, apud Casiri, *l.c.* ii. 261; Calvert, *Moorish Remains in Spain; The Alhambra* (London 1907); Dozy, *Hist. des Musulmans d'Espagne* ii. 212 *et seq.* Krehl and Dozy, in Ersch and Gruber's *Encyclopädie* lxxix. s. v. *Granada*; Schack, *Poesie und Kunst der Araber in Spanien u. Sicilien* ii. 281 *et seq.*; Müller, *Der Islam im Morgen- und Abendland* ii. 490, 672 *et seq.* (A. SCHAADE).

Built in the 13th and 14th centuries, the Alhambra is a specimen of the transition from the culminating point of Seldjuk art in Asia Minor to the style of the majority of the monuments which are now gradually being discovered in Persia. Its originality is best realised by comparing it with the many contemporary buildings in Cairo, such as the stupendous Mosque of Sultan Ḥasan built between 1356—1359. No more striking contrast can be imagined. Beside the enormous shrine of stone, the Alhambra appears as a little, highly decorated structure of such perishable material as to make us wonder how it can have survived to the present day. Its value for the history of Art is incalculable. Whereas the Mosque of Ḥasan is the principal specimen of a type of which examples are numerous, the Alhambra is unique. No other example of an Islāmic palace of so early a date and in such relatively good condition has yet been found, if we leave out of account the Umayyad buildings in the desert east of Moab and a few ruins such as the 'Abbāsīd remains at Samarra and Raḳḳa. These, like the scanty remains of the Fātimīd palace in Cairo, are constructed on a very solid plan, whereas the Alhambra, on the other hand, with its walls of concrete (tapia), and its arches, cupolas, entablatures, and roofs constructed of boards and mouldings, shows an entirely different "technique", carried out with a consistent wealth of detail, but without solidity. Its origin, therefore, must certainly not be sought in Spain or in northern Africa; but, as is the case also with whole groups of ornament which starting from Asia, have gained a temporary predominance throughout the whole of Europe, is more probably to be sought in the vanished buildings of Mesopotamia constructed from equally fragile material.

The Alhambra is usually described as merely a building, but it would be more correct to call it a villa in the midst of extensive gardens and parks. The whole extent of the grounds, from the point where the palace of Charles V now intrudes upon the original plan of the building, to the Alcazaba on the west, as well as the whole eastern plateau within the castle walls, where the monastery of St. Francis now begins, must be imagined as a "paradise" of plants, fountains and animals. We then understand why the remote towers on the

walls of the northern slope are decorated inside with no less splendour than the Alhambra itself: joined on to the palace by the "paradise" they constitute an artistic whole. A like combination of nature and art is afforded in the Generalife which lies on the other side of a ravine, opposite the Alhambra.

The buildings of the Alhambra proper are grouped round two courts (see the plan): the "Court of Myrtles" (or "Patio de la alberca") running lengthwise from the southern entrance to the massive tower of Comares on the northern end, which encloses the "Sala de los embajadores"; (35 ft. square); and the famous "Court of the Lions" (fig. 2), at right angles to the "Court of Myrtles", with an entrance in its south-east corner, and terminating in the so-called Tribunal, consisting of three alcoves, separated by narrow cells; on its transverse axis it leads into two halls, the "Sala de las dos hermanas", (25 ft. square) on the north, and the "Sala de los Abencerrages", (20 ft. square) on the south. These two courts serve as a transition from the interior to the landscape outside, the Court of Myrtles, by its tank and fountains surrounded by myrtles on the longitudinal axis, and the Court of Lions, by its narrow water-courses which flow into the centre of the two Halls and there form fountains, as also in the vestibules of the two shorter sides. The water meets in the centre under the fountain of the Lions. The fountain itself was once surrounded with orange-trees.

The conventional names of the rooms do not throw any light upon their original purpose, except, perhaps, the "Hall of the Ambassadors" at the end of the Court of Myrtles, for it is probable that this outer court was used for public receptions, as the mosque adjoined it immediately on its west side. The inner court on the other hand, with its splashing fountain, was doubtless, destined for domestic purposes. This arrangement reminds one of the ancient house as seen at Pompeii: there we find the atrium, destined for outside intercourse, and, generally lying behind it and separated from it by the tablinum, the so-called peristyle, i. e. the court with the family apartments and the garden. The Alhambra was on this assumption, a typical structure, and we have no cause to regret the loss of the remaining buildings and courts, except that of the mosque pulled down by Charles V. Unfortunately no other specimen of the same type as the Alhambra has as yet been found. The study of Islāmic art has to deplore the complete loss of all the numerous palaces and villas, which enraptured the poets. It is for philologists to collect the scattered notices about them. We can only deal with the monuments left to us. The castles of the Umayyads do not resemble the Alhambra, and of the 'Abbāsīd buildings nothing but outer walls or façades have as yet been found. There exists indeed a small bath house excavated in Sidi Bou-Médine near Tlemcen (see Marçais, *Les monuments arabes de Tlemcen* p. 267), which does contain a longitudinal court similar to the Patio de la alberca, but without a hall at its end, and from the court a staircase leads to the adjoining bath on a slightly lower level. If with this we compare the bath house of 'Amra, where a vaulted hall with three aisles takes the place of the court, it becomes evident how close the relationship is between the Alhambra and the building at Tlemcen, which dates from the middle of the 14th century. In the Alhambra too the bath lies at a lower

level, in the angle between the Court of Myrtles and the Court of Lions.

That, at one time, courts in the style of the Patio de los Leones existed everywhere in the Islāmic countries on the Adriatic sea, and especially in Sicily, can be proved indirectly, because the well-known courts in the style of the Cosmati in Rome with their exotic and fairy-like ornament can only be accounted for as imitations of these Moorish palace courts. The many coloured colonnades surrounding the cloisters of the monasteries of S. Giovanni in Laterano and of S. Paolo are akin to the famous cloisters of Monreale, whose scheme of ornament is clearly related to that of the Alhambra. Again in the "Court of the Lions" we notice, on its longitudinal axis recesses with three or four columns in the corners and two in the middle; and the fountain in the centre. In the Court of Monreale the same recess occurs, but in one corner only; the number of arches is the same, nor is the fountain lacking. Another point of resemblance between the "Court of the Lions" and the cloisters of the Italian monasteries is the bold rhythmical variety of their supports. In the Alhambra single columns alternate, apparently at hap-hazard, with pairs or with groups of three or four. Such groups occur likewise at Monreale and, alternately with pillars, in Rome. The shafts of the Alhambra columns are smooth but for the series of rings above and below; but the fine inlaid work in stone on the walls, which is also found in Sicily, and throughout the East, proves beyond all doubt that the "technique" of the columns fashioned in the style of the Cosmati was borrowed from Islām.

The capitals of the Alhambra (fig. 3) have a circular base, decorated with an undulating ornament, above which rises a square superstructure with a profusion of arabesques. Analogous forms are frequent in northern Africa; in the East, however, not a single one has yet been found. Nevertheless, this design must also have been imported from thence; the bell-shaped capitals of the Ṭulūn Mosque at Cairo, are an indication of the oriental origin of this design. For the rest, the Alhambra decorations differ from the Persian decorations of the Ṭulūn Mosque, which is about 500 years older, in that they were cast in moulds and were put together so as to form a continuous surface, whereas the Ṭulūn Mosque exhibits bands of decorative work fashioned with a free hand. A comparison with the wood-carvings of the Minbar (the pulpit) of Kairawān, which are of nearly the same period as the Ṭulūn Mosque, and the fact that designs on flat surfaces based on one fundamental element were already in use in the ancient East, suggest the conclusion that the designer of the decorations of the Alhambra did not strike out any new path of his own. They are a combination of the usual polygonal ornament, which predominates on the lower parts of the walls, the arabesque which prevails in more elevated parts and leads up to the stalactites, and, finally, inscriptions, employed for decorative purposes, those in the Alhambra being of special interest, as they are often represented as addressing the visitor in their function of ornament (cf. Schack, *Poesie und Kunst der Araber in Spanien und Sicilien*, 2nd edition, ii. 349-350). The niches, for example, in which pitchers are placed, praise themselves in the following words:

My diadem and my robe are matchless in
[splendour;
The stars of heaven gaze down to me full
[of longing

or:

The artist's hand has embroidered me like a
[robe of silk
And has adorned my diadem with glittering
[jewels

The Hall of the Sisters sings:

I am a garden full of beauty, clad with
[every ornament,
Recognise what I am, while you feast your
[eyes upon my charms!
The stars would gladly descend from their
[zones of light,
And wish they lived in this hall instead of
[in heaven;
Fain would they join themselves to the com-
[pany of thy slaves, Lord,
And, full of reverence, do thee service in
[both halls.

The Tower of the Captives praises itself in a similar way:

Nothing can match this work etc. . . .

And round the edge of the famous fountain of the lions one reads:

Incomparable is this basin! Allah, the exalted
[one, desired
That it should surpass everything in wonder-
[ful beauty!

It is worthy of note that this kind of inscription, is, outside the Alhambra, of rare occurrence as compared with the usual historical inscriptions and verses from the Korān. It would be a matter of interest to the historian of art if the origin of this class of inscription were exactly determined.

The Alhambra exhibits two monuments of art, which, even amongst the surrounding profusion of decoration, are particularly striking: the Fountain of the Lions and the three ceiling-pieces of the so-called "Hall of Justice". In the centre of one of the two courts twelve lions are standing in a circle, each ejecting water through a tube in its mouths; they are designed in somewhat the same style as the animals' heads on the Persian vessels amongst the treasures discovered at Nagy-Szent-Miklos. Such fountains are often mentioned in literature; they originated in ancient oriental art, and have also passed into Christian art. — The ceiling-pieces of the Hall of Justice are of interest not only in connection with the Gothic art of Spain; they represent scenes from tales of chivalry and hunting episodes, and also ten kings seated in a row on a long bench. One feels tempted to connect the former with the hunting and harem scenes of Kušair 'Amra, and the kings with the enthroned figure on the front-wall of this castle of the desert. Their explanation will need to be based upon an examination of Persian miniature painting.

Bibliography: Girault de Prangey, *Essai sur l'architecture des Arabes et des Mores* (1841); M. J. Gourey and Owen Jones, *Plans, elevations, sections and details of the Alhambra* (1848); Calvert, *Moorish remains in Spain*; *The Alhambra* (1907); also shorter monographs such as Bormann, *Die Alhambra zu Granada* (*Die*

Baukunst ii. 3), K. E. Schmidt, *Cordoba und Granada (Berühmte Kunststätten*, 13) and Ernst Kühnel, *Granada (Stätten der Kultur*, vol. xii). (J. STRZYGOWSKI.)

ALHANDEGA (Arabic *al-khandaq* = "the moat") was the scene of the crushing defeat of 'Abd al-Rahmān III of Cordova by king Ramiro of Leon and Queen Tota of Navarre, in the year 939. The name is, at the present day, only found in Fresno- and Torre-Alhándiga, south of Salamanca and Alba de Tormes.

Bibliography: Dozy, *Hist. des Musulmans d'Espagne* iii. 62 et seq.; the same, *Recherches sur l'histoire et la littérature de l'Espagne* (3rd ed.) i. 156—170; Madoz, *Diccionario geográfico-estadístico-histórico* ii. 184 ("Alóndiga ó Alhóndiga"). (C. F. SEYBOLD.)

ALHAZEN. [See IBN AL-HAITHAM.]

ALHIDADE. [See AL-'IPĀDA.]

ALHUCEMAS (Arabic *al-Khuzāmā*, i. e., according to Mouliéras, "lavender") is an islet off the coast of the Rif, facing the territory of the Banu Uryāghel. It is the ancient Ḥadjrat Nakūr. On the coast opposite lies the village of Aḍḍhir (Mouliéras), which perhaps corresponds to the ancient al-Mazamma, unless the latter is identical with Nakūr, formerly a famous town at a distance of five miles from the sea, according to Ibn Khaldūn. It is doubtful whether Alhucemas is a corruption of al-Mazamma. However this may be, the island of Alhucemas was, towards the year 1554, surrendered to the Spaniards by Mulaī 'Abd Allāh, in order to prevent the Turks of Algiers, who just then had retaken the neighbouring Peñón de Velez from Spain, from capturing that position also. But not until 1673 was the islet definitely occupied by Spain. In 1666, a Frenchman, Roland Fréjus, made an attempt, in the course of a rather remarkable journey, to found a commercial establishment on the island, under the name of "Compagnie d'Abbouze"; however, he did not succeed (concerning this journey cf. Roland Fréjus, *Relation d'un voyage fait en 1666 aux royaumes de Fex et de Maroc*, Paris 1698, and Mouette, *Hist. des conquêtes de Mouley Archy*, pp. 92—98).

Alhucemas is now a *presidio* (the Spanish word for "penal establishment"); the island, which slopes down from east to west, does not rise very high above the sea. The garrison consists of a hundred men; there seem to be about sixty convicts and 120 inhabitants (de la Martinière and Lacroix). Three large reservoirs collect the rain-water, but do not yield a sufficient water supply for the inhabitants. Hence a "cistern-ship" provides the place, at the same time as Peñón de Velez and the Zaffarine islands, with fresh water at certain intervals.

Bibliography: Renou, *Descr. emp. Maroc* p. 326 (two useful references); Mouliéras, *Maroc inconnu* i. 94-95; de la Martinière and Lacroix, *Documents sur le N.-O. africain* i. 402-403; Meakin, *The land of the Moors* pp. 366—369. (E. DOUTTÉ.)

'ĀLĪ (A.) = "high, elevated, eminent" etc. [cp. 'ĀLI]. Concerning the use of this word as a technical term in the science of traditions cp. the articles ḤADITH and ISNĀD. 'Ālī is also a Turkish proper name; see the next article.

'ĀLĪ, properly called Muṣṭafā b. Aḥmed b. 'Abd al-Mawla Ālebi, was one of the most brilliant men-of-letters of the 16th century in Turkey. He

was born in 948 (1541-1542), or in 949, at Gallipoli, and had the rare good fortune, when a boy of nine years old, to hear Surūrī, the greatest scholar in the Persian language and literature that the Ottoman nation ever produced. No other teachers of his are known except Muḥyi 'l-Dīn, the master of Arabian versification (who must not be confused with another Arabist of the same name who lived a century earlier). His career was made, when, in 965 (1557-1558), he succeeded in presenting his romantic poem *Mihr we-māh* (Dozy, *Cat. cod. or. bibl. acad. Lugd.-Batavae* ii. 128) to the crown-prince Selīm. He obtained a post under the master of the royal household of this prince, called Lala Muṣṭafā, a countryman of his, and in the employment of this daring intriguer he was to witness events of the greatest importance. During the fierce quarrel which broke out between the sons of the Sultan, 'Ālī, in his capacity as private secretary, had to conduct the correspondence of Selīm and Muṣṭafā. After the death of Sulaimān the Great, when Selīm had come to power, 'Ālī retained his privileged position. It must have been during this period that he made the acquaintance of the great Nishāndji, from whom he prided himself upon having received so much information concerning important events. In 1567 he went to Egypt as Muṣṭafā's diwān secretary, but was soon obliged to return with his master, who, owing to a disgraceful slander, had fallen into disgrace. But in 1570 Muṣṭafā was appointed commander-in-chief of the land-forces and entrusted with the conquest of Cyprus (1570-1571), and again 'Ālī acted as his private secretary, in which capacity he had the satisfaction of sharing in the achievement of the maritime power of the Ottoman realm. After the triumphant entrance into the capital 'Ālī spent several years in west Roumelia. During this period (980 = 1572-1573) he wrote the *Seven Tales* (*Heft dastān*; Library of the Mosque Laleli at Constantinople, n^o 2114; printed at Constantinople in the Kütübkhāne-i Ikdam), in which the close of Sulaimān's reign and the first acts of his successor are described in a pompous style. A number of minor works were probably written in this same period. In 982 (1574-1575) he published his Turkish Diwān, which consists mainly of *kaşides* and *ghazals* (he also wrote a Persian diwān, cp. Flügel, *Die arab., pers. u. türk. Hss. der K. K. Hofbibl.* i. 651). As a poet, however, he ranks with second-rate celebrities; he seldom succeeded in imbuing his poetry with the raptures of a great passion.

Early in the year 1578 he visited Egypt and the sacred places in the Ḥidjāz, from whence he was called back by his patron Muṣṭafā Pasha, who, having been appointed commander-in-chief in the war against Persia, wished 'Ālī to act as his secretary. The numerous reports and accounts of Muṣṭafā's victories, which reached Constantinople from the wild Caucasus regions, proceeded from his pen. He used the opportunity of his sojourn in those parts to collect reliable information concerning the legendary lore and the customs of the mountain tribes, especially of the inhabitants of Gilān, Shirwān and Gurdjistān. When, however, the Turkish successes came to a standstill, Muṣṭafā was dismissed and his secretary returned to Constantinople. The unexpected death of the grief-worn Muṣṭafā plunged his protégé into the great-

est difficulties, which compelled him to redouble his literary activity. He dedicated to his sovereign a concise narrative of the creation and the miracles of the prophets under the title of *Mirror of the worlds* (Flügel, *ibid.* ii. 94; Pertsch, *Verz. d. türk. Hss.* . . . zu Berlin, n^o. 36 and 558). A year after his return from the Persian war he completed the *Book of Victory*, containing an account of this campaign (see especially the mss. in Rieu, *Cat. of the Turk. Mss. in the Brit. Mus.* p. 61). He could already claim the authorship of 17 works, when, much as he had gained the good-will of Selim 25 years before, he succeeded in ingratiating himself with the crown-prince Mehmed, who had then arrived at manhood, by his description of Mehmed's circumcision festival, one of the most remarkable in Ottoman history (Nur-i ‘othmāniya Library in Constantinople, n^o. 4318).

‘Ālī became more and more engrossed in history. In 995 (1587) or shortly afterwards he collected the most interesting material concerning several hundreds of masters of calligraphy and the art of book-binding (both important branches of industrial art in the East) under the title of *Talents of the artists* (Flügel, *ibid.* ii. 386). His *Selection of histories* (*ibid.* ii. 90), a Turkish translation of an admired work of the late Arabian epoch, seems to belong to this same period. He even thought it worth while to cultivate the mystical and pantheistic literature which flourished exuberantly in Persia: in his *Ornament of men* (cf. Rieu, *ibid.* p. 19 and Pertsch, *Die Türk. Hss.* . . . zu Gotha p. 75) he gave an accurate account of the grades of saints and of the power of their works (999 = 1590-1591). About that time he also arranged a collection of poems both of a general and of a personal tenour, entitled *Expressions of truth*, which are of great interest for the knowledge of his character (Rieu, *ibid.* p. 261). Finally he attained to a high post in the administration of the public revenue, and, shortly afterwards, was appointed chief secretary of the Janizaries. No wonder that at this time, when he had the disposal of the necessary means, ‘Ālī undertook the tempting task of giving a general survey of historical events down to his own time. Sultan Mehmed, immediately after he had ascended the throne, allowed him a considerable salary. But he wanted to write the work in Cairo, at that period the greatest book-market of the Muḥammedan world. The Sultan made no objection, and but for the intrigues of jealous viziers he would have obtained the post of director of finance in Egypt. From 1002 at latest until 1007 (1593—1599) he was engaged in writing his maturest work, his *Sources of History* (1277—1285) in four parts, which, in conjunction with Munadjjim Bashi's work, is the most important General History which was ever produced by the Ottomans. It was printed at Constantinople in five volumes, though without the final part of the book, which treats of the 150 last years of Ottoman history. Although frequent allusion is made to European nations, it never occurs to the faithful Moslem to state any details concerning them. In the first section he expatiates upon the old myths of the prophets, in the second part the personality of Muḥammed and the first glorious achievements of the new religion come into prominence. The author is so convinced of the importance of his race for the extension of Islām, that he gives the title of

“Turkish-Tataric” to the third section which contains the history of the caliphs and of the Muḥammedan feudal princes. The fourth part, comprising the Ottoman history, represents this epoch as the crowning achievement of universal history. A detailed gazetteer is added to the whole of the work. ‘Ālī's compilation of references concerning pre-Islamic history is not more reliable than that of other Muḥammedan works of history. The value of his book is to be found in the two last sections. It is a curious fact, that, amongst the 130 predecessors, whom he quotes as his authorities, not a single one, as far as we know, has ever touched upon the subject of Ottoman history. The 16th century especially has received thorough treatment at ‘Ālī's hand. His love of truth in discussing the acts of his sovereigns and his tolerance when writing about heterodox people, are specially pleasing features of his work. The style of the first volumes is so much overburdened with poetical ballast, that one is reminded of Waṣṣāf, but towards the end he descends to an unaffected mode of writing. After the completion of this work, yielding to the urgent requests of his friends, he wrote a concise history of the Islāmic realms under the title of *Decay and formation of states*, which has become one of the most widely read books and is to be found in all libraries of any importance. Not long after his appointment to the post of Pasha of Djidda (a reward for his great literary achievements), he closed his literary career with the publication of his interesting little work *Halāt al-Kāhira min al-‘adāt al-fāhira* (Library Es‘ad Efendi at Constantinople, n^o. 2407; Turk. Cat. of the Khedive Library at Cairo, p. 197). He died in the same year 1008 (1599-1600).

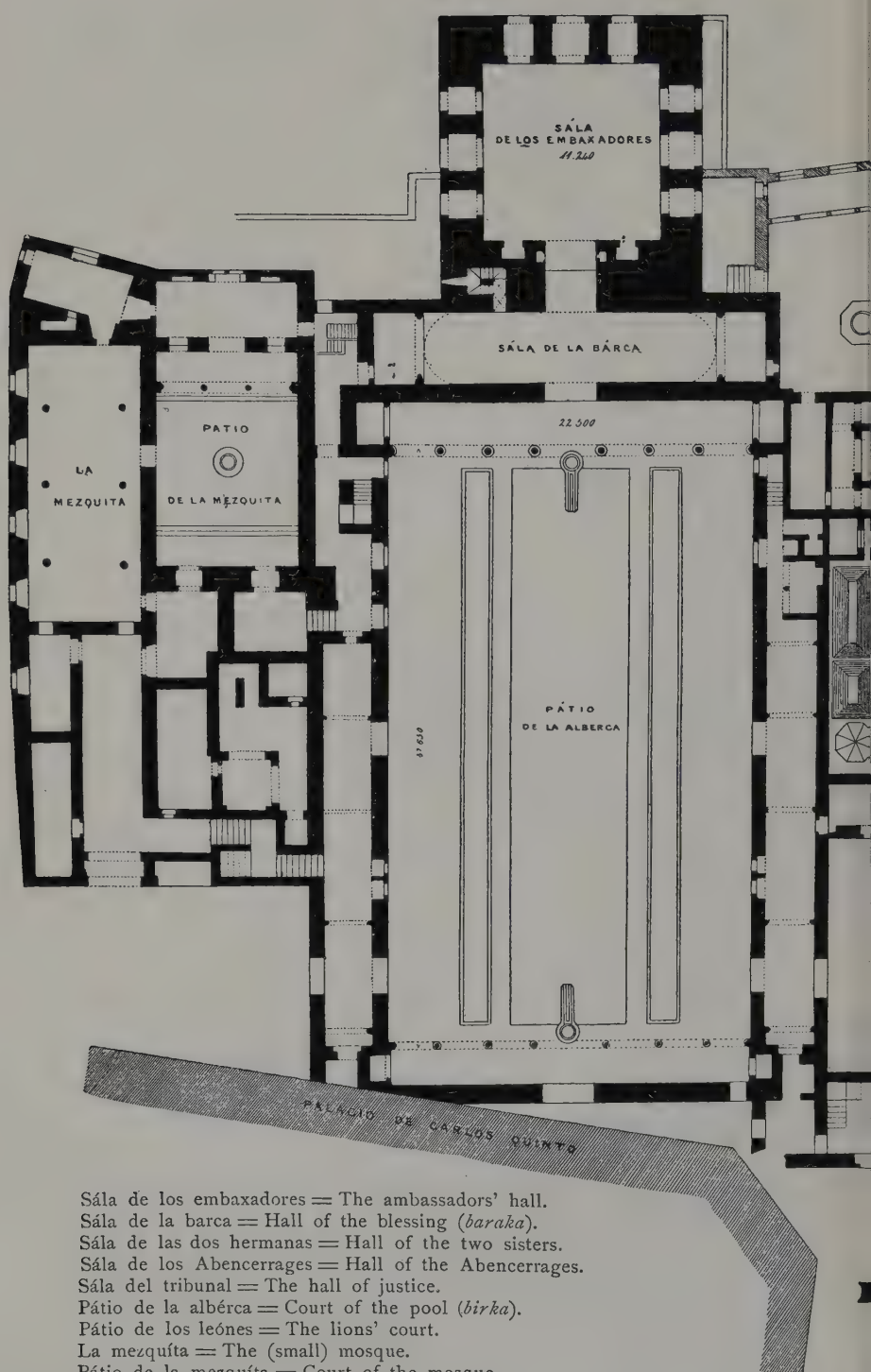
‘Ālī is one of the most attractive personalities of the Turkish bureaucracy. In an epoch, in which intrigue and violence were paramount, he shines forth as a model of rectitude and integrity. No wonder that his honest and steady character did not appeal to the iron-handed men of that pitiless period, and that they did not require his services. The Grand-Vizier Sinān Pasha, one of the most striking personalities of the warlike Ottoman world, looked down upon him with especial contempt. But, on the other hand, hardly a single author can be found who was not a personal friend of ‘Ālī's.

The number of his works amounts to more than thirty, according to a statement which has been controverted by Hammer without cause. The fullest account of his life and writings is given by Hammer, *Gesch. d. osman. Reiches* iv. 308 and 651 *et seq.*, *Gesch. d. osman. Dichtkunst* iii. 115 *et seq.*, and by Mehmed Tāhir b. Rif‘at, *Mu‘arrikhin-i ‘othmāniyeden ‘Ālī wa-Kātib Čelebinin tardjume-i ḫallari* (Selānik 1322 of the official Ottoman era = 1906). See also *Cat. cod. or. bibl. acad. Lugd. Bat.* v. (1873) p. 57; Flügel, *l.c.* ii. p. 94; *Journ. Asiat.*, 6th series xiv. (1869), 76, 90-91. Writings of inferior authors are often attributed to ‘Ālī.

(K. SÜSSHEIM.)

‘ĀLĪ (A.), adj.: “high”, often used as a personal noun. *Al-‘Ālī* is one of the surnames of Allāh.

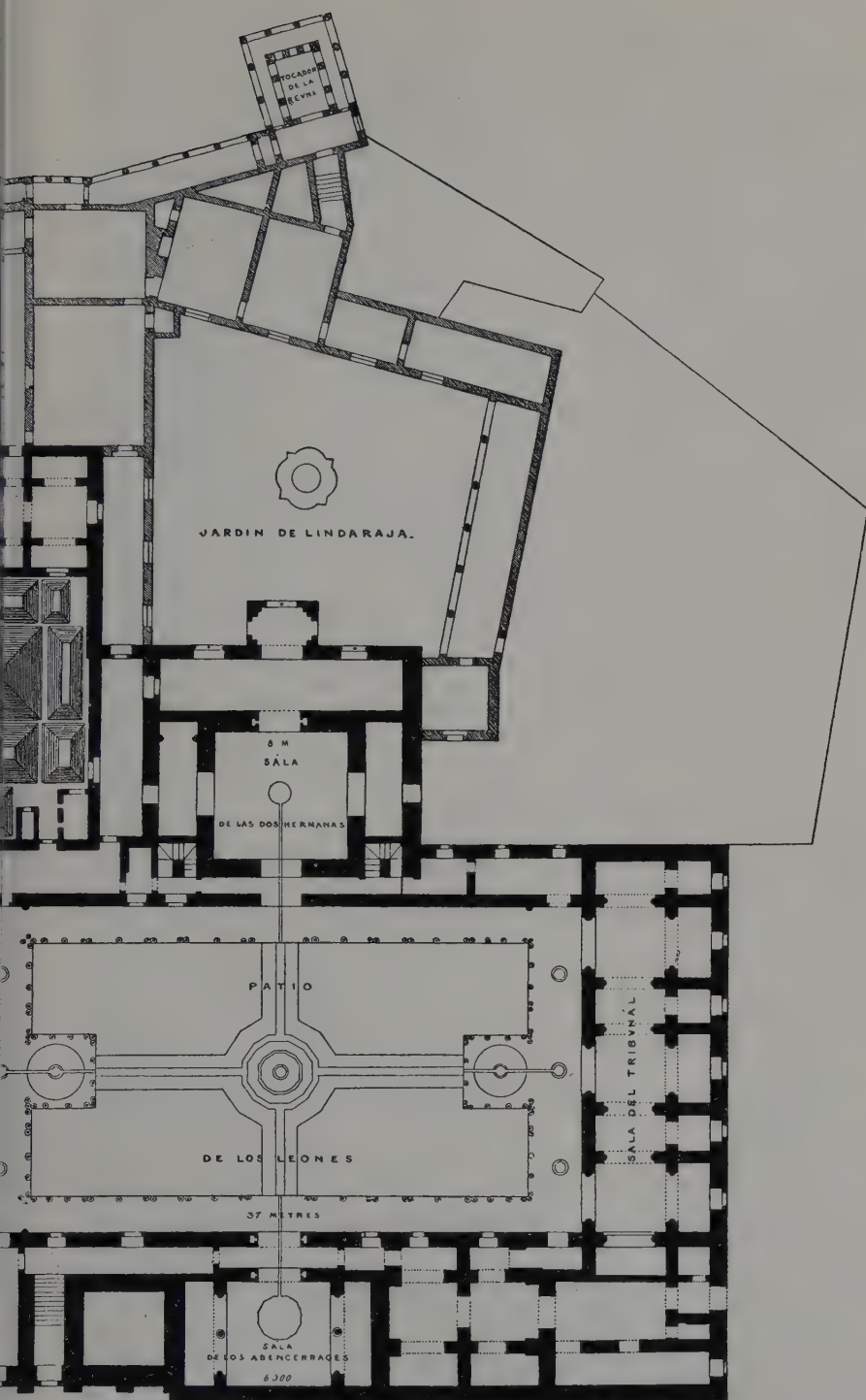
‘ĀLĪ B. ‘ABD ALLĀH B. AL-‘ABBĀS was the ancestor of the ‘Abbāsides. According to Muḥammedan tradition, ‘Ālī was born in the year 40 (661), the very same night, in which the caliph ‘Alī was assassinated; but there are also other statements concerning the year of his birth. His



Sála de los embaxadores = The ambassadors' hall.
 Sála de la barca = Hall of the blessing (*baraka*).
 Sála de las dos hermanas = Hall of the two sisters.
 Sála de los Abencerrages = Hall of the Abencerrages.
 Sála del tribunal = The hall of justice.
 Pátio de la albérca = Court of the pool (*birka*).
 Pátio de los leones = The lions' court.
 La mezquíta = The (small) mosque.
 Pátio de la mezquíta = Court of the mosque.
 Los baños = The baths.
 Jardin de Lindarája = The garden of Lindarája.
 Tocador de la reyna = The queen's dressing room.
 Palacio de Carlos Quínto = Palace of Charles the Fifth.

10 9 8 7 6 5 4 3 2 1 0

Fig. 1. Alhambra
(According to Goury and ...)



a. Plan.
 nes' monograph.)

mother was called Zur‘a bint Mishrah. His grandfather ‘Abbās was the uncle of the Prophet, and on account of his high birth and his personal gifts ‘Alī attained to great distinction. He was looked upon as the handsomest and most pious Kuraishite of his time, and received the surname of “al-Sadjjād” (he who prostrates himself often) because of his constant praying. His piety did not prevent him from plotting secretly against the Umayyades, and was therefore banished from the capital by Caliph Walid I. He went to live in the province of Sharāt on the border between Arabia and Palestine. Here he died in 117 (735-736) or 118 in the village of Humaima. This place remained the headquarters of the ‘Abbāsīde propaganda, after ‘Alī’s son Muḥammed, the father of the future Caliphs al-Saffāh and al-Manṣūr, had been recognised as the head of the ‘Abbāsides.

Bibliography: Ibn Sa‘d v. 229 *et seq.*; Ya‘kūbī (ed. Houtsma) ii. 314 *et seq.*; Ṭabarī, ii. 16 *et seq.*; Ibn al-Athīr (ed. Tornb.) ii. 16 *et seq.*; Ibn Khallikān (transl. by de Slane) ii. 216 *et seq.*; Weil, *Gesch. d. Chalifen* i. 333; ii. 18; Müller, *Der Islam im Morgen- und Abendland* i. 444. (K. V. ZETTERSTÉEN.)

‘ALĪ B. ABĪ ṬALĪB was a cousin and the son-in-law of the Prophet Muḥammed and the fourth orthodox caliph. His father, Abū Ṭalīb, whose *kunya* concealed the heathen name ‘Abd Manāf, was the son of ‘Abd al-Muṭṭalib b. Hāshim; his mother was called Fāṭima bint Asad b. Hāshim. ‘Alī received the surname Abū Turāb [q. v.] from Muḥammed, whose daughter Fāṭima he married. Concerning his descendants comp. ‘ALIDES. He embraced Islām at an age which cannot be ascertained with exactitude, and, after Khadija, was the first Muslim (Buraida b. al-Ḥuṣaib, acc. to Abū Dharr, al-Mikḍād, Abū Sa‘īd al-Khudrī etc.), or the second (after Abū Bekr; Mas‘ūdi, *Tanbih*, ed. de Goeje, p. 231; transl. by Carra de Vaux, p. 306). He was one of the ten to whom Paradise was expressly promised by the Prophet, and one of the six councillors on whom the Prophet on his death-bed set his hopes. He had a dark brown complexion and big protruding eyes; he was corpulent, bald, and rather short than tall; he wore a thick, long, white beard, which he dyed sometimes; his face was handsome; he showed his teeth when he smiled (*Tanbih* p. 297, transl. p. 388; Nawawī p. 441).

History. When Muḥammed had decided to emigrate to Yathrib and suddenly disappeared from Mecca, his escape was facilitated by ‘Alī, who made people believe that he was still in the house he had occupied. He also stayed behind a few days in order to return to the owners the deposits which had been entrusted to the Prophet. ‘Alī accompanied Muḥammed in the battles of Bedr, Ohod, al-Khandaḥ (“the ditch”), and in nearly all his expeditions, except that of Tabuk, during which he had the command at Medina in the absence of Muḥammed; he himself conducted an expedition to Fadak against the Jewish tribe of Sa‘d (6=628). He received sixteen wounds at Ohod, and on the day when Khaibar was stormed he carried the banner. The Prophet sent him to Minā (9=630) to read in public several verses from the ninth Sūra (*al-Barā‘a*), which had been revealed to him shortly before and, at the same time, to proclaim four decisions with regard to the prohibition of polytheists from the

pilgrimage; to the circumambulation of the Ka‘ba, which no-one was to make naked; to the entrance of the Muslims into Paradise; and to the observation of the time granted for their conversion. In the year 10 (631-632), he conducted an expedition to Yemen, in consequence of which the Hamdanides were converted. It was ‘Alī who advised ‘Omar to adopt the *hidjra* or the emigration of the Prophet as the starting-point of the Muḥammedan calendar. He was entrusted with the task of making representations to ‘Othmān on account of the complaints which came from the provinces; when ‘Othmān began to feel uneasy about his safety, ‘Alī was the intermediary between him and the discontented, in the name of whom he accepted the three days’ delay demanded by the caliph; during the siege of ‘Othmān’s house (*waḳ‘at al-dār*), he showed himself favourable to him and inclined to support him. At first he modestly refused to take the power into his own hands, but five days later he accepted it, and on Friday 25 Dhu ‘l-hijdjā 35 (June 24th 656) allegiance was paid to him as Khalifa in the Mosque of the Prophet at Medina; he was the first to ascend the pulpit for this ceremony. In the year 36 (656) he left Medina never to enter it again; he marched against Baṣra where ‘Ā‘isha, Ṭalha and Zubair refused to acknowledge him and defeated them in the “battle of the camel” which took place at Khuraiba, outside Baṣra on 10 Djumādā II (Dec. 4th 656). He bewailed the fallen, had them honourably buried, and waited three days before entering the town. He sent ‘Ā‘isha back to Medina, escorted by a train of attendants amongst whom were forty women of distinction. He distributed amongst the inhabitants the money which he found in the treasury, and promised the same amount to them for the projected campaign in Syria. A month later he entered Kūfa, where his faithful lieutenant al-Ashtar had prepared the way for him. From thence he went to Ctesiphon (al-Madā‘in), crossed the Euphrates at Raḳḳa, and, in the plain of Siffin, gave battle to Mu‘āwiya in a series of combats which lasted 110 days (Dhu ‘l-hijdjā 36 till Ṣafar 37=June-August 657). ‘Alī had almost gained the final victory, owing to the bravery of al-Ashtar, when ‘Amr b. al-‘Āṣī thought of advising Mu‘āwiya to have recourse to a stratagem which proved successful. The Syrian troops fastened five hundred copies of the Ḳorān to their lances, to indicate that they appealed to the judgment of the book of God. This stratagem disconcerted the troops of ‘Irāḳ and made them think of submitting to God’s word. ‘Alī, therefore, yielded to the urgency of his companions in arms and accepted the arbitration proposed by Mu‘āwiya. The latter appointed ‘Amr b. al-‘Āṣī his arbiter; ‘Alī was urged, against his will, to choose Abū Mūsā ‘l-Ash‘arī. The two arbiters met in Ramaḍān 38 (Febr. 659), furnished with a written document (*ṣaḥīfa*) giving them full power. Abū Mūsā, who wished to see his son-in-law ‘Abd Allāh b. ‘Omar become caliph, let himself be outwitted by ‘Amr, who made him admit that Mu‘āwiya was fully entitled to avenge the murder of ‘Othmān, of which, it was falsely rumoured, ‘Alī had been an accomplice. So Abū Mūsā deposed ‘Alī (Ṭabarī i. 3359; Mas‘ūdi, *Murūdī* iv. 397 adds: “by taking off his turban”, which detail seems to have been inserted afterwards). ‘Amr followed his example, after which he proclaimed

Mu‘āwīya caliph, in spite of the protests of the Prophet's old companion, whom he had deceived (variants in Mas‘ūdi, *ibid.* pp. 399, 402; cp. also the article ADHROḤ).

The Khāridjites, i. e. the old-muslim party that refused to negotiate with the rebels, forsook ‘Alī after he had submitted to the arbitration (*taḥkīm*), rose in arms against him to the number of 4000 under the leadership of ‘Abd Allāh b. Wahb al-Rāsibī, with shouts of *Lā ḥukma illā li ‘llāh* (“to God alone belongs the decision”). They conquered Ctesiphon and committed all sorts of atrocities there. ‘Alī was persuaded to march against them. He advanced to Nahrawān, where he defeated and exterminated the Khāridjites, of whom only ten escaped (38 = 659). This battle is known in history by the name of *waḳ‘at al-nahr* (Brünnow, *Die Charidschiten* pp. 19 *et seq.*; Tabari i. 3386; Mas‘ūdi, *Murūdj* iv. 418; al-Mubarrad, *Kāmil*, pp. 528 *et seq.*).

‘Alī, forsaken by part of his troops, withdrew to Kūfa, while Mu‘āwīya despatched one expedition after another to make the best of his opportunity. At Kūfa ‘Alī was assassinated by the Khāridjite ‘Abd al-Raḥmān b. Mulḍjam al-Šarīmī, who, with two of his fellow-believers, had concerted a plan to murder ‘Alī, Mu‘āwīya and ‘Amr b. al-‘Aṣī on the same day, in order to revenge the slaughter of their relatives at Nahrawān. Ibn Mulḍjam, accompanied by two accomplices, waited for the caliph in a narrow passage and struck him on the forehead with a poisoned sabre that penetrated to the brain (17 Ramaḍān 40 = 24 Jan. 661; cp. Abū Ma‘shar and Waḳīdī in Tabari i. 3456; other dates *ibid.*; Mas‘ūdi, *Tanbih* p. 387 gives the 21st, which seems more probable, that day being nearer to the 22nd, which was a Friday). ‘Alī died three days afterwards and was interred at Kūfa, according to the usual tradition (other traditions in Mas‘ūdi, *Murūdj* iv. 289; *Tanbih* p. 387), close by the dike which protected the town against the inundations of the Euphrates, on the spot where afterwards the town of Neḍjef (Yāḳūt, *Muḍjam* iv. 760), the present Meshhed ‘Alī, arose. He was either 58 years old, according to his son al-Ḥasan, or 63, as is affirmed by his other son Muḥammad b. al-Ḥanafiya.

Sunnite doctrine. — ‘Alī is said to have transmitted 586 ḥadīth, twenty of which were accepted unanimously by Bukhārī and Muslim; nine others were also acknowledged by Bukhārī alone, and fifteen by Muslim only. They have been recorded by his three sons al-Ḥasan, al-Ḥusain and Muḥammad b. al-Ḥanafiya, and further by Ibn Mas‘ūd, Ibn ‘Omar, Ibn ‘Abbās, Abū Mūsā ‘l-Ash‘arī, ‘Abd Allāh b. Dja‘far, ‘Abd Allāh b. al-Zubair, etc. At Medina his opinions had authority, so that he was consulted upon difficult questions. He was very pious, inflicting mortifications on himself, such as burdening his stomach with a heavy stone in order to diminish the pains of hunger, and giving away all his possessions in alms. (Aḥmed b. Ḥanbal, *Musnad*). He despised the world and used to say: “The world is carrion; whoever wants a part of it, must be satisfied to live with dogs”. He also said: “Blessed are those who have renounced this world and only aspire to the life to come!” When he died he only left 600 dirhem.

Shī‘ite doctrine. By the Shī‘ites, ‘Alī is styled the *walī Allāh*, “the friend of God”,

the man who is attached to the divinity by the mystical tie of the *wilāya*, “proximity, friendship”, a sense of the word, which soon developed into that of “sanctity”. ‘Alī is pre-eminently the saint of Islām, by which quality he is clearly distinguished from Muḥammad, who is only the *nabī*, “the prophet of God”. All Shī‘ism, with its numberless sects, is based on this conception. The Shī‘ites are also unanimous in attributing to ‘Alī the threefold character of *imām*, of warrior and of saint. According to them, the investiture of ‘Alī as *imām* goes back as far as the sermon near the pool of Khumm, when Muḥammad, on his return from his farewell pilgrimage, said to the people: “I shall soon be called back to Heaven; I leave amongst you two important bequests, one more important than the other: the Korān and my family”. Already on his return from the expedition to al-Hudaibiya (18 Dhū ‘l-ḥiǧǧja 6 = April 29th 628; Mas‘ūdi, *Tanbih* p. 338; Goldziher, *Muh. Stud.* ii. 116), Muḥammad had said: “He, whose master I am, has also ‘Alī for his master”. One day, the Prophet assembled ‘Alī, Fāṭima, al-Ḥasan and al-Ḥusain, covered them with a mantle (*kisā*) which he used to put on when he went to sleep, and pronounced a prayer which gave rise to the revelation of Korān xxxiii. 33; hence the expression *aṣḥāb al-kisā* to denote the family of the Prophet (cp. St. Guyard, *Fetwa d’Ibn Taimiyyah* p. 24, note 1 = *Journ. As.* 1871, and *Fragments* 217). ‘Abd Allāh b. Saba, a Jew from Yemen, is said to have been the first to attribute divine honour to ‘Alī: “Thou art God”, he is reported to have said to him, in allusion, perhaps, to ‘Alī as one of the epithets of God (Korān iv. 38; xlii. 51; Hirschfeld, *Journ. of the Roy. As. Soc.* 1904, p. 151). The Shī‘ites have never been able to understand, how the caliphate, which implied the quality of *imām* (the right to lead the Šalāt), could be conferred by election; that accounts for the fact that their adherents were especially recruited from amongst the Persians, the inveterate champions of divine right. The following titles and surnames are most frequently employed by the Shī‘ites: *Murtaǧā* (he in whom God is well pleased), *Ḥaidar* (the lion), *Ḥaidar-i kerrār* (the impetuous lion), *Asad Allāh al-ǧalīb* (the lion of God, the Victorious), *Šīr-i Yezdān* (the lion of God), *Šāh-i wilāyet* (the king of sanctity) or *Šāh-i awliya* (the king of saints). There are a great many others, a detailed list of which is found in the *Djannāt al-khulūd* tab. VII.

Legends. — The legends, which, especially amongst the Shī‘ites, have gathered round the name of ‘Alī, had their root in his twofold character of warrior and saint. Their early development is visible in Mas‘ūdi (*Murūdj* iv. 376), where, in the account of the battle of Šiffin, the author tells us that ‘Alī, with his own hand, killed 523 men in one day. Afterwards extraordinary feats were told of him, how he had severed heads from their bodies and had hewn bodies in two with his sabre Dhū ‘l-Faḳār (mod. Arab. Fīḳār), the upper part rolling on the ground while the lower part of the body remained on horseback. He is represented as waiting unmoved for the attack of the enemy, and knocking down 33 assailants by simply extending his arm. But however great he may be as a warrior, he is incomparable as a saint; he works miracles (*karāmāt*) which his adherents do not hesitate to compare to the

miracles of the prophets (*mu‘ḍjizat*). Already in Ya‘kūbī ii. 39, God is represented as giving orders to the archangels Michael and Gabriel to descend to Mecca and protect ‘Alī while occupying the place of Muḥammed in the night of the hidjra: One takes his stand at the head of the bed, the other at the foot, to defend him against his enemies and to avert the stones which are thrown at him. But afterwards other feats, much more miraculous, are mentioned: at Ṣahbā, God made the sun come back after it had set, to enable ‘Alī to finish the ‘aṣr prayer; in the mosque of Kūfa, he restored the severed hand of a negro, whom he had sentenced to the punishment which canonical law inflicts on thieves; the head of a Khāridjite who brought a charge before ‘Alī against a woman, and, while doing so, indulged in crying, was changed by him into a dog’s head; at his prayer, 80 camels which the Prophet had promised to a Bedouin rose out of the ground; when, in the environs of Babylon, a lion struck the inhabitants with terror, some one was charged by ‘Alī to show his ring to the animal, and the lion disappeared; he raised somebody from the dead; he reappeared, several centuries after his death, in a vision in order to blind his detractors. The Persians of the present day speak of more than a thousand of ‘Alī’s miracles, but sixty only have been placed upon record, amongst which, apart from those mentioned above, are found his command to the Euphrates to decrease when it had inundated the country; the transformation of the bow, which he threw on ‘Omar’s shoulder, into a dragon; the iron made soft by the touch of his hands; the change of the iron pivot of a millstone into a ring when hung on the neck of Khālīd b. al-Walīd; the apparition of the Prophet’s figure, after his death, rising at his summons from the earth on behalf of Abū Bekr; his calling down from heaven a bucket of water wherein to wash the corpse of Muḥammed and a ready-made checkered shirt, etc. (*Djannāt al-khulūd*, tab. VII). His judgments deserve to be compared to those of David and Solomon; his maxims and aphorisms have always been celebrated all through the Muḥammedan East; a hundred were collected by the Persian poet Raṣīd al-Dīn Waṭwāt (*Maṭ-lūb kull ṭālib*, ed. and transl. by Fleischer, *Alī’s hundred Sprüche*, Leipzig 1837), and some of them, at the command of Fakhr al-Dawla ‘Alī b. Ḥusain, the minister of the Seldjūkide of Rūm, Ghī-yāth al-Dīn Kāi-Khosraw III, were graven, in 670 (1271—1272), on the walls of the Gök-Medrese at Siwās (Cl. Huart, *Epigr. ar. d’Asie-Mineure* pp. 91 et seq.). Some Arabian poems, a forgery of Shī‘ite origin of uncertain date, have erroneously been attributed to ‘Alī (Brockelmann, *Gesch. d. arab. Litter.* i. 43; Huart, *Littér. ar.* p. 44; Goldziher, *Abhandl. zur arab. Philol.* i. 126; *Transactions of the IXth Congr. of Orient.*, London 1893 ii. 115).

Incarnation of the divinity in the person of ‘Alī. The Shī‘ites who are called *ghālīya*, *ghulāt* (“ultras”; cf. the art. ALĪ ILĀHĪ) have even gone to the length of believing that God had become incarnate in the person of the Prophet’s son-in-law by “descent” (*hulūl*). Cf. Shāhrastānī p. 132 = Haarbrücker i. 199. The best known of these sects is that of the Nuṣairī, who regard ‘Alī as the first of the three persons of the Trinity (R. Dussaud, *Histoire et religion*

des Nusairis pp. 45, 52, 55, 65; Sulaimān, *Bā-kūra* p. 3; Huart, in *Journ. As.* ser. 7, XIV, 260; see also ‘AMS); this sect is still known in Persia by the name of ‘Alī-ilāhī (Gobineau, *Trois ans en Asie* p. 338).

Bibliography: Tabari, see index; Masūdī, *Murūdī* (Paris) iv. 294, 418, 431, 441 et seq.; viii. 28; id., *Tamhīh* (ed. de Goeje), pp. 218, 273—275, 284, 295; Nawawī (ed. Wüstenf.) p. 437 et seq.; Ya‘kūbī (ed. Houtsma) ii. 252; Mirkhond, *Rawdat al-safā* ii. 135, 272; Madjīdī, *Zinat al-madjālīs* fol. 27^b et seq.; Shāhrastānī (ed. Cureton) p. 122 (Haarbrücker i. 185); *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* ii. 74 et seq.; iii. 302 et seq.; v. 180; ix. 382; xii. 310; xvi. 663; xxiv. 469; xxix. 94; l. 118 et seq.; lii. 28 et seq.; Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islam* (Abh. d. Gesellsch. d. Wiss. zu Gött., N. F. v. 2); Ibn Sa‘d, *iiā*, ii. et seq.; W. Sarasin, *Das Bild Alis bei den Historikern der Sunna* (Basle 1907). (CL. HUART.)

‘ALĪ B. DJAHM AL-SĀMĪ, an Arabic poet and a friend of Abū Tammām. He was a native of Khorāsān, and, for some time, occupied the post of *sāhib al-maṣālim* at Hulwān. In Bagdad, he lived at the court of the Caliph al-Mutawakkil, and made himself many enemies there by writing sharp, invective poetry. Having composed a satire on the Caliph, or, according to some, on the Caliph’s court-physician Bokhtīshū‘, ‘Alī was sent to prison and detained there until 232 (846), according to some until 239 (853), when he was released and banished to his native country. This punishment was aggravated by the ignominy of being, on his arrival, tied to the cross for a whole day by order of the governor who acted in compliance with a command of the Caliph. Afterwards he went to Syria, not, however, according to some authorities, from Khorāsān, but from Baghdād, which he had revisited; but his satirical vein had aroused so much enmity against him, that it had become impossible for him to remain there. When, one day, he started from Ḥalab (Aleppo) to return to Irāk, his caravan was surprised by a party of horsemen of the Banū Kalb, and ‘Alī fell in the fray (249 = 863). His comparatively small *diwān* is now lost; a poem in praise of the ‘Ab-bāsides is contained in the Escorial Ms. (H. Derenbourg, *Les Mss. arab. de l’Esc.* n^o. 369, 3, another on al-Mutawakkil is extant in Berlin (Ahlwardt, *Verzeichn. der arab. Hss. der Kgl. Bibl.* n^o. 7539, 4).

Bibliography: *Aghānī* 1st ed. ix. 104—120, 2nd ed. ix. 99—115; Ibn Khallikān (*Bilāk* 1299) i. 441 (n^o. 435); Ḥādīdī Khalīfa (ed. Flügel) iii. n^o. 5576; Brockelmann, *Gesch. d. arab. Litter.* i. 79. (BROCKELMANN.)

‘ALĪ B. GHĀNIYA, leader of the Almoravids who revolted against the Almohades. — The name of Banū Ghāniya is given to all the descendants of the lady Ghāniya, a relative of the great Yūsuf b. Tāshfīn, the founder of the Almoravid empire. Ghāniya had married a certain ‘Alī b. Yūsuf al-Masūfī. The last of the Banū Ghāniya are famous in the history of the Maghrib and Spain for their struggle against the Almohades. But the best noted of all is the one to whom the present article refers.

In the family of the Banū Ghāniya, the members of which occupied high posts as governors

in Spain and the Balearic islands during the era of the Almoravid rule, three members were called ‘Alī b. Ghāniya: one was the son of Muḥammed, who was appointed governor of the Balearic islands in 520 (1126); he was the grandson of the lady Ghāniya; the second was governor of al-Mahdiyya (in Ifrīkiya) in the year 600 (1203-1204); he was the son of al-Ghāzī b. ‘Abd Allāh and great-nephew of the former; the third was a son of Ishāk, who succeeded Muḥammed as governor of the Balearic islands, which post he occupied until 579 (1183-1184). This third personage, in the family of the Banū Ghāniya, who bore the name of ‘Alī, was the nephew of the first ‘Alī (see the genealogical table in A. Bel, *Les Benou Ghāniya* p. 26). It was this last one, ‘Alī b. Ishāk b. Muḥammed b. ‘Alī, great-grandson of Ghāniya, who rose in arms against the Almohades.

The rapid annihilation of the Almoravid rule in Africa and Spain by the Almohades, became a cause of serious solicitude to Ishāk b. Ghāniya, who governed the Balearic islands on behalf of the Almoravids. Every year he sent presents to the sovereign of Marrākush. In 578 (1182-1183), the Almohade emperor Abū Yaḥyā summoned the governor of the Balearic islands to appear before him and pay official homage as his vassal. The reply to this summons was delayed until Ishāk's death in 579 (1183-1184). He left thirteen sons to take possession of the encumbered inheritance. His eldest son, Muḥammed, was appointed governor of the Balearic islands by the Almoravids settled there. But Muḥammed realised that this Almoravid fief could not much longer maintain its independence; he also knew, however, that neither the members of his council, nor the numerous Almoravid nobles who had sought refuge in the islands would ever let him submit himself to the Almohades. Nevertheless, in compliance with the urgent solicitations of the sovereign of Marrākush, he finally swore the oath of allegiance required of him, whereupon an Almohade officer came to establish himself in Majorca to superintend the governor Muḥammed's administration and represent the Almohade government.

A conspiracy was formed, headed by the brothers of Muḥammed; the latter was thrown into prison, together with the Almohade representative. The government was entrusted to ‘Alī, brother of the dismissed governor (580 = 1184).

While these grave events took place on the Balearic islands, the Almohades sustained the terrible defeat of Santarem, which compelled them to concentrate all their forces upon Christian Spain in order to recover their lost prestige of arms. So their attention was momentarily diverted from the Balearic islands.

But ‘Alī b. Ishāk did not doubt but the hour of revenge was near at hand. He began, therefore, to organise the defence of the islands with great activity. But fearing, on good grounds, that he would not be able to sustain for a long time the attack of the Almohades, he began to negotiate with the Africans, especially with the inhabitants of Bidjāya (Bougie). As soon as he recognised that he could count upon the support of at least a part of them and that he could land without difficulty on the coast by that town, he armed all the ships he possessed (20 according to some, 32 according to others), embarked 200 horsemen and 4000 foot-soldiers, and, well supplied

with money, set sail for Bidjāya, where he landed without difficulty; he captured the town on 6 Sha‘bān 580 (Nov. 12th 1184), during the absence of the Almohade governor of the place. ‘Alī had only reigned over the Balearic islands for a few months; on leaving for Bidjāya, he committed his post to his brother Ṭalḥa. ‘Alī and his companions were never to return to the Balearic islands, which, however, did not until the year 600 (1203-1204) fall into the power of the Almohades.

At Bidjāya, ‘Alī found supporters of his cause amongst all the discontented, especially amongst the partisans of the ancient Ḥammādiye realm which the Almohades had destroyed, including numerous Kabyles. Afterwards, as we shall see, the Arabs who had invaded Northern Africa in the 11th century [see p. 266a] joined him in troops. Having learnt that the governor of Bidjāya, the Sīd (= Saiyid) Abū ‘l-Rabi‘, had turned back and was coming to attack him, ‘Alī advanced against him and defeated him so completely that he dared not stop in his flight until he was safe behind the walls of Tlemcen. After this victory, ‘Alī organised the administration of Bidjāya and appointed his brother Yaḥyā military governor of the place, after which he left it to march towards the west and conquer other countries.

It seems to have been the intention of the leader of the Almoravids to penetrate to the very heart of the Almohade realm, the capital Marrākush. Numerous Arabs and Berbers came to join him in hope of booty. Al-Djazā’ir (Algiers) was conquered. He left it under the command of his nephew Yaḥyā b. Ṭalḥa, and captured the towns of Mūzaiya and Miliana. Considering himself not sufficiently strong to continue his conquests any further, and feeling perhaps not perfectly sure of the fidelity of his allies, he thought it wise to check his march at Miliana and turn eastwards again, along a different route, further south than the one by which he came. He captured the *kal’a* of the Banū Ḥammād on his way back, and laid siege to Constantine.

The Almohades became disconcerted by so many successful attacks; the Caliph al-Manṣūr dispatched against ‘Alī an army of 20 000 men and a fleet with a view to the recapture of al-Djazā’ir and Bidjāya. At the approach of his expedition, all the towns that ‘Alī b. Ghāniya had conquered, expelled the Almoravides and submitted themselves again to the Almohades. ‘Alī's two brothers Yaḥyā and ‘Abd Allāh, who had remained at Bidjāya, left the place precipitately when the hostile fleet appeared, and went to join ‘Alī before the walls of Kusanṭīna (Constantine). Bidjāya was retaken in Ṣafar 581 (May 1185), after an Almoravide interregnum of only seven months.

‘Alī b. Ghāniya, seeing all his late allies forsake him after the successive reverses that he had suffered, did not consider it safe to wait for the arrival of the enemy's army before the town of Kusanṭīna. He fled to the desert across the Hodna, while the commander-in-chief of the Almohade army, the Sīd Abū Zaid, took possession of Bidjāya, that town being the capital of the government which the Caliph al-Manṣūr had consigned to him.

In the Jarīd (Djārid), ‘Alī scattered money freely among the natives, and so succeeded in securing the help of the Riyāḥ and Djuṣham Arabs. Together with his new allies, he conquered

Tawzar and Gaḡṣa; after that he went to Tripoli and concluded an alliance with Karakush, prince of that region. All the unsettled and marauding hordes of the Hilāl Arabs of that country joined the two new allies, who soon conquered the whole of the Jarid. Karakush captured Gabès and made it his capital (581 = 1185-1186).

In 582 (1186-1187), the whole of Ifrīkiya, except Tunis and al-Mahdiyya, had fallen into the power of the rebels and the Arabs, who committed the most outrageous excesses. ‘Alī b. Ghāniya was recognised as the head of the whole country, and ordered the prayer to be said in the name of the ‘Abbāside Caliph al-Nāṣir b. al-Mustaḡfir, to whom he sent an embassy to swear the oath of allegiance, following, herein, the custom of the Almoravide sovereigns. He acquired, thereby, the official title of legitimate head in the eyes of his adherents, and, at the same time, hoped to secure the definite support of the caliphs of the East for the complete overthrow of the Almohades.

Yielding to the urgent entreaties of the Almohade governor of Tunis, the Caliph al-Manṣūr decided to take upon himself the command of an expedition for the re-establishment of Almohade authority in Ifrīkiya. Early in 583 (1187) he advanced towards Tunis. At his approach, ‘Alī retreated into the Djarid. From Tunis, where he had established his head-quarters, al-Manṣūr despatched an attacking column against Gaḡṣa; but this expedition, numbering 6000 horsemen, was completely defeated by ‘Alī near Gaḡṣa (Rabī‘ I 583 = May-June 1187). Al-Manṣūr, at this news, marched, at the head of all his troops, against the Almoravide, who, in his turn, was vanquished at al-Ḥamma and fled into the desert. Gabès, Tawzar and Gaḡṣa were retaken successively by the Almohades, and Ifrīkiya became again subjugated. Al-Manṣūr transported ‘Alī’s former allies, the Djuṣham and Riyāḥ Arabs, to the western provinces of the extreme Maghrib, and returned to his capital.

But no sooner had al-Manṣūr left Ifrīkiya, than Karakush and ‘Alī reappeared in the south and recommenced the campaign. The events subsequent to the departure of al-Manṣūr from Ifrīkiya and the reappearance of the two leaders of the revolt are insufficiently known. It is, however, on record, (if we may believe the historian Ibn Khaldūn), that ‘Alī met his death in a battle against the tribe of the Nafṣāwa, in the year 584 (1188-1189). The chronicler of the Almohade dynasty, al-Marrākushī, states, to the contrary, that ‘Alī died of the wounds he received in the mortal battle at al-Ḥamma, where he was defeated by al-Manṣūr.

His death, in any case, did not put a stop to the struggle which the last representatives of the Almoravide empire had commenced against the Almohades. ‘Alī was replaced, at the head of the rebels, by his brother Yahyā, who waged war to the knife against the Almohades for nearly half a century, dealing such terrible blows to the empire of Marrākush, that he contributed largely to the dismemberment and the final destruction of this Berber empire.

Bibliography: al-Marrākushī, *al-Mu‘dīb*; French transl. by Fagnan, in the *Revue africaine*, 1891—1893 (printed separately at Algiers 1893); Ibn al-Aṭhīr (ed. Tornb.); French transl. of the extracts relating to the Maghrib by Fagnan, in the *Revue africaine*; al-Tidjānī, *Rihla* (see A.

Bel, *Les Benou Ghānya* supplement); apart from these authorities, which may be considered of primary importance, reference should also be made to chapters relating to the history of the Almohades during the epoch of ‘Alī b. Ghāniya, in the Arabian chronicles of later date and in the works of the polygraphs, for example Ibn Abī Zar‘, *al-Karṭās*; *al-Ḥulal al-mawṣhiya*; Ibn Khaldūn, *Ibar*; al-Zarkashī, *Ta’rikh al-dawlatain*; Ibn Abī Dīnār al-Kairawānī, *al-Mu’nis*; al-Maḡḡarī, *Nafḥ al-ṭib*, etc. It is also advisable to consult the works of the western authors who have treated of this subject: Gayangos, *The history of the Mohammedan dynasties in Spain II*, supplement p. LXII; Alvero Campaner, *Bosquejo historico de la dominacion islamita en las islas Baleares* (Palma 1888); Codera, *Decadencia y desaparicion de los Almoravides en España* (Saragossa 1899); Alfred Bel, *Les Benou Ghānya* (Paris 1903).

(A. BEL.)

‘ALĪ B. AL-ḤASAN B. AL-MUSLIMA. [See IBN AL-MUSLIMA.]

‘ALĪ (Sidi ‘Alī) B. ḤUSAIN, who as a poet called himself Kī‘tib-i rūmī (also simply Kī‘tibī or Rūmī), was a Turkish admiral who distinguished himself as an explorer and oceanographer. Following the example of his grandfather and father who had both been administrators of the arsenal at Galata, he entered the navy and was present at the conquest of Cyprus (1522). After that we lose sight of him; we only know that he took part in the famous voyages on the Mediterranean of Khair al-Dīn Pasha, Sinān Pasha and other captains, and that he boasted of knowing every corner of that sea. In 1548 he accompanied the Sultan across Caucasia and Adharbaidjān on his expedition against Persia. He availed himself of the cessation of hostilities during the winter to take lessons at Aleppo from a philosopher and astronomer, and, at the latter’s instigation, undertook an amplified Turkish translation of the classical work which Mawlānā ‘Alī Čelebī had written in Persian, entitled, in ‘Alī’s translation, “*Outlines of Astronomy*” (Rieu, *Cat. of Turk. Mss. in the Brit. Mus.* p. 120; Pertsch, *Verzeichn. d. türk. Hss.*.... zu Berlin p. 214). The sailor’s literary fame was greatly enhanced by Sulaimān’s third Persian campaign in 1553. Again he accompanied the Sultan and, as before, they spent the winter at Aleppo.

While the European wars of the Ottomans brought desolation to their western frontier, heroic efforts were made by them to prepare the complete overthrow of the Persian Ṣafawides by a series of conquests on the Persian Gulf and on the coast of the Indian Ocean; but they all ended in bitter disappointment. After a fresh discomfiture of the Turkish admirals in the Indian ocean, Sulaimān commanded ‘Alī at Aleppo to save the Turkish fleet which was anchored at Basra by conducting it to Egypt. But ‘Alī was defeated by the Portuguese as others had been before him, and, with the wretched remainder of his fleet, which had never been numerous, he was tossed about by repeated gales which lasted for months, and finally driven on the Indian coast, where, in his extremity, he was glad to mortgage his fleet to one of the khāns of that country. At Ahmedābād, the capital of Guḡjerāt, he finished, in 1554, his great compilation, *The Ocean (al-Muḥīṭ)*, which,

founded as it is on the books of Arabian and Persian pilots of the 15th and 16th centuries and on his own experience, contains a complete geographical and nautical description of the sea, being, besides, the only work, as far as we know yet, which supplies us with information concerning the progress and the state of Moslem oceanography at the end of the Middle Ages. The author is not unaware of the importance of the Spanish and Portuguese discoveries in the new world. The remotest country that he knows in the far East is Djūr (Corea). — Sidi ‘Alī remained in India for some time. Everywhere, especially at the court of the Grand Mogul, the deepest respect was paid to him and his Emperor. Repeatedly he received the offer of a brilliant post, such as the government of a province or the command of troops, that he might remain in those parts. Early in 1556 he started on his journey back to Turkey, travelling by land across Sind, the Panjab, Afghānistān, Turkistān, Khorāsān, Ādharbaidjān and Irān. During his long journey he learnt the East-Turkish language and even wrote poetry in that dialect. He arrived at Adrianople in April 1557, and delivered his delayed account of the failure of his expedition to the Sultan. He received pardon at his hands and was even honoured by an appointment at the Court. Afterwards he appears in the office of keeper of the accounts for the lesser fiefs.

‘Alī was one of the most popular, though not one of the most famous, poets of his time. Especially his poems on the element which he might claim as his own, the sea, were long afterwards still in every one’s mouth. His poetical efforts are more the effusion of feeling than works of art; but for that very reason they can be read with greater pleasure than many a thoroughly artistic creation of a professional poet. — Cf. W. Tomaschek and M. Bittner, *Die topographischen Kapitel des indischen Seespiegels Mohit mit 30 Tafeln* (Vienna 1897) and the complete edition of the *Mir‘āt al-mamālik* by Neđīb ‘Ašim, which was printed in 1313 (1897) at the Ikdām printing-office at Constantinople. The *Mir‘āt* has been translated several times into European languages, recently by A. Vambéry: *The travels and adventures of the Turkish admiral Sidi Ali Reis* (London 1899). (K. SÜSSHEIM.)

‘ALĪ B. AL-ḤUSAIN ZAIN AL-‘ABIDĪN is the name of an ‘Alide. ‘Alī, frequently called ‘Alī the Younger in order to distinguish him from an elder brother, received the surname “Zain al-‘Abidīn” (the ornament of the worshippers of God), on account of his piety, and is revered as one of the twelve Shī‘ite Imāms. After the death of his father Ḥusain b. ‘Alī in 61 (680) at the battle of Kerbelā, Shamir b. Dhi l-Djawshan also wished to put to death the young ‘Alī who lay sick; but the latter was saved by ‘Omar b. Sa’d. He was then sent to the Caliph Yazīd by ‘Ubaid Allāh b. Ziyād, together with the few surviving members of the family of Ḥusain; they were well received and were allowed to return to Medina. When the inhabitants of this city rose up against Yazīd, ‘Alī was one of those who refused to make common cause with the rebels. He was accordingly treated kindly by the general Muslim b. ‘Okba by the command of the Caliph, on the occasion of Muslim’s entrance into Medina after his victory on the Ḥarra in 63 (683). According

to some, ‘Alī died in 92 (710-711), but according to the most usual account he lived till 94 (712-713) and died at the age of 58.

Bibliography: Ibn Sa’d v. 156 *et seq.*; Yaḥṣubī (ed. Houtsma) ii. 289 *et seq.*; Ṭabarī ii. 279 *et seq.*; Ibn al-Aṭhīr (ed. Tornb.) iv. 43 *et seq.*; Ibn Khallikān (transl. by de Slane) ii. 209 *et seq.*; Muir, *The Caliphate, its rise, decline, and fall* (3rd ed.) pp. 326-327.

(K. V. ZETTERSTÉEN.)

‘ALĪ B. ‘ISĀ. [See IBN AL-DJARRĀḤ.]

‘ALĪ B. ‘ISĀ was the best known oculist (*kaḥḥāl*) of the Arabs. His work, the *Tadhkirat al-kaḥḥālīn*, deserves the greater claim to our attention from the point of view of the history of civilization in that it is the oldest Arabic work on ophthalmology, that is complete and survives in the original. The name of the author is also recorded in the inverted form: ‘Isā b. ‘Alī. Preference is to be given to the first form as follows from a reference in Ibn Abī Uṣaibī’a (*Kitāb ‘uyūn al-anbā’ fī tabaqāt al-aṭibbā’*, ed. A. Müller, i. 240, 26) and from quotations in later authors as al-Ghaffkī, Khalīfa b. Abī l-Maḥāsīn and Ṣalāḥ al-Dīn. The uncertainty as to the form of the name is due to confusion with the Court Physician of the Caliph al-Mutawakkil, ‘Isā b. ‘Alī, who lived some 150 years earlier (*Fihrist* i. 297, 19; Ibn Abī Uṣaibī’a, l. c. i. 203, 3), and also wrote medical treatises.

‘Alī b. ‘Isā’s life falls in the first half of the 5th (11th century); for (according to Ibn Abī Uṣaibī’a, l. c.) he was a pupil of Abu’l-Farađj b. al-Taiyib, the commentator on Galen, at Baghdad, who died in the third decade of the 5th (11th century (according to Ibn al-Kifī, ed. Lippert, p. 223). ‘Alī, who, like his above mentioned teacher, professed the Christian religion, seems likewise to have practised at Baghdad. We know nothing of the external details of his life. As a physician he was full of foresight and prudence and of kindly feeling. This is evidenced by many a counsel given to the operator in the interests of the patient.

His *Tadhkirat al-kaḥḥālīn* (promptuary for oculists), — sometimes also designated *Risāla* (epistle), on account of the introductory words — is a very detailed treatise. According to the Preface the first Book treats of the anatomy of the eye, the second of diseases externally visible and their treatment (diseases of the lid, of the corners of the eyes, of the conjunctiva, cornea, uvea, cataract and its operation), the third of hidden diseases and their treatment (visual illusions, diseases of the albumen, crystalline lense, spirit of vision, long sightedness, short-sightedness, blindness during the day, and during the night, diseases of the vitreous humour, of the retina, of the visual nerve, of the choroid, of the sclerotic, squinting and weak sight). After a chapter on the preservation of health, the work closes with an alphabetical treatment of 141 simple remedies and their particular action on the eye. — We cannot judge to what extent the work can lay claim to originality, since the older Arabic works on the subject are not preserved. ‘Alī himself observes in his Preface: “I have searched the works of the Ancients throughout, and merely added the little of my own thereto, which I have learned publicly from the teachers of our own time and which I have acquired in the practice of this science”. He mentions the work of Ḥunain together with Galen as his principal

sources. In addition he cites in the *Tadhkira* the Alexandrians, Dioscorides, Hippocrates, Orebasius and Paulus.

The large comprehensiveness of his work laid the foundation of his fame [see art. ‘AMMĀR]; it has been considerably used by later Arab oculists — until the present day — both for the practical and theoretical portions (Ibn al-Kifī, *l. c.* “the physicians of this branch work at all times in accordance with this”) and has frequently been quoted whole chapters at a time. A commentary on it, written by Dāniāl b. Sha‘ya, is mentioned by Khalifa b. Abi ‘l-Mahāsīn [q. v.] in the introduction to his ophthalmological work. This commentary is not preserved; on the other hand a large number of manuscripts of the *Tadhkira* itself have come down to us. Even in the Middle Ages it was translated into Hebrew and twice into Latin (*Tractatus de oculis Jesu b. Hali*, Venice 1497, 1499, 1500; edited once more by Pansier with a second translation, made from the Hebrew version, under the title *Epistola Ihesu filii Haly de cognitione infirmitatum oculorum sive Memoriale oculariorum quod compilavit Ali b. Issa*, Paris 1903). That the great importance of the *Tadhkira* in the history of medicine has been entirely unrecognized is due to the barbarous character of the Latin translation and the fact that whole sentences are frequently omitted therein. So the continuity is destroyed and the sense made unrecognizable.

A German translation of the *Manual for oculists* based on the Arabic manuscripts is contained in Vol. i. of *Die arabischen Augenärzte nach den Quellen bearbeitet* by J. Hirschberg, J. Lippert and E. Mittwoch (Leipzig 1904).

Bibliography: cf. the introduction of the last-named work. (E. MITTWOCH.)

‘ALĪ B. MAHDĪ was the ancestor of the Mahdīs at Zabīd. ‘Alī, a Himyarite of the village of ‘Anbara on the sea-coast not far from Zabīd, made his first public appearance as a preacher of Khārīdjite doctrines in his native town (531—536 = 1136—1141) and won many followers. The mother of the prince of Zabīd took him especially under her protection, and at her death (545 = 1150) he went to a mountain stronghold named al-Sharaf together with his faithful adherents, whom he named *Muhādīrūn*, after the example of the Prophet. He named those who joined him there *Anṣār*. He then began to make raids, to plunder and lay waste the district of Zabīd. In 551 (1156) the governor of the town, the kā‘id Abū Muḥammad Surūr al-Fātikī, was murdered in the mosque by one of his followers, and after this open war was carried on between ‘Alī and the inhabitants of the town, who called to their assistance the Zaidide prince of Ṣa‘da. The latter complied, on condition that they murdered their chief Fātik. This they did in 553 (1158), but the Zaidide prince was no match for ‘Alī. The latter conquered Zabīd in 554 (1159), but died three months later. His successors remained rulers of the city until 569 (1173). Cf. art. MAHDĪS.

Although ‘Alī professed the *Madhhab* of the Hanafites, he was an extreme Khārīdjite. Every one who disobeyed his teachings or violated the commands of Islām, did not attend the religious assemblies on Fridays, drank wine or was present where there was music and song, passed as an infidel and incurred the penalty of death. His soldiers were also similarly punished if they ab-

sented themselves from the sermons which he was accustomed to preach every Monday and Thursday at his father's tomb.

Bibliography: ‘Omāra, in Kay, *Yaman, its medieval history* pp. 124—134, 161—165; Johannsen, *Historia Femanae* pp. 143 et seq.

‘ALĪ B. MAIMŪN B. ABĪ BEKR AL-IDRĪSĪ AL-MAGHRIBĪ, a mystic of Morocco, a Berber by birth, though falsely called an ‘Alid, was born about 854 (1450). In his youth he is said to have been Emir of a *ḥabla* of the Banū Rāshid on the Djebel Ghumāra, but he resigned this dignity since he could not bring about the prohibition of the use of wine among his people. In 901 (1495-1496) he left Fās (Fez), visited during his wanderings Damascus, Mecca, Ḥalab (Aleppo) and Brussa, finally settling at Damascus, where he died in 917 (1511).

He represented a temperate attitude in mysticism and combatted the excrescences of religious and social life which he had observed in the East, in his treatise *Bayān ghurbat al-Islām bi-wāsiṭat ṣinfai al-mutafakkiha wa ‘l-mutafakkiha min ahl Miṣr wa ‘l-Shām wa-mā yaliḥu min bilād al-‘Adām* (cf. Goldziher, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxviii. 293 et seq.). This is a work of his old age, which he began on the 19th of Muḥarram 916. For his mystical writings, among which a justification of Ibn ‘Arabī deserves to be mentioned, see Brockelmann, *Gesch. d. arab. Literatur*. ii. 124. — Cf. also Ṭashköprüzade, *al-Shaḥīḥ al-No‘māniya* (in the margin of Ibn Khallikān, *Bulāḥ* 1299) i. 540. (BROCKELMANN.)

‘ALĪ B. MA‘SŪM. [See ‘ALĪ KHĀN.]

‘ALĪ B. MUḤAMMAD was the founder of the dynasty of the Ṣulāihides in Yemen. The son of a Sunnite kāḍī in the district of Harāz in Yemen, he was won over to the Ismā‘īlite movement by an emissary of the Fātimides, while still of youthful years, and after the latter's death he himself began to enrol others secretly, his pilgrimage to Mecca affording him an excellent opportunity of so doing. In 429 (1037-1038), he occupied a strong position on the Masār, one of the loftiest mountain peaks of Harāz, and after removing Najdāh, the prince of Tiḥāma, by poison in 452 (1060), in the following year he sent an embassy to the Fātimide al-Mustansīr, in order to obtain permission from him to come forward openly. After having been granted this, he conquered the whole of Yemen before the end of 455 (1063) and removed his residence to Ṣan‘ā; even in Mecca, whither he came in this year, he appointed one of the Sherifs as ruler of the city. In 473 (1080-1081) or according to other accounts in 459 (1067) he was however unexpectedly attacked and murdered by a son of Najdāh, Sa‘īd al-Aḥwal. Cf. art. ṢULĀIHIDES.

Bibliography: ‘Omāra, in Kay, *Yaman, its medieval history* pp. 19—31, 145 et seq.; Ibn al-Athīr (ed. Tornb.) ii. 422 et seq.; x. 19, 38; Ibn Khallikān (ed. Wüstenf.) n^o. 495; Johannsen, *Historia Femanae* pp. 127 et seq.

‘ALĪ B. MUḤAMMAD was the leader of the insurrection (end of the 3rd = 9th century) of the numerous negro (*zendī*) slaves, principally from the east coast of Africa (Zanzibar), who had been brought to the region of the lower Euphrates; whence he was generally named “Ṣāhib al-zendī”. The wily deceiver who, in Arabic sources, is often simply called *al-khabith* (the rogue) suc-

ceeded in exciting to rebellion these slaves employed in the saltpetre mines, claiming to be of the house of the ‘Alides and to have been called to their deliverance by visions and occult science. It was in this manner that he aroused the terrible negro insurrection which occupied the Caliph al-Mu‘tamid for nearly 15 years (255—270 = 869—883). During this time 1½ million Muslims, or, according to some reports, as many as 2½ million lost their lives. It is at all events certain that the slaves, who succeeded in surprising the rich commercial cities of Obolla, Ahwāz, Baṣra and Wāsit, plundering them and laying them waste, spared no one and butchered the entire population of the captured cities with the most horrible cruelties. Their leader sought to palliate this by making the principles of the Azrakites [q. v.] his own. The extreme difficulty of putting these excesses to an end was due to the nature of the ground on which the insurrection took place. The swampy district, divided up by many canals, by the lower Euphrates offered the rebels numerous hiding-places that were difficult of access and which rendered a successful attack on the part of the troops sent out against them impossible, so that the latter more than once sustained heavy losses, and were obliged to retreat without having accomplished anything. It was not till al-Muwaffak, the brother of the Caliph, took the management of the war into his own hands and proceeded systematically, shutting up the negroes in al-Mukhtāra, the fortress erected by them, that he succeeded, after a wearisome siege, in storming it and rendering their leader harmless. — That the latter was not an ‘Alid is certain; but he was probably an Arab of the tribe of ‘Abd al-Ḳais.

Bibliography: Ṭabarī iii. 1742 *et seq.*; Maṣūdi (ed. Paris) viii; Lang, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xl. 607 *et seq.*; Nöldeke, *Orientalische Skizzen* pp. 155—184.

‘ALĪ B. MUHAMMAD AL-AṢḤ‘ARĪ. [See AL-AṢḤ‘ARĪ.]

‘ALĪ B. MUHAMMAD AL-ḲUṢḤḌĪ, i. e. the “falconer” (so called because his father was the falconer of Ulugh-Beg [q. v.]), was a famous astronomer and grammarian, who died in 879 (1474). He studied at Samarkand and afterwards went to Kermān, where he wrote a commentary on Naṣīr al-Dīn al-Ṭūsī’s *Taḳrīd al-ḳalām* for the Timūride Abū Sa‘īd Gūrgān. Later he returned to Samarkand, finished the astronomical tables named after Ulugh-Beg and went to Tibriz to Uzun Ḥasan, the prince of the Ak-Kyunlu, who sent him on an embassy of peace to the Ottoman Sultan Muḥammad II. The latter induced him to return to Constantinople after carrying out his mission and appointed him Professor at the Aya Sophia. Here he wrote astronomical treatises both in Persian and in Arabic. For his Arabic works cf. Brockelmann, *Gesch. d. arab. Litter.* ii. 234; Wöpcke, in *Fourm. asiat.*, 5th series, xix. (1862), 120 *et seq.*; for his Persian productions Kraft’s catalogue of mss. (p. 139), that of Dorn (p. 304) and that of Rieu (ii. 456) and Pertsch (Berlin; p. 351).

‘ALĪ B. ṢĀLIḤ. [See WĀṢĪ‘ AL-ĪSĪ.]

‘ALĪ B. SHAMS AL-DĪN was the author of a history of Gilān entitled *Tawrikh-i khānī*, and comprising the years 880—920 (1475—1514). According to the introduction, the book would appear to have been written by Sultan Aḥmed Khān, but ‘Alī seems to be the real author. The work

has been edited by B. Dorn, *Muhammedanische Quellen zur Geschichte der südl. Küstenländer des kaspischen Meeres*, vol. ii. Cf. the preface of this volume, pp. 15 *et seq.*

‘ALĪ B. YŪSUF B. TĀSHFĪN (477—537 = 1084—1142) was an Almoravid Sultan. He was one of the five sons of Yūsuf b. Tāshfīn, the founder of the Almoravid empire and dynasty; he was born at Ceuta (Sibta) in 477 (1084) and was the son of a Christian female slave named Ḳamra, not of Yūsuf’s wife, the famous Zainab, who died in 464 (1071). It is noteworthy that this son — who seems to have been the eldest of Yūsuf’s children — was born when his father was already 77 (lunar) years of age if the chronicles are to be believed, which are unanimous in giving the date of the father’s birth as 400 (1009).

Being chosen by Yūsuf as his successor, ‘Alī was proclaimed Sultan, first at Marrākush on the 1st Muḥarram 500 (September 2, 1106), the day of his father’s death, and on the third of the same month he assumed the title of *Amīr al-Muslimīn*, which was borne by all the Almoravide Sultans, while that of *Amīr al-Mu‘minīn* was left to the ‘Abbāside Caliphs, whose spiritual supremacy they recognized.

Once acknowledged in his capital, ‘Alī sent messengers throughout the whole extent of the empire, to announce his accession to all the governors of cities and of provinces, Yaḥyā b. Abī alone, the Governor of Fez and cousin of the new monarch, neglected to pay homage; ‘Alī marched against him, compelled him to submit and pardoned him; but he deprived him of his governorship. Following his father’s political attitude, he continued the war in Spain against the Christians; it was more lucrative than expeditions in Africa and also more meritorious in the eyes of Muslims, and so the new king did not think of extending his sway further east than Bidjāya (Bougie).

In Africa the empire retained the limits which Yūsuf b. Tāshfīn had fixed: it comprised the districts of the Tell included between the meridian of Bougie and the Atlantic Ocean; to the south-west it stretched to the oases and seems to have reached the Sudan; to this must be added the whole of Spain and the Balearic Isles.

Arab chroniclers are fond of representing ‘Alī as abandoning the administration of his empire to the clergy and doing nothing without the advice of the *fuḳahā’* who surrounded him.

“None had access to the Prince of the Muslims, nor had any influence over him, save those who knew the science of jurisprudence, according to the Mālikite science. So the treatises of this school were then in favour and served as guides to the exclusion of all else, so much so that they even began to neglect the study of the Ḳorān and the Traditions; no famous man of this period was entirely devoted to these two branches of study, and at that time any one who studied any branch of scholastic philosophy was treated as impious. The *faḳīhs* around the prince vilified this science, and declared that the first Muslims abhorred it, carefully avoiding everyone who had any taint thereof; it was, they said, a novelty introduced into religion, which often ruined the faith of its disciples. These and similar discourses roused in the mind of the prince a hatred of theology and of those who studied it, in such a manner that he sent out into the land strict prohibitions against

its study and threats against those who should be found to possess any treatise whatever on this subject. When the works of ‘Abū Ḥamid al-Ḡhazālī reached the West, the prince ordered them to be burned and threatened with pain of death and confiscation of property anyone who should be found to have any fragment of these books; the most severe commands were issued on this matter” (‘Abd al-Wāḥid al-Marrākushī, transl. Fagnan, *Histoire des Almohades*, Algiers 1893, and *Revue africaine* xxxvi. 198-199).

The administration of cities and provinces was of two kinds: civil and military. The *qādī* was the supreme head; he was aided by a military governor. For Spain, see Dozy, *Hist. des Musulmans d’Espagne* iv. 248 et seq.

The reign of ‘Alī was on the whole brilliant; but it was troubled by the foundation of the Almohade community by the Mahdī Ibn Tūmart (115 = 1121), who declared a Holy War against the Almoravids [see ALMOHADES], and by the great expedition to the modern Morocco by the founder of the Almohade dynasty, ‘Abd al-Mu’min. The end of this campaign was the victory of the Almohades; it was marked by the capture of Marrākush, which happened in 541 (1146-1147), about 4 years after the death of ‘Alī.

‘Alī, who died a natural death, had appointed his son Tāshfin to succeed him; he himself seems to have abandoned the actual exercise of administrative functions in 533 (1138-1139), to devote himself to deeds of charity, living as a recluse, fasting and praying, if certain chroniclers are to be believed. [For bibliography, see ALMORAVIDS.]

(A. BEL.)

‘ALĪ B. ZĀFIR AL-AZDĪ ABU ‘L-ḤASAN DJAMĀL AL-DĪN, Arabic historian and man of letters, was born in 567 (1171); he became his father’s successor as Professor at the Madrasa al-Kāmilīya at Cairo, and later, as Wezīr, he entered the service of al-Malik al-Ashraf Muzaḥaffar al-Dīn Mūsā, who reigned in Mesopotamia from the year 607 (1210). His principal work is a history of the Islāmic dynasties *Kitāb al-duwal al-munkaṭi’a*, in 4 volumes, of which only the last, dealing with the history of the Ḥamdānids, Sāḍjids, Tūlūnids, Ikhshids, Fāṭimids and ‘Abbāsids, until the year 622 (1225), is preserved (Pertsch, *Die arab. Hss. . . . zu Gotha* n^o. 1555; Rieu, *Supplement* n^o. 461); the history of the Sāḍjids has been published by Freytag in *Lokmani Fabulae* (Bonn, 1823); that of the Ḥamdānids in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* x. 439 et seq.; in Wüstenfeld’s *Statthalter von Ägypten und Geschichte der Fatimiden* use has been made of this work for the Egyptian dynasties. In addition he wrote an adab-book *Kitāb bad’i’ al-bad’i’ih*, a collection of jokes, witty replies, improvisations, etc., pr. Cairo 1287 and 1316, in the margin of the *Ma’āhid al-tanṣīṣ*. The *Dhail al-manāḳib al-nūriya*, written in 587 (1191), dedicated to Ṣalāḥ al-Dīn, and dealing with poetic comparisons, forms a supplement to it (Cp. H. Derenbourg, *Les mss. arabes de l’Escorial*, n^o. 425).

Bibliography: al-Kutubī *Fawāt al-wafayāt* ii. 51; Wüstenfeld, *Die Geschichtsschreiber der Araber* p. 309; Brockelmann, *Gesch. d. arab. Litter.* i. 321. (BROCKELMANN.)

‘ALĪ AKBAR KHITĀ’Ī, author of a Persian book, *Khita’i Nāme*, on China, lived under the Sultans Selīm I and Sulaimān. Schefer has

published selections from the original (*Mélanges Orientaux*, p. 31 et seq.). The work was translated into Turkish under Murād III (1575—1595), with the title *Kānūn nāme-i Āin u-Khita’i* (lithogr. Constantinople 1270 = 1853).

Bibliography: Pertsch, *Verzeichn. d. türk. Hss. . . . zu Berlin* n^o. 183.

‘ALĪ ‘AZİZ GİRİDLİ, Turkish novelist, a native of Crete, died in 1213 (1798-1799). He composed three *Mukhaiyalāt* (Reveries), one of which was translated by Gibb in 1884, under the title *The Story of Jewād*. Cp. Gibb, *History of the Ottoman poetry* v. 13.

‘ALĪ BEY (al-Ḥādījī ‘Alī Bey b. ‘Othmān Bey al-‘Abbāsī), pseudonym of the well-known traveller Badīa y Leblich. See Seetzen, *Reisen* iii. 373.

‘ALĪ BEY, famous for his successful revolt in Egypt against the Sublime Porte in 1185 (1771), was a Caucasian by birth. According to his contemporary biographer Luisigan, he was born in the year 1728 and named Yūsuf by his father David, a priest of the Greek Church. At the age of thirteen, i. e. in 1741, he is said to have fallen into the hands of brigands who sold him to a certain merchant named Aḥmed. This man, soon after, is said to have brought him to Egypt where he was transferred to Ibrāhīm Katkhudā who immediately had him circumcised and renamed ‘Alī. ‘Alī was then put under the care of a tutor whose duty it was to instruct the youth in reading, writing and the recitation of the *Qur’ān*. As he was an apt pupil and showed signs of genius, Ibrāhīm at the end of eighteen months made him one of his domestics. By the year 1750 he advanced from the humblest position to that of *kāshif*, enjoying the complete confidence of his master. In the same year, Ibrāhīm was obliged to accompany the *ḥādījī* caravan as emīr. ‘Alī, who went with him on this journey, distinguished himself both on the way to Mecca and return home by repelling the attacks of marauding Arabs, thus winning for himself the nickname of *Djinn* ‘Alī and a caftan or robe of honour. Ibrāhīm thereupon took steps to have his favorite, whom he had granted his liberty some time before, advanced to the rank of bey (Luisigan uses the term as governor of a province, *sandjak*), among twenty-four of whom Egypt was divided and who formed the *dīwān* or governing body under the Pasha at Cairo. This, after some opposition, was finally accomplished, but Ibrāhīm Katkhudā thus made an enemy of one of the Beys named Ibrāhīm whose party later in 1758 put him to death. The chronology of these events given by Luisigan does not agree with that of al-Djabartī. According to this author, who in turn varies from Marcel and Volney, Ibrāhīm Katkhudā commanded the pilgrim caravan in 1151 (1738), in the year 1166 (1752) he dispatched another under ‘Alī Bey and died a natural death in 1168 (1754), *Djinn* ‘Alī only receiving a *sandjak* later.

However this may be, the biographers agree that the period of ‘Alī’s life following his master’s death was a strenuous one. Continually busied in taking part in the petty squabbles of the beys, ‘Alī did not fail to strengthen his power by purchasing numerous slaves and elevating them to high positions, so that finally in 1177 (1763) ‘Abd al-Rahmān Bey, the son of his former master, recognizing that ‘Alī’s good will and assistance

was necessary in order to retain his position, proposed that he should be made their leader, the shaiikh al-balad or mayor of Cairo, to which all agreed. ‘Alī’s first act after leading the *ḥadīdī* caravan was to elevate his mamlūk Muḥammed al-Khazandār, likewise known as Abū Dhahab, to the rank of Bey and to exile ‘Abd al-Rahmān and numerous others. Of these, Šāliḥ Bey, not content with his lot, gathered other exiles about him and established himself in Upper Egypt. Here he was attacked by ‘Alī’s forces under Husain Bey al-Kashkash and forced to retreat. Husain had no sooner gained this victory than he was sent into exile. Instead of following the instructions contained in the mandate of exile and going to Lower Egypt, he returned to Cairo. From this moment ‘Alī and Husain plotted to get rid of each other; the strife finally culminated in ‘Alī being exiled to Syria in 1179 (1765-1766). For two months he stayed at Jerusalem. At the expiration of this time he betook himself to ‘Akkā where he became acquainted with the Shaikh ‘Omar al-Zāhir who later was to become his ally. Thence ‘Alī suddenly returned to Cairo where he forced the beys to exile him to al-Nūsāt in Lower Egypt, whence later he was removed to Asyūt. At this place he succeeded in mustering a large force of exiles and Banū Hawāra, and with some difficulty won over Šāliḥ Bey, his former enemy, by promising him Upper Egypt if he ever regained control of Egypt again. This he finally accomplished by defeating the forces of Husain Bey Kashkash. On the 30th of Djumādā I 1181 (24th October 1767) he entered Cairo and was reinstated as shaiikh al-balad. The defeated leaders, especially Husain Bey and Khalil, now levied forces at Ghazza, whither they had fled, and invaded Egypt in 1182 (1768). Their attempt was futile. Surrounded by ‘Alī’s forces under Abū Dhahab, they were forced to ask for a truce and induced to believe that Abū Dhahab would act as intermediary for them. Upon their arrival at his house for a conference, they were assassinated. Šāliḥ Bey’s assistance was rewarded in a similar manner.

In the mean time, the strained relations between Turkey and Russia had resulted in the declaration of war by the sultan Muṣṭafā; and at the end of Rajab 1182 (November 1768), a letter ordering the departure of troops arrived from Constantinople. While employed in the levying of these troops, ‘Alī’s enemies, among whom was the paṣha Muḥammed, wrote to Muṣṭafā that the levied forces were in reality for the Russians. ‘Alī, informed of this and the fact that the sultan had demanded his head, assembled the beys of whom sixteen owed their position to him and proposed an open revolt. The diwān immediately agreed and the paṣha was expelled. Thereupon an invitation to join was sent to Zāhir of ‘Akkā. This the shaiikh accepted and rendered valuable aid in repelling the paṣha of Damascus whom the Sultan had dispatched against ‘Alī. The Egyptian attack was first directed under the leadership of Abū Dhahab against Mekka and the neighbouring territory to the North. Mekka itself was captured in Rabī‘ I 1184 (July 1770) and ‘Abd Allāh made sherif instead of Ahmed, the brother of sherif Musā‘id, who had just died. In return for this, ‘Abd Allāh gave ‘Alī the title of “Sultan of Egypt and the two Seas”. In the following year (1185 = 1771), a much greater conquest, that

of Palestine and Syria, was undertaken by Abū Dhahab, an alliance being made with count Orloff the commander of the Russian troops. With remarkable celerity Abū Dhahab accomplished his task advancing as far as Damascus after capturing Jaffa and the coast north to Ḥalab (Aleppo). ‘Alī, elated at the success of his general, commanded him to carry his conquest as far as possible. Abū Dhahab, however, perceiving that his officers were tired of waging war and secretly harbouring designs to become ruler of Egypt, called them to a conference and persuaded them to return home with him. Upon his unexpected reappearance, ‘Alī endeavoured to have him put out of the way. Abū Dhahab, well aware of the fate in store for him, fled to Upper Egypt where he collected an army. Against these Ismā‘īl Bey was dispatched; but, upon meeting the enemy, he deserted to them. A second expedition in Muḥarram 1186 (April 1772) met with overwhelming defeat. ‘Alī was once more forced to flee to Syria. Here he remained for almost a year capturing Sidon and besieging Jaffa with his friend Shaiikh Zāhir and some Russian battle-ships. In 1187 (1773), led to believe that he would be welcomed back at Cairo, he mustered as many troops as possible, 6310 men in all, and set out for Egypt by way of Ghazza. On the 8th of Šafar (1st of May; Luisigan: 13th of April = 20th of Muḥarram), near Šāliḥiya, Abū Dhahab met ‘Alī’s forces; victory for a short time favoured the latter, but the infantry deserting, the invading army was put to flight. ‘Alī, wounded and crippled, was left on the field of battle. In this condition he was taken prisoner and transported to Cairo, where he either died of his wounds or was poisoned to death seven days later, the 15th of Šafar 1187 (8th of May 1773; Luisigan: 20th of April = 27th of Muḥarram) and was buried with his predecessors in the Kaṛāfa at Cairo.

Bibliography: al-Djabartī, *‘Adjā‘ib al-āthār* (Bulāk, 1297), i., 250—259, 305—309, 334—337, 350—351, 364—366, 371, 380—382; *Merveilles Bibliographiques et Historiques* (French transl.; Cairo, 1888), II, 122—124, 213—238; III, 5—16, 51—60, 90—93, 115—120, 130—132, 144—145, 152—163; S. Luisigan, *A History of the Revolt of Aly Bey* (London, 1783); H. v. Jargow: *Kurze Gesch. der Mamluken* (in *Zeitschr. f. Kunst, Wissensch. und Gesch. des Krieges*, Berlin 1831, pp. 9 et seq.); J. Marcel, *Histoire de l’Égypte* (Paris, 1834), pp. 489 et seq.; C. Volney, *Voyage en Syrie* (Paris, 1787); see the German transl. (Jena, 1788), i. 88 et seq.; S. Lane-Poole, *A History of Egypt* (London, 1901), index; Creasy, *History of the Ottoman Turks*, (1st ed. London, 1856; 2d ed. 1877), index; E. Driault, *La Question d’Orient* (Paris, 1898), pp. 50 et seq.

(N. A. KOENIG.)

‘ALĪ ČELEBĪ. [See WĀSĪ‘ ‘ALĪSĪ.]

‘ALĪ EFENDI. [See ‘ALĪ.]

‘ALĪ EKBER. [See ‘ALĪ AKBAR.]

‘ALĪ ILĀHĪ (also ‘ALĪYU ‘LLĀHĪ, i. e. “deifier of ‘Alī”), a sect of extreme Shī‘ites (*ghulāt*), which is even now widely diffused in Persia, and whose name is due to the fact that they consider ‘Alī an incarnation of God. This has caused them to be identified with the Nuṣairīs, but wrongly, according to Zhukofski and Dussaud. They give themselves the appellation of Ahl-i

Ḥaḡḡ. They do not frequent the mosques, nor recognize any ritual uncleanness; they eat pork and drink wine; they do not permit polygamy. At their wedding festivities, they have round dances, in which the women, who are unveiled, join hands with the men. Divorce is not allowed. In their cosmogony, the creation is the work of five emanations from the godhead, i. e. five powers: Pir Pādshāhem, Pir Benyāmīn, Pir Dāwūd, Pir Rehbar, Pir Mūsā. They have a kind of communion, called *Khidmet*, which consists in sharing and eating in common sugar candy, a sheep, and on solemn occasions, an ox; in the case of the sheep, the service is named *kurbān*, and in that of the ox, *gāw-burān*. Man is held by them to be swayed by two moral forces, ‘*aql*’, “reason”, and *nefes*, “lust”. The hereditary head of their religion bears the title of *pīr*, he is represented by *delīls* (*khādim*) who conduct the ritual ceremonies, and by *khālifa*’s, who are charged with the task of distributing the portions of the communion. They are divided into eight sects: Ibrāhīmī, Dāwūdī, Mirī, Sultān-Baburī, Khamūshī, Yādgārī, Shāh-i eyāzī, Khāntāshī. They claim that Bābā Ṭāhir-i ‘Uryān, his sister Bibī Faṭīma, and the Saiyid al-Ḥimyarī, belonged to their religion. They possess books written in a Kurdish dialect, of which the principal one is said to be entitled *Kitāb-i Sanjjenār*, or *Kitāb-i Čāhār-Malik*. Their priests practise juggling, and sit on burning coals, without suffering any harm. Their head quarters, in Persia, are at Kirmānshāh; they are also numerous in India. Cp. the artt. Bektāshī and Kizil-Bāsh (sect). — The other Shī’ites give them the nickname of *Khorosh-kush* (cock-killers), because they have the custom of sacrificing a cock at the end of the three day’s fast which they observe.

Bibliography: Cte de Gobineau, *Trois ans en Asie* (1859) pp. 338—371; A. L. M. Nicolas, *Seyyed Ali Mohammed dit le Bāb* (1905) p. 132; Muhsin Fānī, *Dabistān al-madhāhib* (Bombay) p. 239 (transl. Shea and Troyer ii. 415 *et seq.*); Colebrooke, *Asiatic Researches* vii. 338; J. Ed. Polak, *Persien* i. 349; Petermann, *Reisen* (2nd ed.) ii. 263; K. Zhukofski, in the *Zapiski wostoč. otd. imp. russk. arkeol. obsč.* ii.; Browne, *A literary history of Persia* ii. 194. (CL. HUART.)

‘ALĪ KHĀN. [See MAHDĪ ‘ALĪ KHĀN.]

‘ALĪ KHĀN AHMED B. MUHAMMED MA‘ŠUM B. IBRĀHIM ŠADR AL-DĪN AL-ḤUSAINĪ AL-MADANĪ, author of biographical works and a book of travel, was born about 1053 (1642) at Medina. He was a descendant of Ghīyāth al-Dīn [q. v.]. In 1083 (1672), he followed his father to Ḥaidarābād, whither the latter had been summoned in 1054 (1644) by Prince Shāhīnshāh ‘Abd Allāh b. Muḥammed Kuṭbshāh. When ‘Alī’s father died in 1082 (1671), a year after his patron, ‘Alī himself incurred the displeasure of the new Sultan Abu ‘l-Ḥasan, and was thrown into prison. He succeeded, however, in escaping to the court of Awrangzēb, who named him Khān und Dīwānī at Burhānpūr. He died at Shirāz in 1104 (1692).

In 1074 (1663) he wrote a description of his journey from Mekka to Ḥaidarābād, entitled *Sulwat al-gharīb wa-uswat al-arīb* (Ahlwardt, *Verz. d. arab. Hss. d. Königl. Bibl. zu Berlin* n^o. 6136). He is best known for his work on the poets of the 11th century of the Muḥammedan era; this was written as a supplement to the *Raiḡāna* of

al-Khaḡadī (died 1064 = 1658; q. v.), in 1082 (1671), under the title *Sulāfat al-‘aṣr fī maḡāsīn a’yūn al-‘aṣr* (printed Cairo 1324). As a supplement to the commentary on his *Badī‘iya*, he gives biographies of writers on rhetoric. Lastly he wrote a work on the classes of the Shī’ite Imāmītes.

Bibliography: *Hadīqat at-‘alam* (lithogr. Ḥaidarābād 1266) i. 363—365 (quoted by Rieu, *Supplement* n^o. 990); Wüstenfeld, *Die Geschichtsschreiber der Araber* p. 589; Brockelmann, *Gesch. d. arab. Litter.* ii. 421.

(BROCKELMANN.)

‘ALĪ MERDĀN is a name borne by three important personages:

1. Name given by the Shī’ites to ‘Alī, abbreviated from *Shāh-i merdān*, “king of men”.

2. A certain Khaladī king of Lakḡanawāṭī, whose honorific title was ‘Alā’ al-Dīn; accused of the assassination of his benefactor Muḥammed, son of Bakhtiyār, he fled, and sought the protection of Kuṭb al-Dīn Aibeg, the ruler of Dehlī, whom he accompanied to Ghazna. During the hasty retreat of his protector, he was taken prisoner by Turks, the partisans of Tādī al-Dīn Voldūz, and taken to Kāshghar, whence he escaped. Aibeg invested him with the fief of Lakḡanawāṭī (Gawr); but at the death of his overlord, he declared himself to be independent, massacred most of the Khaladī emirs, extended his rule in India, and conceived vast plans of conquest, but his cruelty brought about a conspiracy which caused his death at the close of a reign of about two years, 604-605 (1207-1208). These dates are uncertain.

3. A Bakhtiyārī khān of Luristān, Persian general in the service of Shāh-Tahmāsp, who fought against the Ottomans (1136 = 1723), and commanded the Persian army at the battle of Kurīdjān (13 Rabi’ I 1144 = 15 Sept. 1731), under Tahmāsp-Kulī-Khān, who retained him in his office. In 1164 (1750), he captured Ispahān, and, together with Karīm-khān Zand, he established the Šafawide Shāh Ismā‘īl III; afterwards he quarrelled with Karīm, was defeated by him on the banks of the Karun, established a puppet-king at Ispahān under the name of Sultan Ḥusain, fled before Karīm, and was assassinated by Muḥammed-khān Zand (1165 = 1751).

Bibliography: Reinaud, *Monumens arabes persans et turcs* i. 348; Justi, *Iranisches Namenbuch* p. 195; Minhādī, *Ṭabaqāt-i Nāṣirī* p. 158; transl. Raverty pp. 576—580; Hammer-Purgstall, *Gesch. des osman. Reiches*, see Index; *Tārīkh-i Sāmī u-Shākir u-Šubḡī*, f^o. 29 r^o.; Malcolm, *Histoire de Perse* iii. 168 *et seq.*; Riḡā-kulī-Khān, *Rawḡat al-ṣafā’-i Nāṣirī* ix. 7 *et seq.*; Oskar Mann, *Muḡmil et-tārīkh-i ba’dnādīrīje* p. 7. (CL. HUART.)

‘ALĪ PASHA is a name and title borne by numerous statesmen and generals of the Ottoman Empire. — 1. Vizier and general of Murād I Khudāwendīgār, rejected the proposals of peace made by ‘Alā’ al-Dīn, prince of Karamān, at the time of the advance of the Ottomans on Konya, was then ordered to invade Bulgaria; he captured Tirnovo, Shumla and Nicopolis, where the Kral Sisman capitulated (791 = 1389); chosen as minister by Bāyazīd I, he aided the latter to indulge in his shameful debauches, while at the same time he introduced improvements in the administration;

he obtained from the Sultan the appointment of fixed emoluments for judges, and caused a new coinage to be issued. He was charged with the execution of Theodore Palæologus, brother of the Emperor Manuel, and went to besiege Constantinople in order to compel the Emperor to appear before the Ottoman Sultan, his over-lord; but he was won over by the bribes of John, the nephew and successor of Manuel, whom he left in possession of the town (799 = 1396). — 2. Eunuch and beilerbei of Roumelia, received orders from Bayazid II to invade Moldavia, whose voivode had attempted to retake Aḳ Kermān (891 = 1486); in the same year, after the defeat of the Ottoman troops fighting against the Egyptians in Cilicia, he was ordered to rejoin the Grand Wezīr Dāwūd Pasha, and assist in the campaign; he took the field in 893 (1488), captured ‘Ain Zarba and other strougholds lost the battle of Agha Čāiri against Öz-beg (8 Ramaḍān 894 = 16 August 1489) and was deprived of his command; in 897 (1492) he was expelled from Transylvania and defeated by Stephen of Thelegd at the entrance of the Red Tower Pass; in spite of these disasters, he succeeded Maṣiḥ Pasha as Grand Wezīr, and later Hersek Aḥmed Pasha (909 = 1503); being a partisan of Aḥmed, son of Bayazid, he wished to aid his accession to the throne; and to this end he defeated the troops of Salīm I, Aḥmed's rival, at Čorlu (8 Djumādā I 917 = 3 August 1511); he took command of the army in Asia Minor raised to subdue the rebel Shāh-kuli, surnamed Shaiṭān-kuli, and perished at the same time as the latter in the battle of Şarımşaklık (Djumādā I 917 = August 1511). He was the first Grand Wezīr to die on the field of battle; an enlightened patron of learning, he assembled once a month in his palace scholars and poets, and acted generously towards them; he founded two mosques and an academy; the poet Maṣiḥ has celebrated him in an elegy and the Persian Idrīs on whom he bestowed the title of Historiographer (*waḳā’i’ nu-wīs*), dedicated to him his history. — 3. Governor of Buda (Ofen), successor to Kāsim Pasha, marched to the help of Khidr Bey, who was being besieged in Szegedin by the haiduks, and delivered him, as the result of which he became the object of the Sultan Sulaimān's attention (959 = 1552); he afterwards captured Wessprim (Weissbrunn), the castle of Dregely, and other strong positions, but was unsuccessful at Eger (Erlau), in consequence of which he fell into disfavour. He was later re-instated at Buda, besieged Szegeth without success (963 = 1556), was defeated near Babocsa, and shortly afterwards died of grief on that account. He was an eunuch, and very ugly, but was a man of great courage and of unusual military ability. — 4. ‘Alī Pasha, surnamed Semiz (the fat) because of his corpulence, governor of Egypt, was the son of a Dalmatian from Brazza, had been enrolled in the host of the janissaries; he became their agha, and governed Egypt for four years; he succeeded Rustem Pasha as Grand Wezīr, arranged the treaty of Prague with the Austrian ambassador Busbek on June 1, 1562; he died in 1565. He has become famous for his witty sallies. — 5. ‘Alī Pasha, surnamed Güzelḍje (the handsome) and Čelebī (the elegant), son of Aḥmed of Kos, was successively Sandjak-Bey of Damietta, Beilerbei of Yemen and of Tunis, Wezīr entrusted with the administration of Cyprus and of Morea,

afterwards Ḳapudān-Pasha, and he succeeded Öküç-Muḥammed as Grand Wezīr; he had great influence over Sultan ‘Othmān II, and made himself conspicuous by his harsh treatment of the representatives of Christian powers; he ordered the Venetian interpreter Borissi, who demanded the restitution of a galley, to be strangled (Feb. 1620); he extorted money from the Greek contractor Scarlati, from the Patriarch, and from numerous Muslims, as the result of which he was able to offer his lord magnificent presents; he died of calculus on March 9, 1621. — 6. ‘Alī Pasha, surnamed Sürme-li (the man with collyrium), a native of Dimetoka, occupied in succession various posts in the treasury and finally became first Defterdār; afterwards in the quality of Wezīr, he governed Cyprus and Tripoli in Syria and lastly was chosen as Grand Wezīr by Sultan Aḥmed II (16 Radjab 1105 = 12 March 1694). He carried on the campaign against Hungary, which proved unsuccessful. He arranged that a council of the ministers should be held on four days every week, and changed the Egyptian crown-lands which had previously been let on lease and burdened with a yearly rent (*muḳāṭa’a*), into fiefs on a life tenure (*mālīkīyâne*). The mutiny of the janissaries which marked the beginning of the reign of Muṣṭafā II cost him his life (1106 = 1695); his prodigality had ruined him: the confiscation of his property only produced a ridiculously small sum. — 7. Čorlulu ‘Alī Pasha, the son of a peasant (Paul Lucas, 2^e Voyage i. 116) or of a barber (Cantemir, La Motraye) from Čorlū, first page (içoghlan), then çokaḍār, (pall-bearer) siliḥ-dār (sword-bearer), Wezīr, ḳā'im-maḳām (chief officer of a Ḳaza), Governor of Tripoli (Syria), then once more siliḥdār, was appointed to succeed Balṭadji Muḥammed as Grand Wezīr by Aḥmed III (19 Muḥarram 1118 = May 1706); the kidnapping of Avedik, the Armenian Patriarch who was hostile to the Catholics from Chio, by Ferriol, the French Ambassador, occasioned persecutions of the Catholic Armenians and the Jesuits of Galata, who were accused of complicity in the plot; ‘Alī Pasha attempted to restrict the power of the Shaiḳh al-Islām, and to reform the administration; he instituted the supervision of the expenses of the imperial kitchens, fixed the number of the *defterlü* (soldiers released from military service in times of war); he built vessels, cast cannons and anchors, for which he established a special foundry at the arsenal; he built the mosque which stands before the Bagnio and repaired the aqueduct of Halḳa-li, at Constantinople. He married one of the daughters of the deposed Sultan Muṣṭafā II. As he wished for war with Russia, he promised Charles XII of Sweden the assistance of the khān of the Crimea in consequence of which he ventured upon the battle of Pultawa (July 8, 1709); the difficulties created Sublime Porte by the stay of the king of Sweden at Bender for the annoyed the Sultan, who removed ‘Alī Pasha from office (18 Rabī’ II 1122 = June 16, 1710) and banished him as Governor of Kaffa; he died at Mitylene in 1123 (1711). — 8. Hekimzāde (Hekīm oghlū) ‘Alī Pasha, son of Nūḥ Efendi, a Venetian renegade and physician to Muṣṭafā II, born 15 Sha’bān 1100 (June 4, 1689); Serasker under the Sultan Maḥmūd I, in the campaign against Persia; marched on Hamadḥān; defeated Shāh Tahmāsp III on the plain of Ḳuridjān (13 Rabī’ I 1144 = Sept. 15, 1731); captured

Urmīya (15 Djumādā I = Nov. 15), and Tibrīz; was elected Grand Wezīr when peace was concluded (15 Ramaḍān = March 12, 1732); improved the coinage; awarded Bonneval the title of General of Bombardiers (*kumbaraḍjī*), with the insignia of the two horse tails (*tūgh*); built a large mosque at Constantinople; was dismissed from office, in spite of his wise, considerate and beneficent administration, because he had expressed the wish that he himself might command the army sent out against Persia (22 Šafar 1148 = July 14, 1735); was appointed Governor of Bosnia; shut himself up in Trawnīk in order to check the Austrian generals who had invaded the province, ordered the inhabitants to be enrolled en masse; fought Field-Marshal Hildburghausen beneath the walls of Banjaluka, and relieved the town (August 4, 1737); reduced the Albanian insurgents; ravaged the country between the Kulpā and the Unna; was re-instated as Grand Wezīr to succeed al-Ḥādīdjī Aḥmed (1 Šafar 1155 = April 7, 1742) and once more deposed in the following year, when it became known that the Persians had marched on Baghdād and Bašra; was elected Governor of Aleppo (1158 = 1745), and chosen to command, as Ser-asker, the troops sent out to Kaṛs, against Nādir-Šah; the peace which shortly followed rendered his mission useless. On the accession of ‘Othmān III, he was for the third time appointed Grand Wezīr, while he was Governor of Kūtahīa (4 Djumādā I 1168 = Feb. 16, 1755), and dismissed from office fifty-three days later in consequence, as was alleged, of a terrible conflagration, but in reality on account of his quarrel with the favourite Siliḥdār of the Sultan; imprisoned in the tower of Leander (Kizkulesi), then banished to Famagusta, and later sent to Egypt as Governor; he found this province in a state of absolute anarchy, and when he was recalled (1170 = 1757), he was permitted to settle down in any district of Asia Minor; he died in the first year of the reign of Muṣṭafā III (1171 = 1758). He left behind him some mystical hymns (Waṣīf, 135—137; Hammer-Purgstall, *Osm. Dichtk.* iv. 177). — 9. ‘Arabādī ‘Alī Pasha, a native of Okhri, Kā‘im-makām of the Imperial Stirrup, was appointed to the post of Grand Wezīr by Sulaimān II, after the death of Muṣṭafā Kōprülü at the battle of Slankamen (Aug. 19, 1691); punished Muḥammed Eḡnīli, the Agha of the janissaries, by dismissing him from office, and ordering him to be driven home on a chariot drawn by oxen (whence the surname of ‘Arabādī given him by the people, — “coach-man”); when he wished to use the same procedure with Ismā‘il the Kizlar-gha, Neẓīr, the latter’s successor, obtained his discharge and his exile to Rhodes (5 Radjab 1103 = March 23, 1692).

Bibliography: ‘Othmān-zāde, *Ḥadiqat al-wuzarā* (Constantinople 1271) pp. 20, 31, 51, 65, 118, 121; 1st *dhail* pp. 10, 19, 42, 83; 2nd *dhail* p. 39; Hammer-Purgstall, *Gesch. des osman. Reiches*, see Index. (CL. HUART.)

‘ALĪ PASHA DĀMĀD, Turkish statesman and general born at the village of Seloz, on the banks of Lake Nicea, succeeded the Abaze Sulaimān as Siliḥdār; became the favourite of Sultan Aḥmed III, who gave him his daughter Faṭīma, then aged four years, in marriage (6 Rabī‘ I 1121 = May 16, 1709); succeeded in bringing about the dismissal from office of his enemy, ‘Alī Pasha of Čorlū, and the ap-

pointment in his stead of the incapable Noḥmān Kōprülü, afterwards of Balṭadī Muḥammed Pasha; the Kaṭudān-pasha, Ibrahim Khodja, who had been appointed Grand Wezīr, plotted to assassinate him, but was detected and ‘Alī Pasha succeeded him in the highest dignity of the Empire (1 Rabī‘ II, 1125 = April 27, 1713). He concluded the Peace of Adrianople with the Russians, by which the frontier between the Samara and the Orel was fixed (Sept. 1714); he sent ‘Abd Allah Pasha Muḥsin-zāde to Egypt, to put an end to the revolt of Kaītas-Beg; he commanded the Ottoman troops against the Venetians in the Morean Campaign (1127 = 1715), crushed the Mainotes, and captured Modon; he re-established at Galaṭa-Seraī the school of the İṭ-oghlan, maintained the established order of promotion in the college of the ‘Ulamā and organised the postal service and administration of Anatolia. An alliance between Austria and Venice and a letter sent by Prince Eugene demanding the entire fulfilment of the treaty of Carlowicz, decided him to declare war (1128 = 1716). He fell, struck by a bullet on the forehead, during the battle of Peterwardein, when the Turks were already completely routed (Aug. 5). He was interred at Belgrade; seventy years later, Loudon conveyed his coffin to Vienna, where it remains to-day, in the forest of Hadersdorf (*Fundgruben des Orients* v. 331; Fleischer, *Kleinere Schriften* iii. 609 et seq.). He was the patron of the historian Rāshid.

Bibliography: Rāshid, *Tārīkh* ii. 161; Hammer-Purgstall, *Gesch. des osman. Reiches*, vii, 166, 176, 182 et seq. 207 et seq., Jouannin and van Gaver, *Turquie* pp. 324—327.

(CL. HUART.)

‘ALĪ PASHA MUBĀRAK, officer of the Egyptian engineer corps, statesman, and man of letters, was born in 1239 (1823-1824) at New Berumbāl (Daḡahliye, Nile Delta). Though of humble origin and of the peasant class, his industry, ambition and ability enabled him to become a pupil of different schools. It was decisive for his later career that, in 1251 (1835-1836), he went to the school of Kaṣr al-‘Aīnī, afterwards (in 1252) to that of Abū Zabal at Cairo, and that in 1260 (1844) he was sent to Paris with the “Mission égyptienne”. In this city, and at the artillery-school at Metz, he perfected himself both as an officer, and in the duties of an engineer, which had already been the object of his ambition in his native country. On his return to Egypt (in 1266 = 1849-50) he won the favour of ‘Abbās, and gained high positions; in the Crimean War, he was actively engaged at Constantinople, in the Crimea, and at Gümüşkhāne; under Sa‘īd he resigned, but under Ismā‘il he occupied one after another almost all the ministerial posts, and other responsible offices. Everywhere he introduced reforms, although acting with well-meant zeal rather than deep understanding. To him is due the establishment of printing-offices, and the printing of school-books, especially technical ones, the work at the barrage near Cairo (*al-Kanātīr al-khairīya*), and at the Conference of Suez, the construction of railways, and irrigation-works, the foundation of the “Dār al-‘Ulūm”, which may be described as an “École normale”, and of the “Bibliothèque Khédiviale” (1870). In matters of education he was fortunate enough to obtain the advice and co-operation of that admirable Swiss

pedagogue, Ed. Dor Bey (who died in 1880). In June 1888, in the Riyād Pasha Ministry, he undertook for the last time the charge of public instruction. The result more and more called to remembrance the saying of Sa‘īd Pasha’s day: “Instruction publique — destruction publique”. For as regards administrative and political morality, he was deeply stuck in the morass of the earlier period, which reached its zenith and fell to ruin under Ismā‘īl Pasha. There always stuck to him something of the naïve cynicism of the fellāh. The vigorous measures of Sir (afterwards Lord) Alfred Milner sufficed in bringing about his resignation (Spring 1891). He then lived as a private person at Cairo, and died on the 5th Dju-mādā I 1311 (November 14, 1893). For the appreciation of his personality and his works, reference can be made to *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlvii, 720 et seq.

His earliest publications mostly treat of education, as for example the *Ta‘rif al-handasa*, which appeared in 1858, and the *Ta‘rif al-afhām fī tarbiyat al-adjsām* (Cairo 1289). The question of irrigation is dealt with in: *Nukhbāt al-fikr fī tadbīr Nil Miṣr* (Cairo 1298). I am not acquainted with his ‘*Alam al-dīn*’ (Alexandria 1299; cp. his *Khiṭaṭ* xiii. 50, 36). Of his metrological studies only Part I appeared, under the title: *al-Mizān fī ‘l-akyaṣ wa ‘l-awzān* (1309). During his last period of office he published a reading-book: *Ṭariḥ al-hidjā wa ‘l-tamrīn*. His principal work, al-*Khiṭaṭ al-djadīda al-tawfiqīya*, appeared in 1306 (1888-1889); it is intended to be a continuation of al-Makrizī’s *Khiṭaṭ*; cp. *Oriental. Bibliogr.* iii. n^o. 1036; Goldziher, in the *Wiener Zeitschr. f. d. Kunde des Morgenl.* iv. 347 et seq. I have already discussed elsewhere (*l. c.*) the sources of the work. It is incorrect to maintain (Brockelmann, *Gesch. d. arab. Litter.* ii. 482), that his topographical data are for the most part based on his own observation. The usefulness of the compilation should not cause us to forget the fact that we are dealing with a work which is the result of the collaboration of the most varied talents, and in which every statement must be accepted with caution. The *Khiṭaṭ* also contain his autobiography (ix. 37—61, s. v. *Berunbāl*).

(K. VOLLERS.)

‘ALĪ PASHA MUHAMMED EMĪN, Turkish diplomatist and statesman, was born at Constantinople in Rabī‘ I 1230 (Feb. 1815). He was a pupil of Rashīd Pasha, chargé d’affaires at London (1838), ambassador (1841), president of the *Tanzīmāt* (reform) Wezīr Council, Grand (1855), plenipotentiary at the Congress of Paris (1856) while the *Khaṭṭ-i humāyūn* was being proclaimed (Feb. 18), the result of his efforts and those of Fu‘ād Pasha; Grand Wezīr 1857 and 1861, and also in 1867; went to Crete in person to treat with the insurgents (Oct. 4), but without success, and he set to work to introduce some more reforms, such as: the extension of the right of succession in the collateral line to the state lands and to the customary *wakf*; the admission of foreigners to the possession of real estate in the whole territory of the Empire, excepting Hidjāz and Yemen; the creation of a Council of State, of the College of Galaṭa-Serāi, and of a High Court of Justice; the introduction of the metric system for weights and measures. The title of Khedive was granted to Ismā‘īl Pasha, Viceroy of Egypt (1867); the lat-

ter’s desire for independence led to an energetic intervention on the part of ‘Alī Pasha; on his ultimatum (Aug. 29, 1869), the Khedive delivered up his fleet of iron-clads, reduced the effective force of his land troops, undertook to send every year to the Sublime Porte a statement of his financial position, and to contract no loans or sign treaties without the Sultan’s authorisation. Under his government, the Sublime Porte protested in vain against the decisions of the London Conference (May 13, 1871), which cancelled the clauses of the treaty of Paris, by which the Black Sea was declared neutral, to Russia’s advantage. ‘Alī Pasha died on Sept. 18, 1871, leaving behind him the reputation of an honourable man and of a convinced reformer; it was by his ability and firmness that he was able to exert considerable influence over ‘Abd al-‘Aziz, whose suspicious and despotic character rendered the task a difficult one.

Bibliography: A. de la Jonquière, *Hist. de l’Empire ottoman* pp. 553 et seq.; Ed. Engelhardt, *La Turquie et le Tanzimat* i. 143 et seq.; ii. 1—111; Rifat-Efendi, *Ward al-hakā’ik* (lith. Constantinople, undated) pp. 43—48; Ch. Mismer, *Souvenirs du monde musulman* (Paris 1892) pp. 23 et seq. (CL. HUART.)

ALĪ PASHA RIZWĀN BEGOWIČ. [See RIZWĀN BEGOWIČ.]

‘ALĪ AL-RIDĀ B. MŪSĀ B. DĪA‘FAR, eighth Imām of the Shī‘ahs, born at Medina in 148 (765) or 153 (770). The ‘Abbāsīd Caliph al-Ma’mūn, while he was at Merw in 201 (816), sent two messengers to summon him; he constituted him heir presumptive to the caliphate, and gave him the surname of *Ridā min āl Muḥammed* (the Well-Beloved of the family of Muḥammed); he ordered his troops to change the black uniform of the ‘Abbāsīds for the green one of the ‘Alīds; he also altered the colour of the flags. He had chosen him on account of his piety and of his learning, excluding the ‘Abbāsīds (2 Ramaḍān 201 = March 24, 817). This designation was the cause of many uprisings, notably that of the inhabitants of Baghdād, who proclaimed Ibrāhīm b. al-Mahdī as Caliph. ‘Alī informed al-Ma’mūn of the disorders which had been taking place among the people since the death of his brother, and which had been hidden from his knowledge by his Minister, Faḍl b. Sahl. On the assassination of the latter at Sarakhs, perhaps at the Caliph’s instigation, al-Ma’mūn left Merw, and went to Tūs, in order to spend a short time by the tomb of Hārūn al-Rashīd, his father. It was then that ‘Alī suddenly died in the same city (in the quarter of Nuḳān) at the end of Šafar 203 (early in Sept., 818), from a surfeit of grapes; his followers have always affirmed that he was poisoned, and died after a three days’ illness, after eating a pomegranate offered him by ‘Alī b. Hishām. He was 44 years, 49 years six months, or 53 years of age, according to the date that is adopted for his birth. The Caliph mourned him deeply, followed his bier, and said the last prayers. He was interred close to the tomb of al-Rashīd, and his mausoleum (Meshhed) has given its name to the present capital of Persian Khorāsān, which has supplanted the city of Tūs (Ḥamd Allāh Mustawfī, *Nuzhat al-kulūb*, and Madjdī, *Zinat al-maḡzālīs*, in Barbier de Meynard’s *Dictionn. de la Perse* p. 396, note I; Ibn Baṭṭa iii. 78).

Shī‘ah dogmatics. — Numerous miracles are attributed to him: rain fell in answer to his prayers, and he indicated for which province every rain-cloud was destined; he caused a gold coin to come from a rock by rubbing it with a piece of wood; he informed ‘Abd Allāh b. Mughīra of a prayer which the latter had made at Mecca; he knew what passed in the hearts of men and gave many examples thereof; he knew beforehand the hour of men’s deaths. In mid-winter he made the grass grow in a garden and the grapes ripen. The third hour of the day is sacred to him; his intercession is invoked for a favourable journey by land or sea, and in order to be delivered from the sufferings of exile (*Diannāt al-khulūd*, tab. XV).

Bibliography: Tabarī iii. 1029; Mas‘ūdī, *Murūdj* (Paris) vii. 3, 61; Ya‘qūbī (ed. Houtsma) ii. 550; Ibn al-Athīr (ed. Tornb.) vi. 249.

(CL. HUART).

‘ALĪ SHĒR. [See NEWĀ‘Ī.]

‘ALĪ-TEGĪN, a prince of Transoxiana (Mā warā’ al-Nahr) of the house of the Illek-Khāns. Nothing is known of the details of his genealogical relationships with the other princes of this house; according to Ibn al-Athīr (ed. Tornb. ix. 323), he was a brother of the conqueror of Mā warā’ al-Nahr (Naṣr b. ‘Alī), yet this statement (which seems to have originated as a mere interpolation) must probably be rejected. The name ‘Alī b. ‘Alī is not mentioned on any coins of this period, on the other hand we find that of ‘Alī b. Ḥusain, who might perhaps be identified with the ‘Alī-Tegīn of literary sources (cp. Howorth in the *Journ. of the Roy. As. Soc.* xxx. 485-486). We know just as little as to when and how he acquired his authority. Baihaḳī (ed. Morley, p. 418) represents the Wazīr Abu ‘l-Ḥasan Maimandī as saying in the year 423 (1032), that ‘Alī-Tegīn had been in Mā warā’ al-Nahr for thirty years. In 416 (1025) ‘Alī-Tegīn had to defend himself at the same time against Maḥmūd of Ghazna and the powerful Qadr-Khān of Kāshghar; the union of the allied armies took place not far from Samarkand; ‘Alī-Tegīn was forced to evacuate his capitals Samarkand and Bukhārā, and to retreat to the steppes; during the pursuit his wife and daughter fell into the hands of the enemy (for details see Gardīzi, *Zain al-akhbār*, ms. Cambridge, King’s College n^o. 213, fol. 123-124, and ms. Oxford, Bodleian, Ouseley n^o. 240, fol. 153-154, quoted by W. Barthold, *Turkestan during the epoch of the Mongol invasion* (*Turkestan w epokhu mongolskago nashestviya*) texts pp. 14—17; Maḥmūd’s union with Qadr-Khān is briefly mentioned in Baihaḳī, ed. Morley, pp. 98 and 655). But the land was soon cleared of Maḥmūd and his allies, so that ‘Alī-Tegīn was able to maintain his rule. In 423 (1032) the Khwārizmshāh Altūntāsh appeared before Bukhārā with an army, by order of the Sultan Mas‘ūd, and captured the city; he was however mortally wounded in the battle of Dabūsiya, as the result of which his Wazīr was compelled to conclude a treaty with ‘Alī-Tegīn, and to lead his army back to Khwārizm (Baihaḳī pp. 424-425). ‘Alī-Tegīn’s death must have taken place towards the end of 425 or the beginning of 426 (in Autumn 1034). When Mas‘ūd received in Dhu’l-ka‘da, 425 (beginning of October, 1034) a report from Khorāsān, ‘Alī-Tegīn was mentioned

therein as a living ruler (Baihaḳī p. 535); yet in the middle of Rabī‘ I, 426 (end of January, 1035) the tidings of his death was only known in Nishāpūr as a vague rumour (*ib.* p. 551); not until the beginning of Djumādā II (April) of the same year, did the Sultan Mas‘ūd, who was then in Tabaristān, receive certain tidings from Balkh that ‘Alī-Tegīn was dead and that his eldest son had succeeded him (*ib.* p. 575). Yet Baihaḳī in another passage (p. 856) regards the departure of the Seldjūks from Mā warā’ al-Nahr, which took place as early as the year 425 (Autumn of 1034), as a consequence of the events occurring after ‘Alī-Tegīn’s death. (W. BARTHOLD.)

ALĪ TEPE-DILENLI, born at Tepe-dilen (Albania) in 1741, was a descendant of the old Beys of the land. His father having been deprived of his fief, ‘Alī gathered together a number of brigands and succeeded in re-capturing Tepe-dilen. To the Sublime Porte he rendered the service of subduing the Pashas of Scutari (Shkodra) and Delvino; was confirmed in his office of Bey; became Pasha of Trikala in 1787; took Janina in the following year and became Governor of it; in 1797 he had it fortified by French engineers; the English ceded Parga to him in 1817. He ruled in Albania, Epirus and part of Thessaly, and declared himself independent in 1234 (1819), when he was summoned to Constantinople to justify his conduct. In order to defend himself, he enrolled Greek volunteers and klephts (brigands) in the Morea, in Livadia and in Boetia, as well as Servians and Walachians. His sons, Aḥmed Mukhtār, Walī and Šālīh, who were in command at Berāt, Preveza, and Lepanto (Ā‘īne-bakhtī) respectively, were either defeated, or abandoned him, in succession. Overpowered himself near Janina by Pehliwān and Ismā‘īl Pasha (22 Dhu’l-ka‘da, 1235 = Aug. 31, 1820), he shut himself up in the citadel, with 800 men and 200 pieces of cannon; held out for several months, so bravely that Khurshīd Pasha, discouraged retired to Arta and did not succeed in regaining his advantage till the year following (1237=1821). Hemmed in at close quarters in a tower of the castle on the lake, ‘Alī Pasha surrendered on condition of a safe-conduct; but the Sultan Maḥmūd having ordered his death, he died defending himself against the soldiers sent to arrest him (13 Djumādā I, 1237 = Feb. 5, 1822). Avaricious, cruel and treacherous, but of remarkable energy, he lent powerful aid to Greek independence by calling the insurgents of Greece to his assistance.

Bibliography: Jouannin and Van Gaver, *Turquie* pp. 392—395; Djewdet-Pasha, *Tārīkh* x. 248; xi. 92, 98, 158, 285; xii. 36; Ibrāhīm Manzūr Efendi, *Memoires sur la Grèce et l’Albanie* (Paris 1827; portrait); W. Davenport, *Historical portraiture of leading events* (London 1823); S. Arabantinos, *Ἱστορία Ἀλβανίας* (Athens 1896); A. Th. Parcker, *Die Sulten und ihre Kriege* (Breslau 1834); Pouqueville, *Histoire de la régénération de la Grèce* (Paris 1825). (CL. HUART.)

‘ALĪ WĀSĪ. [See WĀSĪ ‘ALISĪ.]

ALIDAD(E). [See AL-‘IDĀDA.]

‘ALIDS, descendants of ‘Alī b. A bī Tālib, who had fourteen sons and at least seventeen daughters, namely: 1. by Faṭīma, daughter of the Prophet, his only lawful wife while she lived: al-Ḥasan, al-Ḥusain, Muḥassin (Muḥsin among the

Persian Shī‘ites) who died in infancy, Zainab the elder, Umm Kulthūm the elder; 2. by Umm al-Banīn bint Hīzām: al-‘Abbās, Dja‘far, ‘Abd Allāh, ‘Othmān (all killed at Kerbelā), without issue, save the first); 3. by Lailā bint Mas‘ūd b. Khālid: ‘Ubaid Allāh, Abū Bekr; 4. by Asmā bint ‘Umais al-Khath‘amiya: Yahyā, Muḥammed the younger (according to Hishām b. Muḥammed), or Yahyā, ‘Awn (according to Wākidi, Muḥammed the younger being the son of a slave); 5. by Umm Ḥabīb bint Rabī‘a, surnamed al-Ṣahbā, a slave captured by Khālid b. al-Walid at ‘Ain al-Tamr: ‘Omar, Ruḳaiya; 6. by Umāma bint Abī l-‘Āsī b. al-Rabī‘, whose mother was Zainab, daughter of the Prophet: Muḥammed the second; 7. by Khawla bint Dja‘far: Muḥammed the elder, surnamed Ibn al-Ḥanafiya; 8. by Umm-Sa‘id bint ‘Urwa b. Mas‘ūd al-Thakafi: Umm al-Hasan, Ramla the elder; 9. by Mahyāt bint Imru’ al-Kais b. ‘Adī: a daughter who died in infancy; 10. by different mothers whose names are not known: Umm Hānī, Maimūna, Zainab the younger, Ramla the younger, Umm Kulthūm the younger, Fāṭima, Umāma, Khadīdja, Umm al-Kirām, Umm Salama, Umm Dja‘far, Djumāna, Nafisa (Ṭabarī i. 3471 *et seq.*).

Five of these sons left issue, namely: al-Hasan, al-Ḥusain, Muḥammed b. al-Ḥanafiya, ‘Omar and ‘Abbas (Wākidi in Ṭabarī i. 3473; Mas‘ūdī, *Murūdj* v. 149; *id.*, *Tanbih*, transl. Carra de Vaux p. 388). The most celebrated line is that of al-Ḥusain; the last nine of the “twelve Imāms” of the Shī‘ahs are directly descended from it: ‘Alī Zain al-‘Ābidīn, Muḥammed al-Bākir, Dja‘far al-Ṣādiq, Mūsā l-Kāzim, ‘Alī al-Riḍā, Muḥammed al-Djawād, ‘Alī al-Hādī, Ḥasan al-‘Askarī, Muḥammed al-Mahdī [see the separate articles].

The descendants of ‘Alī b. Abī Ṭalib were, for the most part, unfortunate; and their misfortunes fill the pages of Muslim history. The ‘Alids were persecuted by the Umayyads (Ibrāhīm the Imām at Harrān, Zaid b. Zain al-‘Ābidīn at Kūfa); and they were outwitted by the ‘Abbāsids, who diverted to their own advantage the sympathies of the Persian adherents to the Shī‘ah cause. Many among them died by poison, as al-Hasan and Dja‘far al-Ṣādiq at Medina; Mūsā l-Kāzim at Bagdad; ‘Alī al-Riḍā at Ṭūs; Muḥammed al-Djawād at Bagdad; others revolted against the authority of the Caliphs, and died fighting or at the hands of the executioner. Above all the branch of al-Ḥasan has furnished a large number of unsuccessful pretenders: Muḥammed al-Nafs al-Zakiya (brother of the Idrīs who founded a dynasty in the Maghrib) at Medina in 145 (762-763); a brother of his, Ibrāhīm, at Baṣra; Ḥusain b. ‘Alī at Mecca in 169 (785-786); Muḥammed b. Ṭabāṭabā in the ‘Irāq (169 = 785-786); Muḥammed b. Sulaimān at Medina; ‘Alī b. Muḥammed at Baṣra (at the same time as Zaid b. Mūsā l-Kāzim); Ibrāhīm b. Mūsā in Yemen; al-Ḥasan b. Zaid in Ṭabaristān (250 = 864); al-Ḥusain at Kūfa; Ismā‘il b. Yūsuf at Mecca; Muḥammed b. Zaid in Ṭabaristān (281—287 = 894—900); Aḥmed b. Muḥammed in Upper Egypt; Ḥasan b. ‘Alī in Ṭabaristān (301 = 913-914); etc. The branch of al-Ḥusain, which was distinguished for its piety, its holiness, and the purity of its morals, has furnished fewer insurgents; yet in addition to Zaid b. Mūsā, who is mentioned above, Muḥammed b. Dja‘far al-Ṣādiq, who revolted at

Mecca in 200 (815-816), may be cited; as also al-Ḥusain al-Aṭas, at Medina; Muḥammed ḥammed b. Kāsim in Khorāsān (219 = 834); al-Ḥasan al-Karkī at Kāzwin (250 = 864), Muḥassin (Muḥsin) b. Dja‘far, surnamed Ibn Riḍā, at Damascus. The Idrīsids are certainly ‘Alids (al-Ḥasan’s branch); the case of the Fāṭimids and the Almohades (al-Muwahḥidūn) is less certain. A list of the ‘Alids who died a violent death may be found in Mas‘ūdī, *Murūdj* vii. 404. Among the Umayyads, ‘Omar II b. ‘Abd al-‘Azīz was the only one who felt qualms of conscience on account of the fact that the family of the Prophet had been deprived of its rights; he distributed ten thousand dinārs among the descendants of ‘Alī by Fāṭima who resided at Medina (*Murūdj* v. 421); among the ‘Abbāsids, al-Ma’mūn wished to make ‘Alī al-Riḍā a joint-ruler, and to appoint him as his successor; but the persecutions began again with al-Mutawakkil, who broke open and ransacked the tomb of al-Ḥusain at Kerbelā, and lasted until the time of al-Muntasir.

At the present day the descendants of the Prophet are very numerous and are diffused throughout all Muslim countries; they are distinguished from the other Muslims by the title of *saiyid* or *sherif*, and the right to wear the green turban. Their descent is established more or less authentically by a certificate or genealogical tree (*shadajara*, *silsile nāme*). In the Ottoman Empire, they are subjected to the supervision and the authority of the *naṣīb al-ashraf* (inspector of the ‘Alids) whose office was re-established by Sultan Bāyazīd II; there is one in every large city; he controls the certificates, gives them to those who have proved their descent, and punishes offenders who make use of the rank of *sherif*.

‘Alid dynasties. [For criticism of Alid descent, see the separate articles.] Branch of al-Ḥasan: 1. Idrīsids, descendants of Idrīs b. Idrīs b. ‘Abd Allāh b. Ḥasan II in the Maghrib until 296 (908); 2. Sulaimānids, descendants of Sulaimān b. Dāwūd b. Ḥasan II, at Mecca, then in Yemen (al-Suwaidi, *Sabā’ik al-dhahab* p. 77); 3. Sulaimānids, descendants of Sulaimān, brother of Idrīs b. ‘Abd Allāh b. Ḥasan II, in the Maghrib (al-Suwaidi, *l.c.*); 4. Banū Ukhaḍir, descendants of Mūsā l-Djawn, brother of Muḥammed al-Nafs al-Zakiya, at Mecca and in Yemen from 251 till 350 (865—961; cp. Munadjjim Bāshī ii. 429); 5. Banū Ṭabāṭabā in Yemen, 288 (901); 6. the Hawāshim (Banū-Falita), descendants of Abū-Ḥaṣhim b. Muḥammed, of the branch of ‘Abd Allāh b. Ḥasan II, Emirs of Mecca from 460 till 598 (1067—1202); 7. Banū-Ṣāliḥ, descendants of Ṣāliḥ b. ‘Abd Allāh b. Mūsā, of the same branch, at Ghāna in the Sūdān; 8. the Ḥasanids of Amol, from 250 till 300 (864—913); 9. the Banū Qatāda, Emirs of Mecca, from 598 (1201-1202) to the present day; 10. the Sa’did Sherifs in Morocco, from 957 (1550) till 1070 (1659); 11. the Filālī Sherifs in Morocco, from 1075 (1664) until the present; 12. and 13. the Wazzānī and Kittānī Sherifs in Morocco, up to the present time.

Branch of al-Ḥusain: 1. the Fāṭimids or ‘Ubaidids, descendants of Dja‘far al-Ṣādiq; 2. the Ḥusainids of Ṭabaristān and of Dailam, from 301 to 318 (913—930); 3. other branches in Djordjān, from 304 to 356 (916—967); 4. Banū-Mehnā at Medina, since before 601 (1204; cp. Munadjjim Bāshī ii. 665); 5. Rassids, descendants of Kāsim

Rassi, who died in 246 (860), of the branch of Zaid b. ‘Alī b. al-Ḥusain, at Sa‘da in Yemen, until 680 (1281); 6. Zaidids of Ṭabaristān, from 250 to 316 (864—928); 7. Zaidids of Ṣan‘ā’, descendants of Qāsim b. Muḥammad.

Uncertain descent: 1. Banū Mūsā at Mecca and at Medina, from 350 to 453 (961—1061); 2. Banū Ḥamūd at Cordova and Malaga, from 407 to 449 (1016—1057).

(CL. HUART.)

ALIF is the name of the first letter of the Arabic alphabet, with the numerical value 1. Being ignorant of the origin of the name, the Arabs have invented a curious etymology (*Lisān* xx. 310, 11: *wa-summiyat alifan li‘annahā ta‘lafu ‘l-ḥurūfa kullihā*, i. e. because it can be associated with any of the other consonants). According to the character of the Semitic alphabets, which can only include consonantal sounds, we understand by it solely the voiceless laryngeal explosive, which, according to tradition, was pronounced with an especially strong intonation by the Tamīmites, almost like ‘ain (e. g. ‘an instead of an) — hence the designation ‘anāna for this dialectic peculiarity; Arab philologists, however, saw in alif, when as mater lectionis it denotes the prolongation of the sound a, a sign to be distinguished from the consonantal alif, and go so far in their error as to assign it in this case another place of articulation. This latter, which cannot be combined with a vowel of its own, is named by them *al-alif al-laiyina* or *al-sākina*, while on the other hand they call the true consonantal alif *al-alif al-mutaḥarrika*. As, however, in this last character the alif is always written with the sign *hamza* (‘), they also give it the appellation of *al-alif al-mahmūza* or briefly *hamza*. This distinction between *alif* and *hamza* which they which they lay down and strictly adhere to in their linguistics, is untenable; in practise they themselves frequently use *alif* in the wider sense to denote the consonantal sound. The alif of the article, of the verbal forms 7—10, and of a few nouns (e. g. *ism*, *imru‘*) is only a prosthetic alif, which is not pronounced in continuous speech (*al-Zamakhsharī*, *al-Mufaṣṣal* p. 169, 2 *et seq.*) and hence it is called *alif al-waṣl* (alif of union), as opposed to the constant alif, *alif al-kaṭ‘*, i. e. alif of separation. On account of the difficulties which the articulation of alif as an laryngeal explosive produces, especially at the end of a syllable, attenuation of the sound takes place in the pronunciation. The Arabs, who name this phenomenon *takhfif al-hamza* (“lightening of the hamza” — *Mufaṣṣal* p. 165, 17—167, 14), distinguish three kinds of *takhfif*: 1. The transformation of the alif into *wāw* or *yā’* (*ibḍāl al-hamza*), 2. the approximation to either of these two letters in the pronunciation (*dja‘l al-hamza baina baina*) and 3. the complete elimination (*al-haḍhf*). Doubling or assimilation of the consonantal alif can only take place in cases like *al-ra‘ās* (*Mufaṣṣal* p. 192, 4—8); with regard to the alif of prolongation, this is of itself inconceivable.

On account of its manifold application in Accidence, the Arabs have introduced names (*al-kāb al-alifā’*) for the different functions of alif. The *alif al-wikāya* or *al-alif al-fāṣila* (the “diacritic” alif), occurring at the end of some verbal forms (e. g. 3rd pers. pl. masc. perf.) has only orthographical significance; the *alif al-ilḥāq* (the affixed alif) has a constructive etymological force in the case of

masculine and feminine nouns, and is either *alif maḳṣūra* (alif liable to abbreviation) as in *al-arṭā*, *al-sakrā*, or *alif mamdūda* (alif always long) as in *al-kūbā*, *al-ḥamrā*; as a prefix it can be used either as *alif al-tafḍil wa‘l-takṣir* (alif expressing superiority and inferiority), to form the elative, or as *alif ‘amila* or *alif al-‘ibāra* (the alif which influences meaning) to form the 1. pers. sing. fut. — In addition mention must be made of the interrogative alif (*alif al-istifhām*), the alif of the vocative (*alif al-nidā*), the alif expressing a lament (*alif al-nudba*), further that which forms the plural (*alif al-djām‘*; e. g. in *djibāl*) and that which forms the dual (*alif al-tā‘nith*). In all Arabic lexicons at the beginning of the articles *Hamza* and *Alif laiyyina*, these and other cases are specified, and also most grammarians treat alif as an auxiliary and supplementary letter (*ziyādat al-alif wa‘l-hamza*) in special paragraphs (e. g. *Mufaṣṣal* p. 170, 10—17).

Bibliography: *Lisān al-‘Arab* xx. 311—312; Lane, *Lexicon* p. 1 *et seq.*; G. Weil, *Die Behandlung des Hamza-Alif* (*Zeitschr. f. Assyriologie* xix. 1—63); Wright, *Comp. Grammar* pp. 43—47; Zimmern, *Vergl. Grammatik* § 6 c—h; Lindberg, *Vergl. Grammatik* pp. 1—18.

(WEIL.)

ALIGARH is the capital of the district in British India of the same name, division Meerut (Mirat) in the “United Provinces”. The district (1946 sq. miles, or 5024.5 sq. km.) had 1 200 822 inhabitants in 1901, and the town 70 434 (of whom 27 518 were Muhammedans). The town was originally called Coil (Kol), while the citadel, which was erected in 1524, was denoted by Aligarh (“high fortress”) after its restoration in 1776 by Nadīf Khān. Before this the fortress was called Ramgarh, and occasionally one also comes across the name Sābitgarh, after a certain Sābit Khān, and Muḥammadgarh. The modern Aligarh is principally noted for its Anglo-Oriental College. This was founded in 1875 by Saiyid Aḥmed Khān [q. v.], although it was not until January 1877 that the Viceroy, Lord Lytton, laid the foundation-stone of the present College. The erection was considerably enlarged later by the foundation of a hospital and of the so-called “English House”. During the lifetime of Saiyid Aḥmed Khān (i. e. until 1898), the management of the affairs of the College, especially the finance, were in his hands, and caused him considerable anxiety. He had, however, the good fortune to possess in Th. Beck an excellent principal for the College, who during his term of office (1883—1899) was able to surmount all difficulties, and raised the establishment to a flourishing condition. He found worthy successors in Th. Morison (1899—1905) and W. A. J. Archbold, who at present holds the position. Although the original intention of the founder aimed at juvenile instruction, the school soon developed into a College on English lines, which the directors are now striving to convert into a Muhammedan University. In 1891 the number of students was 310; ten years later it increased to 560, and at the present time has reached to upwards of 800. Instruction is given in the following subjects: English, Arabic, Persian, Sanskrit, History, Mathematics etc. Eight teachers of European origin, and a certain number of Indian graduates, are engaged in the work; the appointment of Dr. J. Horowitz

to the Chair of Arabic arose from the efforts which are being made to familiarise the students with European methods of research in this branch also. The management of the College lies in the hands of a number of Muhammadan trustees, and is independent of the British Government, although the latter promotes the enterprise in different ways.

History: Coil, which was certainly of ancient foundation, was captured towards the end of the 12th century by Kutb al-Dīn Aibeg [q. v.]. After this it is often mentioned in the history of the Muhammadans of India and has been described by many Muslim authors, as for example by the famous traveller Ibn Baṭūṭa (cp. the Paris edition of his *Travels*, iv. 6), who visited it in 1342 A.D. In 1785, the town fell into the hands of the Mahratta chiefs of the Sindhia family, who with the help of the Frenchman De Boigne drilled their troops in European fashion, but were finally compelled to yield the town to the English under Lord Lake (1803).

Bibliography: *Imperial Gazetteer* v. 208-209; Morison, *The history of the Muhammadan Anglo-Oriental College Aligarh from its foundation to the year 1903 together with the Annual Report for the year 1902-1903 and the Appendices; Revue du monde musulman* i. 380-381.

ĀLIHA, pl. of Ilāh [q. v.].

ALILAT, according to a much discussed but very doubtful passage in Herodotus, is the name of an Arabian goddess. As deities of Arabia in iii. ch. 8 he mentions Dionysos, called Opatal by the Arabs, and Urania (i. e. Aphrodite Urania), whom they name "Alilat". On the other hand he says (i. ch. 131), that Aphrodite Urania is called Mylitta by the Assyrians, and "Alitta" by the Arabs. Hence the question arises, which form is the correct one. Blochet proposes to change Alilat to Alidat; but it is just as probable that in the second passage the name Mylitta which precedes may be responsible for the corruption of the authentic Alilat. Proceeding from Alilat, the form can be explained either as *al-Ilāt* (i. e. fem. of *El*; cp. *ʾlt* of the Phoenicians and the South Arabians) or as a contraction of *al-Ilāhat* (i. e. fem. of *Ilāh*). According to the latter explanation, whose upholders have in part proposed to read "Alilaat" for Alilat, the name would be identical with al-Lāt [q. v.]. Glaser and Hommel compare the Egyptian "Wereret" with Alilat.

Bibliography: Blochet, *Le culte d'Aphrodite-Anahita chez les Arabes du Paganisme* p. 12; Lagarde, *Übersicht über die... Bildung der Nomina* pp. 168-169; Glaser, *Punt (Mitt. der Vorderasiat. Gesellsch. 1899, Part. 2)* p. 21; Hommel, *Aufsätze und Abhandlungen* pp. 215, 270-271. (F. BUHL.)

ʿALIM (A.), wise, learned [cp. ʿALIM]; al-ʿAlim is an epithet of God.

ʿALIM (A.), knowing, acquainted with [cp. ʿALIM, ʿALLĀM, ʿALLĀMA]; the fem. ʿālima (pl. ʿawālim) — in Egypt *ʿalme*, whence the French *almée* — has also the meaning "female singer, or dancer"; cp. Lane, *Modern Egyptians* (London 1842) i. 249; ii. 72.

ĀLINDJĀK is a fortress in the district of Nakhtīwān (Ādharbaidjān).

Bibliography: P. Horn, *Die Denkwürdigkeiten des Šāh Tahmāsp I von Persien* p. 142;

Šadūḡ Iṣfahānī, *Taḥḥik al-ʿirāb* (in Barbier de Meynard, *Dictionn. de la Perse* p. 52); Muḥammed Ḥasan-Khān Šanīʿ al-Dawla, *Mirʾāt al-buldān-i Nāṣirī* (Teheran 1294) i. 95.

(CL. HUART.)

ALĪSA (or ALYASA) B. UKHTŪB, the Biblical prophet Elisha, is mentioned twice in the *Qorʾān* (vi. 86; xxxviii. 48), both times after Ismāʿīl (Ishmael). Baidāwī (on *Qorʾān*, loc. cit.) says that Ḥamza and al-Kisāʿī read Allaisaʿ, and he remarks that in either reading the first syllable is the definite article. Although in I Kings xix. 16, 19 is said that Elisha was the son of Shaphat, the Muslim commentators on the *Qorʾān* and chroniclers call Alisaʿs father Ukhtūb. Khondemīr makes him a descendant of Ephraim son of Joseph. His first meeting with Ilyās (Elijah) is related as follows: Ilyās once came into the house of a poor old Israelite widow, whose deceased husband was called Ukhtūb and who had a young paralytic son named Alisaʿ. Ilyās cured the latter through his prayer, and since then Alisaʿ accompanied him in all his errands. This has evidently been adapted from I Kings xvii. 9 *et seq.*, although in xix. 20 it is said that Elisha when he first met Elijah had both his parents living. Certain authors identify Alisaʿ with the prophet generally designated as *Ibn al-ʿadjūz* ("the son of the old woman"), but Ṭabarī (i. 535) applies this appellation to Ḥazkīl (Ezekiel). Alisaʿ was the successor (*waṣī*) of Ilyās in prophecy; he was also in charge of the Ark of the Covenant, which according to Muslim writers was handed over from one prophet to the other. After having preached to the Israelites the unity of God, Alisaʿ prayed to God to take him away from this world and place him near Ilyās. His first wish was granted; he died leaving Dhu ʾl-Kifl as his successor. — The Muslim authors assign Alisaʿ a much earlier epoch than that in which the Biblical narrative places him, i. e. long before King Saul. Ṭabarī (i. 559) even says that it was Alisaʿ whom the witch of En-dor made to rise from the grave for King Saul (see I Samuel xxviii. 8 *et seq.*). But there is much confusion as to his identity; both Ṭabarī and Ṭhaʿlabī quote the opinion of certain authorities who identify Alisaʿ with al-Khiḍr, while Khondemīr quotes the opinion of one who identifies him with Dhu ʾl-Kifl.

Bibliography: Ṭabarī i. 542 *et seq.*, 559; the same, Persian recension, French transl. of Zotenberg i. 410 *et seq.*; Ṭhaʿlabī *ʿArāʾis* (Cairo 1209) pp. 227 *et seq.*; Khondemīr, *Ḥabīb al-siyar*. (M. SELIGSOHN.)

ALIZARI (ALLIZARI, LIZARI, IZARI, AZALA; according to M. Devic, *Dictionnaire étymologique des mots d'origine orientale* from the Arabic *al-ʿašāra*, i. e. *uṣāra* pressed-out juice) denotes the portion of the root of the madder which is under the earth, from which alizarin was formerly obtained; cf. H. Baillon, *Dictionnaire de Botanique* i. 116b. (J. HELL.)

ALJAMIA and **ALJAMIADO** are the Spanish designations for "Spanish, written in Arabic characters". The word is derived from the Arabic *al-ʿadjamiya*, which primarily denotes any foreign, non-Arabic language; so in the East, especially Persian; in Syria and the whole of North Africa, the "lingua franca", which consists chiefly of Romance and some Arabic elements; in the Iberian peninsula, the native, Romance dialects (in

opposition to the Arabic, *al-ʿarabiya*) especially, the Castilian, the Aragonian and the Valencian: el romance castellano, aragonés, valenciano (rarely named *rūmī*, i. e. Romance, and *laṭīnī*, i. e. Latin). For the rest, Saavedra has rightly extended the term *aljamía* to include all the literary productions of the Mudejares and Moriscos (Muḥammedans under Christian rule from about 1085, the date of the capture of Toledo, till 1609), whether these are written in Arabic or in Latin characters. These works, "textos aljamiados", have an especial value historically and philologically: in spite of the difficulties of reproducing Spanish in Arabic characters, and Arabic names in Latin letters, it is extremely interesting from the philological and phonetic point of view, to learn how the Mudejares and Moriscos of different centuries pronounced Spanish and transcribed it in Arabic letters and how they reproduced Arabic names and expressions in Latin letters. Moreover these documents give evidence of the faith, the customs, the social and political vitality of that people without a country of its own, which was indeed tolerated at first, but was more and more oppressed, until finally as the result of the growth of Spanish fanaticism owing to the Inquisition and the Reformation, it fell a victim to Christian intolerance. Yet the literary value of this whole literature is not very considerable: diction, construction and style are strange, forced, and feeble; though to a certain extent it improved side by side with the development of Spanish literature. The *Poema*, however, or the *Historia de José (Alhadits de Yusuf; 14th century)*, the later "Panegyric on Muḥammed" and the cyclic poem of the Aragonian Muḥammed Rabadan, are noteworthy literary productions as regards metre, poetry, and matter. After the banishment of the Moriscos in 1609, the exhausted Aljamiado completely dies out, both in Spain and in Africa.

Bibliography: Ed. Saavedra, *Discurso leído ante la Real Academia de la Historia* (1878) = *Indice general de la literatura aljamiada*; completed by Pablo Gil y Gil: *Los manuscritos aljamiados de mi colección, in Homénaje à Codera* (Saragossa 1904) pp. 537—549; *Colección de textos aljamiados*, ed. by P. Gil, Julián Ribera and Mariano Sanchez (Saragossa 1888; chrestomathy); *El Poema de José*, publ. by Morf (Leipzig 1883); in Spanish transcription with discussion of sources by M. Schmitz in the *Roman. Forschungen* xi. (Erlangen 1901); Ramón Menéndez Pidal, *Poema de Yúfuf: materiales para su estudio* (*Revista de archivos, bibliotecas y museos* vii.; Madrid 1902); J. Saroihandy, *Unterss. üb. Ort u. Zeit des Poema de José* (*Bulletin hispanique* vi.; Paris 1904); G. Robles, *Leyendas de José y de Alejandro Magno* (Saragossa 1888); the same, *Leyendas moriscas* (Madrid 1885-1886); Eguilaz Yánuas, *El hadits de la Princesa Zoraida* (Granada 1892); David Lopes, *Textos em Aljamia portuguesa. Documentos para a historia do dominio português em Safim* (Lisbon 1897; from Safi, and the province of Dukkāla in Morocco at the time of the Portuguese dominion there, 1508—1542); cp. Fitzmaurice Kelly, *Historia de la literatura española* (Madrid 1901) pp. 40-41, 114; Simonet, *Glosario de voces ibéricas y latinas usadas entre los Morárabes* (Madrid 1888) pp. viii, cxlvi. (C. F. SEYBOLD.)

‘**ALKA** (A.) = bastinado.

ALKALI. [See AL-KILY.]

‘**ALKĀMA** b. ‘ABADA AL-TAMĪMĪ surnamed al-Faḥl, early Arab poet, lived in the 6th and 7th centuries. His poetry relates to the combats which took place between the Lakhmids and the Ghassānids; by reciting a few *qaṣīdas*, he obtained liberty for his brother Sha’s and the other Tamīmītes, whom al-Hārith b. Djabala, king of Ghassān, had taken prisoner. He had poetical contests with several contemporary poets, among them Imru’ al-Qais. The wife of the latter, Djudab, whose decision, it was said, had been asked by the two poets, decided in favour of ‘Alkāma; in consequence she incurred her husband’s anger, and was afterwards divorced by him. ‘Alkāma married her, whence his surname of al-Faḥl. If the two poems which deal with the second day of al-Kulāb are really the work of ‘Alkāma, it is possible to fix more precisely the period in which he flourished. For most historians believe that Sha’s was taken prisoner in the battle of ‘Ain Ubāgh (c. 583 A. D.), when ‘Alkāma was no longer young (see poem n^o. 2 in Ahlwardt’s edition), and the battle of al-Kulāb took place, according to Caussin de Perceval, in 612 (*Essai sur l’histoire des Arabes* ii. 579). — The *Diwān* of ‘Alkāma was first published, together with a German translation, by A. Socin (Leipzig 1867), then the text alone, by Ahlwardt in *The Diwān of the six ancient Arabic poets* (London 1870).

Bibliography: Aghāmī vii. 127-128; xxi. 171—175; de Slane, *Le Diwān d’Amro’l-kais* (Paris 1837) p. 80; Caussin de Perceval, *Essai sur l’histoire des Arabes* ii. 314; A. Socin, *Die Gedichte des ‘Alkāma Alfahl*, preface; Brockelmann, *Gesch. d. arab. Litter.* i. 24; Nöldeke, *Die Ghassānischen Fürsten aus dem Hause Gafna’s* (*Abh. Akad. d. Wissensch.* Berlin 1887) p. 36. (M. SELIGSOHN.)

AL-‘**ALKĀMĪ** is the name of a canal by the lower Euphrates, now called Nahr Hindiya (cp. Le Strange, *The lands of the eastern Caliphate* p. 74). It gave the Vizier Ibn al-‘Alkāmi [q. v.] his name.

ALKANNA. [See AL-ḤINNA².]

ALKEKENGİ (Persian: *kākanađi*, arabicised: *kākandī*), the winter cherry (*Physalis alkekengi*), is a herbaceous plant of the solanum L. family (night-shades), found in Central and Southern Europe and in Asia, with oval leaves, small, whitish flowers and bright-red berries of the size of cherries. Alkekengi has been known since antiquity as a medicine and food (the *αλκάνανσον* of Dioscorides), as have all the members of the solanum family (Arabic: ‘*inab al-ṭha’lab*, in Spain: ‘*inab al-dhi’b*, i. e. fox- or jackal-cherry); the Arabs distinguish two varieties, one cultivated, which may have served as food (hence its Spanish name *habb al-lahw*, joy-berry) and another kind which grows wild on the mountains (‘*ubab*, in Spain *ghālība*), which was held to possess more medicinal virtue. Alkekengi was used as a remedy for asthma and urinary diseases. As a food it was prized, and is still prized as an entrée or as dessert.

Bibliography: Kazwīnī (ed. Wüstenf.) i. 290; Abū Maṣṣūr al-Muwaffaq, *Kitāb al-abniya* (ed. Seligmann) ii. 79; Ibn al-Baitār, *al-Djāmi’* (Bulāq 1291) iii. 136; iv. 45; I. Löw, *Aramäische Pflanzennamen* p. 296; H. Baillon, *Dictionnaire de Botanique* i. 116b. (J. HELL.)

ALKENDI. [See AL-KINDĪ.]

ALKOHOL. [See AL-KUHL.]

ALKOVEN. [See AL-KUBBA.]

ALLĀH, the Supreme Being of the Mussulmans:

I. *Before Islām.* That the Arabs, before the time of Muḥammed, accepted and worshipped, after a fashion, a supreme god called Allāh, — “the *Ilāh*”, or the god, if the form is of genuine Arabic origin; if of Aramaic, from *Alāhā*, “the god” — seems absolutely certain. Whether he was an abstraction or a development from some individual god, such as Hubal, need not here be considered. For the archæological and non-Arabic evidence see Wellhausen, *Reste arabischen Heidentums*, 2d ed., pp. 117 *et seq.* and especially Nöldeke's article on Arabs (ancient) in Hasting's *Dictionary of Religion and Ethics*, i. 662. Here it will suffice to give the evidence of the Kor'an. There, the Meccans admit that Allāh is creator and supreme provider (xiii. 17; xxix. 61, 63; xxxi. 24; xxxix. 39; xliii. 8, 87; it is surely a strain on xlii. 18 and xxix. 63 to make them prove that Allāh was a rain-god); they call upon him in times of special peril (x. 23; xvi. 55; xxix. 65; xxxi. 31, but these passages hang together and hardly have independent weight); they recognize him by swearing solemnly and specially by him (vi. 109; xvi. 40; xxxv. 40); they assign him a separate portion, distinct from that of all other deities (vi. 137); they urge that he had never forbidden them to worship other gods with him (vi. 149; xxxvii. 168). But they also recognized and tended to worship more fervently and directly other strictly subordinate gods. Here it is not always easy to distinguish between their views and the interpretation of their views adopted by Muḥammed, especially between their vocabulary and that of Muḥammed. It is certain that they regarded particular deities (mentioned in liii. 19-20 are al-'Uzza, Manāt or Manāh, al-Lāt (?); some have interpreted vii. 179 as a reference to a perversion of Allāh to Allāt) as daughters of Allāh (vi. 100; xvi. 59; xxxvii. 149; liii. 21); they also asserted that he had sons (vi. 100). But whether the Meccans used of these the term *shurakā'* we cannot tell; perhaps less probable is that they spoke of them as *malā'ika*. On all ordinary occasions they worshipped these rather than Allāh; their offerings were made by preference to them, and Allāh was defrauded (vi. 137 *et seq.*); at least these would intercede with Allāh (liii. 26); yet the Meccans were uncertain as to whether these were creators (xiii. 17 *et seq.*) and in all extremities they came back to Allāh; as to him there was no doubt. Certain also is that they asserted a “kinship” (*nasab*) between Allāh and the Djinn (xxxvii. 158; comp. for Kor'anic use of the word xxv. 56, xxiii. 103), made them partners of Allāh (vi. 100); made offerings to them (vi. 128); sought aid of them (lxix. 6). Whether they had the idea of angels and asserted their “partnership” is not so certain; that may be Muḥammed's interpretation (vi. 100; lii. 28). As for Muḥammed, his attitude in these matters is also clear. Besides Allāh, there existed angels and Djinn with Satan and the Satans in some relationship to the two latter. These, in reality, are the beings on whom the Meccans call; but they can do nothing for them (xvii. 58); making them feminine and giving them names is unwarranted invention. It will be seen, then,

that whatever may have been the earlier case in Mecca and whatever the case in the rest of Arabia, and whatever may have been the origin of the names applied, the religion of Mecca in Muḥammed's time was far from simple idolatry. It resembled much more a form of the Christian faith, in which saints and angels have come to stand between the worshippers and God. And Muḥammed naturally regarded himself as a reformer who was preaching an earlier and simpler faith and putting angels and Djinn back into their true places.

II. *Muḥammed's Doctrine of Allāh.* His attitude is stated most simply in the first article of the essential Muslim creed: *Lā ilāha illa 'llāh*, “There is no god save Allāh”. This meant, for Muḥammed and the Meccans, that of all the gods whom they worshipped, Allāh was the only real deity. It took no account of the nature of God in the abstract, only of the personal position of Allāh. “Allāh”, therefore, was and is the proper name of God among Mussulmans. It corresponds to Yahwe among the Hebrews, not to Elōhim. No plural can be formed from it. To express “gods”, the Muslim must fall back upon the plural of *ilāh*, the common noun from which Allāh is probably derived; this Muḥammed does frequently when speaking of the “other gods” (e.g. *al-ihātān uḥḥrā* vi. 19) which the Meccans joined to Allāh, and Islām has followed him, with, however, a preference to use instead the more distinctive *aṣṇām* or *awṭhān*, “idols”. Comp. article *Allāh* in Hasting's *Dictionary of Religion and Ethics*.

But, though the name was the same for the Meccans and for Muḥammed, their conceptions of the nature of the bearer of the name must have differed widely. The Meccans, evidently, had in general no fear of him; the fear of Allāh was an essential element in Muḥammed's creed. Allāh lay in very shadowy remoteness from Meccan life; he was very terribly near to Muḥammed at every moment — nearer than the neck-artery (l. 15). The Meccans did not hesitate to disregard him and to cultivate the minor gods; Muḥammed knew him as a jealous and vindictive sovereign, who would assuredly judge and condemn in the end. A vague abstraction had become an overwhelming personality.

We must now analyze that personality, as Muḥammed conceived it. Fortunately, the exigencies of the *saḍī'* rhyme led him to characterize Allāh by a number of epithets, and later Islām, in gathering up these “Most Beautiful Names” (*al-asmā' al-ḥusnā*) — the phrase itself occurs several times in the Kor'an (vii. 179; xvii. 110; xx. 7; lix. 24) and shows Muḥammed's own relish for such descriptions — and using them devotionally, has followed a sound instinct. They express the concrete directness of Muḥammed's God far better than the lists of qualities (*ṣifāt*) of the scholastic dogmatists, and may be used safely as an aid in correlating and stating Muḥammed's too often spasmodic and contradictory utterances. Comp. on them the article by Redhouse in *Journ. of the Roy. As. Soc.*, 1880, xii. 1—69.

First, Allāh in and by himself. The descriptions are at first sight a strange combination of anthropomorphics and metaphysics. Yet when Muḥammed speaks of Allāh's two hands (v. 69; xxxviii. 75) or of his grasp (xxxix. 67) or of

his eyes (liv. 14) or of his face (ii. 109, 274; vi. 52; xviii. 27 and often) or describes him as settling himself upon his throne (xx. 4 and often) we are not to regard that as due to an anthropomorphic theology but rather as the still plastic metaphor of a poet. To speak technically, we have here only *maǧāz*; *taǧāsīm* and *tashbīh* lay with the future exegetes. Similarly in the case of the metaphysics. The fire of Muḥammed's imagination expressing itself with concrete directness could call Allāh the First (*al-awwal*) and the Last (*al-ākhir*), the External (*al-ḡāhir*) and the Internal (*al-bāṭin*; all lvii. 3), and even the Self-Subsisting (*al-kāyūm*, ii. 256; iii. 1) — the poets had already developed in Arabic a vivid power of wielding descriptive epithets; but the Existing (*al-wāǧid*) does not occur in the Korān, though it easily might, and the Necessarily Existing (*wāǧib al-wudǧūd*) belonged to the future scholasticism. Allāh, then, is the One (*al-wāḥid*, often), the Living (*al-ḥayy*, ii. 256; iii. 1 etc.), the Exalted in and through himself (*al-mutaʿāl*, xiii. 10 only), the Exalted (*al-ʿālī*, often), the Comprehensive (*al-wāsiʿ*, ii. 248 etc.), the Powerful (*al-ḡadīr*, ii. 19, etc.), the Self-Sufficing (*al-ḡanī*, ii. 265 etc.), the Absolute Originator (*al-baḍīʿ*, ii. 111; vi. 101 only), the Enduring (*al-bāqī*; as an epithet this does not occur in the Korān; but the verb is very frequent of Allāh; see below), the Eternal (*al-ṣamad*, cxii. 2 only; but the exact meaning and origin of this *ἄπαξ λεγόμενον* were uncertain to the earliest commentators; comp. Ṭabarī, xxx, 196, 7), the Mighty (*al-ʿazīz*, often), the Grand (*al-ʿazīm*, often), the Dominant (*al-ḡahḡār*, xii. 39, etc.), the Haughty (*al-mutakabbīr*, lix. 23 only; an epithet of dispraise when used of any one but Allāh), the Great (*al-ḡabīr*, often), the Laudable (*al-ḡamīd*, often), the Glorious (*al-maǧdīd*, xi. 76; lxxxv. 15 only; otherwise of Korān itself; another of the Names, "*al-māǧdīd*", does not occur in the Korān), the Generous (*al-ḡarīm*, often; in Arabic means strictly *generosus*), He of Majesty and Generosity (*ḡhu ʿl-ḡalāl wa ʿl-ikrām*, lv. 78), the Majestic (*al-ḡalīl*; as epithet not in Korān but the idea in other forms is very frequent), the Strong (*al-ḡawī*, often), the Firm (*al-matīn*, li. 58 only), the Knower (*al-ʿalīm*, often), the Subtle (*al-latīf*, vi. 103 etc.), the Aware (*al-ḡhābir*, often), the Wise (*al-ḡakīm*, often), the Hearer (*al-samīʿ*, often), the Seer (*al-baṣīr*, often), the Holy King (*al-malik al-ḡuddūs*, lix. 23; lxii. 1 only; *ḡuddūs* alone is reckoned as one of the Names; but it occurs only in combination with King; what idea Muḥammed associated with it is quite obscure, perhaps only of separateness; elsewhere the root is used only of the Holy Spirit, Gabriel; of the Holy Land; of the Holy Wādī in which Allāh met Moses; of the angels sanctifying Allāh; the commentators explain it, of course, as a term of *tanẓīh*), the Peace (ʿ; *al-salām*, lix. 23 only; again the idea is quite obscure but is almost certainly not "peace"; the commentators explain as *salāma* = "immunity from lack or defect", which is not at all impossible. It may be only a reminiscence of some phrase of a Christian religious service caught up by Muḥammed), Justice (ʿ; *al-ʿadl*; occurs in tradition only but is worth adding, as no other of the Names represents the same idea; nearest comes the Best of Judges = *ḡhāir al-ḡakīmīn*, vii. 85; x. 109; xii. 80 only; but *ʿadl* in the Korān is used differently), the

Benefactor (*al-barr*, lii. 28 only), the Light of the heavens and the earth (*al-nūr*, xxiv. 35 only; the context seems to point to worship in Christian churches and monasteries, and in that case the picture is derived from the lighted altar, and the Korānic phrases in the context recall "the Light of the World" in the Gospel and "Light of Light" in the Nicene Creed), the Real, or Reality (*al-ḡaḡḡ*; most frequently in the Korān of the content of the message of Muḥammed, *al-ḡaḡḡ min rabbika*, but also of Allāh in xx. 113; xxii. 6, 61; xxiv. 25; xxxi. 29 in phrases "the real king", "he is the reality").

These epithets state for us a Being who is self-sufficing, all-powerful, all-knowing, all-encompassing, eternal; who is the only Reality. His few ideal qualities are rarely and obscurely stated. What "holiness", "peace", "light" meant for Muḥammed, in regard to Allāh, we can hardly guess. That he would have thought fit to call him "just" may be doubted. The epithet frequently translated "truth" means, rather, "reality".

Next, Allāh in relation to others, that is, in relation to his creation; for nothing exists save him and that which he has made. He is the Creator (*al-ḡhālīq*, lxix. 24 etc.; *al-bārī*, ii. 51; lix. 24 only; the last was evidently taken over by Muḥammed from the Hebrew, and is used without especial meaning), the Shaper (*al-muṣawwir*, liii. 24 only), the Beginner (*al-mubdīʿ*), the Restorer (*al-muʿīd*, these two not as epithets in the Korān, but the idea frequently, e. g. xxix. 18; lxxxv. 13) the Giver of Life (*al-muḡyī*, xli. 39 only, but the idea often), the Giver of Death (*al-mumīt*, not as epithet in Korān, but the idea frequently, e. g. xv. 23), the Heir (*al-wārīṡ*, ib. 3) of all when all save him are dead, the Reckoner and Recorder of all things in a book (*al-muḡṡī*, not as epithet, but idea frequently, comp. xxxvi. 11; lxxviii. 29), the Sender of the dead from the graves (*al-bāʿīṡ*, not as epithet in the Korān, but idea very frequently), the Assembler of all, again, at the last (*al-ḡāmiʿ*, iii. 7; iv. 139), the Strengthenener (*al-muḡīt*, iv. 87 only), the Guardian (*al-ḡāḡīq*, lxxvi. 4 only), the King (*al-malik*, often), the Lord of Kingship (*mālik al-mulk*, iii. 25 only), the Governor (*al-wālī*, xiii. 12 only), the Prevailer (*al-muḡtadīr*, xviii. 43 etc.), the Tyrant (*al-ḡabbār*, lix. 23 only, the word elsewhere, 9 times, is used of men and in a bad sense only, coupled with *ʿanīd*, *ṡhāḡī*, *ʿaṡī*, *mutakabbīr*, comp. the last as applied to Allāh).

Allāh is thus the absolute Creator, Sustainer, Ruler, Destroyer, Restorer, Recorder; there is no power nor strength save in him. Expressions can be used of him in his absoluteness, which would mean evil, if used of men, who have no such primal right. He is the Exalter (*al-rāfīʿ*) and the Honourer (*al-muʿīzz*), and he is the Abaser (*al-muḡḡīl*). He is the Withholder (*al-mānīʿ*) and he is the Advantager (*al-nāḡīʿ*); he is the Deferrer (*al-muʿakkḡḡīr*) and he is the Advancer (*al-muḡkaddīm*). He is the Contractor (*al-ḡabīd*) and he is the Spreader (*al-bāṡīḡ*); he is the Distresser (*al-ḡārr*). It is true that these last do not occur as epithets in the Korān; but their roots are common as used of Allāh. Curiously enough, the epithet form of the last, the Distresser, is used in the Korān of Satan (lviii. 11).

Next, Allāh in relation to mankind. He is the Compassionate Compassionator (*al-raḡmān al-*

rahīm) or the Compassionate *Rahmān*, according to the degree of nominality which we assign to *Rahmān*. These are the most frequent of the epithets, and stand at the head of all the *Sūras* but one. Also *al-Rahmān* was at one time used by *Muḥammed* as a proper name, equivalent to *Allāh*, and the Meccans regarded this as one of his innovations. Compare the story of the treaty of *Hudaibiya* where they rejected the formula containing it and insisted on the old Meccan form "In thy name, O *Allāh*!" (*Baidāwī*, on *Qorʾān* xlviii. 26; *Ibn Hishām*, ed. *Wüstenf.*, i. 747).

That *Muḥammed* derived the formula from South Arabia seems proved; see a paper by *Mordtmann* and *Müller* in *Wiener Zeitschr. f. die Kunde d. Morgenl.* x. 285 *et seq.* But it was no mere formula. Man's standing naked, defenceless and excuseless in God's presence was one of *Muḥammed*'s most dominant ideas, and is expressed in these Names more frequently than any other. From the root meaning "to forgive" comes a crescendo of three: the Forgiver (*al-ghāfir*, vii. 154; xl. 2 only), the Much Forgiver (*al-ghafūr*, often), the Forgiver *par mēti*er (*al-ghaffār*, xv. 84 etc.). He is also the Pardoner (*al-ʿafw*, ix. 46 etc.), the Clement (*al-ḥalīm*, often), the Repenter (*al-tawwāb*, ii. 35 etc.; used also of man), the Grateful (*al-shakūr*, xxxv. 27 etc.; used also of man, and explained by commentators as meaning in the case of *Allāh*, "the acknowledger of thanksgiving"), the Very Patient (*al-ṣabūr*, not as epithet in the *Qorʾān*, but idea frequently). Two more intimate Names of the same class, are the Kind (*al-raʿūf*, ii. 138 etc.) and the Loving (*al-wadūd*, xi. 92; lxxxv. 14 only). But he is also the Watcher (*al-raḥīb*, iv. 1 etc.), the Reckoner (*al-ḥasīb*, iv. 88; xxxiii. 39 only), the Witness (*al-shāhid*, often). Again, on man's behalf, he is the Faithful (*al-muʾmin*; of man it means "the believing"), the Protector (*al-muḥaimin*, lix. 23 only), the Guide (*al-hādī*, often), the Guardian (*al-wakīl*, often), the Patron (*al-walī*, often). The last word is used of men also, and is the basis of the doctrine of saints in *Islām*. It means, literally, one who is near, a comrade or companion, and thus can be either the aiding patron or the dependent client. That there is a special class of the latter, the *walīs* or saints, the proof text is *Qorʾān*, x. 63: "Ho! the *walīs* of *Allāh*, there is no fear upon them, and they sorrow not". Naturally, then, he is the Avenger (*al-muntaqīm*, not as epithet in *Qorʾān*; but comp. v. 96), and the final Opener (*al-fattāḥ*, xxxiv. 25, and in other forms) who judges and distinguishes and divides between men — used also to indicate the "opener" of gain and victory. And as all things are in his hands, so all comes from him. He is the Giver (*al-wahhāb*, iii. 6 etc.), the Provider (*al-razzāq*, li. 58 only as epithet; but the idea of the dependence of all creation upon *riṣq* from *Allāh* is very frequent), the Answerer of prayer (*al-mudjīb*, xi. 64 only; but the conception of prayer and petition is frequent); the Giver (*al-muʾtī*) and the Sufficer (*al-mughnī*), taken later in sense of the Enricher do not occur as epithet in the *Qorʾān*, but their ideas are fundamental. Comp. e.g. xx. 52 and iv. 129.

Man's relation to *Allāh*, then, is that of dependence. He needs *Allāh*'s forgiveness and patience. *Allāh* is a watcher and reckoner over him; but he is also a faithful protector and guide. From

him comes all "sustenance" in the widest sense. He does everything directly — hence these epithets — and, logically, no angels or intermediaries are needed in the scheme. They must be in *Islām*, because *Muḥammed* found them in the fundamental religion of his day and had to accept them. And all is by his will: "he leadeth astray whom he wills; and guideth aright whom he wills" (xiii. 27; xvi. 95; lxxiv. 34). Each one can but hope that *Allāh* will guide him aright, submit himself to *Allāh* in absolute fear, and trust that *Allāh* will not cause him to forget and be of the losers in the Fire (lix. 19, 20). Antinomies had no terrors for *Muḥammed*. He, evidently, never thought about predestination and free-will, whatever later traditions may have put into his mouth; he expressed each side as he saw it at the moment, and as the need of the moment stood. So *Allāh* is kind, loving, patient (see above) on one side, and on another he says: "I created not the *Djinn* and mankind save that they should worship me. I seek not from them any sustenance, and I seek not that they should feed me". *Allāh* is the Sustainer, He of strength, the Firm! (li. 56—58). Again he is the Haughty (*al-mutakabbir*), the Tyrant (*al-ʿẓabbār*); if he aids, he also distresses (*ḍarr*). Again: "Whom *Allāh* guideth aright, he allows himself to be guided aright, and whom he leads astray, they are the losers" (vii. 177). And so frequently *Allāh* is said to lead astray (*ḍall*). And whenever the root *ḍ-b-c* occurs (iv. 154; vii. 98, 99; ix. 88, 94; x. 75; xvi. 110; xxx. 59; xl. 37; xlvii. 18; lxiii. 3) it expresses the fundamental fact that *Allāh* "seals" the hearts of the unbelievers that they may not believe. These aspects of *Allāh* may not be contradictory; but their separate statement thus and the emphasis upon the last were full of meaning for the future theological development.

Muḥammed's position, then, was theistic in the highest degree, and his theology was theocentric. Yet it might rather be said that he was God-intoxicated, than that he had a theology. Certain ideas and phrases dominated him, and he neither thought nor cared whither they might lead. Thus *Allāh* was for him the Reality (*al-ḥaqīq*); but he never asked what that meant. He would have said, without hesitation, that there was when there was nothing but *Allāh*. Whether he would have gone on to say that there would be when there would be nothing but *Allāh* — as did some later sects — is uncertain. If put in a rhetorical form, he would probably have accepted it as an exalting of *Allāh* over his creatures. In fact, he pushed in certain phrases the absolute existence of *Allāh* so far that the later, pantheistic development is amply conditioned and explained. This occurs especially in connection with the phrase "the Face of *Allāh*", a phrase of unknown origin, but which for some reason seems to have impressed him deeply. The word "face" (*wadīḥ*) in the *Qorʾān* is used frequently with the meaning "self" (*nafs*, *dhāt*) in connection with men (e.g. ii. 106; iii. 18; iv. 124; vi. 79; x. 105; xxx. 29, 42; xxxi. 21; xxxix. 25; perhaps the origin of the idiom), but when used of *Allāh*, more colour and flavour of the original metaphor seem to remain, though the ultimate meaning is undoubtedly "self". Thus, men act out of desire for the Face of *Allāh* (ii. 274; xiii. 22; xcii. 20); they "desire" or "make for" (*yuridūna*) the Face of *Allāh*" (vi.

52; xviii. 27; xxx. 37, 38); they "act for the sake of the Face of Allāh" (lxxvi. 9). Then come the great texts: "Allāh's are the East and the West; wherever ye turn, there is the Face of Allāh" (ii. 109); "Everything goes to destruction (*hālīk*) except his Face" (xxviii. 88); "Whoever is upon it (the earth) is fleeting (*fānī*); and the Face of the Lord abides, He of Majesty and Generosity" (lv. 26). In each case, "Allāh Himself" could be substituted with no essential loss; but Muḥammed, undoubtedly, felt the picturesqueness of the phrase, and later Ṣūfism built thereon its theories. With the commentators, the explanation is that all things besides Allāh are only "possible of existence" (*mumkin*), while he is "necessary of existence" (*wādjib al-wudjūd*); they may, therefore, be described according to their essential definition as "non-existent" (*ma'dūm*); i. e. because they may go to destruction, they are going to destruction. It may be doubted whether such a distinction, or, in fact, any clear thought was in Muḥammed's mind.

He left, then, this problem for the future Islām. It had to reconcile the intense personality and clear separateness of Allāh from the world with a direct working in the world, which amounts to immanence. The problem was further complicated by diverse phrases which suggested the essential non-existence of everything except Allāh. It may be said here, in short, that the scholastic theologians followed the idea of personality, and separated Allāh from his creation to a point where it was hard for them to explain how he could affect the world; in doing this they developed the doctrines of *tanẓīh* (removal) and *mukhālafā* (difference), i. e. removal from Allāh of all qualities of impermanence, and assertion of the essential difference of his qualities and the similarly named qualities of human beings. The history of the development of Ṣūfism, on the other hand, is that of a gradual merging of the world in Allāh, until it could be asserted that Allāh was All. The Aristotelian-Neoplatonic philosophers followed a third line. Working essentially in independence of the exegesis of the Korān, but seeking, for protection at least, to adapt themselves to its statements, they reached the other pantheistic position that All, i. e. the Aristotelian World, was Allāh. It was the life work of al-Ghazālī to mediate, and to state a position which orthodox Islām has not yet passed.

It should now be in place to take up the position of Muḥammed as developed in the traditions. But to attempt to find in them anything that can be assigned to him with historic certainty is a perfectly hopeless task. A large element, it is quite plain, cannot be due to him; and what nucleus really came from his lips we probably never shall know. Goldziher has taught us that the traditions are really a record of the first centuries of dogmatic strife, that therein is their true historical value. But that record is so confused, misdated, indirect, misleading, that it can be used only to illustrate and supplement other more direct sources. Any consideration, therefore, of the traditions, either with reference to the views of Muḥammed or to those of the early Muslim Church, must now be brief. Even where the traditions have points of similarity with the Korān, these are deceptive. Thus, in the Korān Muḥammed develops quite naively two

separate views of Allāh's working, one rigidly predestinarian and the other leaving scope for free-will. This was due to a real confusion in his own mind. But the similar phenomenon in the traditions had a different origin. There it was due to the contradictory traditions having originated in opposing schools, who freely forged and fathered them on the Prophet in support, each, of their own views. There are traditions which state very clearly that Muḥammed objected to all such discussions, while there are others, in which he enters on the subject at length. But the first of these are equally suspicious with the second, they are probably due to that party which objected for long to the use of reason (*ʿaql*) in theology, and contented itself with repeating the formulae which tradition brought to them (*naql*). In the traditions, then, come the following expansions and differences. There is a marked mythological increase. The figure of Allāh becomes more picturesque, and his relations to the angels and devils more detailed. The doctrine of the latter is more developed, and the simplicity of Allāh's working obscured (frequent in al-Bukhārī's *Ṣaḥīḥ*, see specially *Kitāb al-tawḥīd* and *Badʿ al-khalk*). The Face of Allāh recurs, and also his throne (*ʿars*); the cosmography of the heavens and the earth is worked out. He descends to the lowest heaven (*al-samāʿ al-dunyā*) and cries: "Is there a suppliant? Is there a seeker of forgiveness?" (*Kitāb al-tawḥīd* in *Ṣaḥīḥ* of al-Bukhārī, ed. Cairo, 1312, iv. 179). Then there is the story of the man who will be last in Paradise, and of how he will make Allāh laugh (*ib.*, iv. 172, 173). At last, Allāh will take the earth on one of his fingers and the heavens on another, and cry aloud: "I am the King, where are the kings of the earth?" (*ib.* iv. 167, 181). He will press his foot down in hell, so as to make room there (iv. 167, 175). His eyes, mentioned in the singular and the plural in the Korān (sing. in xx. 40), are opposed to the one eye of al-Dajjāl (*ib.*, iv. 169). Secondly, His qualities become still more flatly contradictory. A saying recurs frequently: "My mercy overcomes or precedes my wrath" (e. g. *ib.* iv. 169, 175), and, on the other hand, there is the monstrous tradition: "These to heaven, and I care not; these to hell, and I care not" (comp. *Iḥyāʾ* of al-Ghazālī, edit. with comm. of Saiyid Murtaḍā, vol. vii. p. 308). It is significant that it is precisely on such questions of salvation that the most glaring contradictions appear. At one point, the recital of the first half of the creed and a minimum of works is judged enough, and at another, 999 men out of 1000 shall go to the Fire. It is true that this is turned to a jest; the 999 are to be made up out of the people of Yādūd and Mādūd (*ib.* iii. 143). Evidently, we have here echoes of later controversy. Still clearer is this when it is said that the saved remnant of the people will be in Syria (*ib.* iv. 176), an unmistakable reference to the Umayyads. Again, there is the absurd explanation of the uncovering of the leg at the Last Day (Korān, lxxviii. 42), an explanation that Muḥammed would never have dreamt of, but which has become fixed in Muslim exegesis (*Ṣaḥīḥ*, p. 173; comp. *Durra* of al-Ghazālī, edit. Gauthier, p. 69). A similar attempt is made to exegete the strange name of Allāh, *al-salām* (al-Bukhārī, *loc. cit.*, iv. 167). There are long traditions, too, on free-will etc. (p. 176),

on the doctrine of intercession (pp. 169, 181); others of Murdjīte tendency (pp. 175, 180); that Allāh can be called a "thing" (*shai'*; p. 170); that Allāh was and there was nothing before him (*kān Allāh wa-lam yakun shai' qablahu*, p. 170). With the last, we fairly reach Mu'tazilite metaphysics. The traditions, plainly, are no historic stage by themselves.

III. *The doctrine of the person of Allāh as developed in the Muslim Church.* The theocentric nature of Muḥammed's religious ideas and the influences which were active in the later development, especially that of the theology of the Greek Church, with its great emphasis on the person of God — as opposed to the Latin Church with its doctrine of sin, and the Reformed Churches with their doctrine of Scripture — made this doctrine (*al-tawḥīd*, "the unifying") cover the greater part of the field of Muslim theological thought. Similarly, the expressions of Muḥammed, partly concretely poetical and partly crudely metaphysical, went to condition future controversies. With only a little ingenuity in one-sidedness an absolutely anthropomorphic deity could be put together, or a practically pantheistic, or a coldly and aloofly rationalistic. The only impossibility, as the Mu'tazilites found in the end, was a *fainéant* God, a stripped, abstract idea.

It is obviously impossible within the limits of an article to trace this development *qua* development. The most that can be attempted is to give the different tendencies, with the influences bearing upon them and the results to which they came. For details and a more precise working out of historical relationships, the present writer ventures to refer to his *Development of Muslim Theology*, etc., p. 119—287.

The first steps towards resolving Muḥammed's brilliant contradictions seem to have been forced by the early civil wars. Men were compelled to ask themselves what really constituted a Muslim — what was of faith as to Islām. What view of Allāh must be held; of man's responsibility and of Allāh's supreme control? Naturally, some would damn all who did not hold and profess in every particular with themselves, while political necessities would lead others to some simple external test, leaving the rest to Allāh, who alone knew the hearts of men. So the Murdjīte sect arose with its doctrine of *irdjā'*, postponing such questions to the Last Day. Similarly on free-will, the usual extremists appeared with the usual attempts at mediation. Such and such political opponents could or could not help what they did. So the Qadarites and Djabrites arose.

But very soon other clarifying, if complicating, influences came to bear from without. The elaborate doctrine of God in the Greek Church, especially as formulated by John of Damascus, led men on from the simple Names of Allāh to questionings as to his Qualities (*ṣifāt*). Muḥammed could call him this and that, but what was meant thereby? they were forced to ask. They found that some explained the persons in the Christian Trinity as hypostatized qualities. Evidently they must run no risk of nine and ninety persons in Allāh. Yet the very nominality in Muḥammed's statement of these qualities raised dangers. There was growing, also, a belief that one of Allāh's qualities — although not expressed in a Name — must be Speech (*kalām*). This, especially, must be guarded

against hypostatizing into a Logos. At all points there was need of careful definition.

Another influence was Greek philosophy. The students of it in Islām were going to the roots of all things, and, with it as guide, they attacked the problem of the nature of Allāh. Unity (*tawḥīd*), religiously and philosophically, they had to preserve; but, in preserving it, the nature of Allāh himself was gradually reduced to a bare, undefinable something, described in negatives. For example, Allāh for Muḥammed was the Knower (*al-ʿalīm*). Therefore, he must have the quality *ʿilm*, "knowledge". But of what was his knowledge, of something within himself or without? If the first, there was a duality in himself; if the second, his knowledge depended upon something outside of himself and was not absolute; therefore he himself, the possessor of this quality, was not absolute. Evidently, if Allāh's unity and independence were to be preserved, he could not be given any positive description.

In this development three tendencies persistently appear. There is traditionalism (*naql*), the acceptance of a doctrine because it was accepted and taught in the past. Its followers were called the people of tradition (*Ahl al-ḥadīth*); they followed proofs which they had heard (*adilla samʿiya*), derived from the Qorʾān, the Sunna (Usage of the Prophet as expressed in *ḥadīths*) and the Agreement (*idjmaʿ*) of the Muslim people. For them reason must not be applied either to criticise or to expand; the statement must be taken just as it stands. For example, in the Qorʾān we read that Allāh has settled himself firmly upon his throne (e. g. Qorʾān xx. 4). That must be believed; we must not argue about it; we must not ask how he so sits; we must not go on to compare his sitting with that of a man; we must stay by the recorded word. This has developed into the phrase *bi-lā kaifa wa-lā taḥbīb*, "without enquiring how and without making comparison". But it is obvious that this is not a permanent position. And so, two further steps were taken, one by the general body of Muslims, the other by certain more rigidly logical. There developed the doctrine of *mukhālafā*, "difference"; everything in Allāh is different from the similarly named thing in men; we must not think of it as like. This is also called *tanwīh*, "removing", that is removing Allāh from any danger of confusion or association with his creatures. In general, this process stopped at a point where it was still possible to form a conception of Allāh. He was different, it was conceded; but still, Allāh must be thinkable, and these names and phrases gave a thought of him not essentially wrong; we could not get from them what he was, but something like what he was. Others, however, went further and argued that from these expressions we could gain no conception of Allāh's real nature. That nature must always be a mystery to us, and we need not think that even the Names gave any light. The Qorʾān calls Allāh "the Most Merciful of them that show mercy" (vii. 150; xii. 64, 92; xxi. 83); but that cannot mean for us that he has the human quality of mercy, or of anything in any way similar. The course of things in the world disproves that. He has only given himself that Name, and what the Name means we cannot know and should not enquire. The great division here lies in admitting or rejecting the possibility of any discover-

ing of the nature of Allāh other than purely negative — he is not this, he is not that. But, naturally, there have been many subdivisions, varying from simple exhortation to hold the faith of the Fathers (*al-salaf*) and not enquire too closely into the sacred mysteries to a sweeping application of the thesis that the absolute is the unknowable. Only, in Islām the latter position does not lead to agnosticism, but back to a dependence on authority. The main tendency now seems to be towards that latter position, and though the work of earlier theologians is accepted because of familiarity and antiquity, formal theology at the present day is more and more *tanzih*. In Cairo, at present, the rhyme is current: *Kullu mā khaṭar bi-bālik, fa-hwa hālik, wa'llāh bi-khilaṭ dhālik*, "Everything that comes into your mind is perishing, and Allāh is different from that". That is, Allāh is different from any thought we can possibly have, for our thoughts are of transitory things.

The second tendency is rationalism. All would recognize the necessity of the use of reason (*ʿaql*), but would differ as to its being a normal source of theological truth. We have already seen the beginnings of this in the study of Greek philosophy. The Muʿtazilites [q. v.] continued that development, and frankly reasoned out their religious position, creating their theology by means of reason. On the doctrine of Allāh, they, as we have seen, especially objected to his qualities. These were contrary to his unity; at least they must be described as being his essence, not as in his essence. But they tended to reject them altogether, and to reduce Allāh to a vague unity. They further objected to absolute predestinarianism as contrary to Allāh's justice (*ʿadl*). Their rejection of the possibility of the Beatific Vision of Allāh in Paradise was part of their jealousy for his spirituality. These three points, then, unity, justice, spirituality, are their position in brief, which they founded on and maintained by dialectic. This, of course, drove in time the traditional party to similar weapons. But with them dialectic was purely defensive; the doctrines were already given and accepted. Yet reconstruction could not fail to go on, if only in form of statement.

It was in the early part of the fourth century of the Hidjra, and especially at the hands of al-Ashʿarī [q. v.] that the use of dialectic (*kalām*) was finally and fully accepted by orthodox Islām. Thereafter, only extreme traditionalists objected to it; scholastic theology was founded. The final system of al-Ashʿarī himself followed strictly orthodox lines. It was simply the phrase: "without enquiring how, and without making comparison". The first element was directed against the Muʿtazilites, and the second against anthropomorphism (*taḍjīm*). On free-will, he took a middle course and taught a doctrine, the puzzle of Islām ever since. It is that there is in the creature a certain power of "acquiring" (*iktisāb*) his actions, which, though they are strictly produced by Allāh, makes them also his own.

The school of al-Ashʿarī followed him closely in its creed; but developed his metaphysical ideas into a system which was finally formulated by al-Bāḳillānī [q. v.] (d. 403 = 1012—1013) and thereafter won its way to being the ultimate Muslim conception of the nature and relationship of Allāh and his world. It has been stated thus (Macdo-

nald, *Development of Muslim Theology*, pp. 201 et seq.):

"First, as to ontology. The object of the Ashʿarites was that of Kant, to fix the relation of knowledge to the thing in itself. Thus, al-Bāḳillānī defined knowledge (*ʿilm*) as cognition (*maʿrifa*) of a thing as it is in itself. But in reaching that "thing in itself" they were much more thorough than Kant. Only two of the Aristotelian categories survived their attack, substance and quality. The others, quantity, place, time and the rest, were only relationships (*iʿtibārs*) existing subjectively in the mind of the knower, and not things. But a relationship, they argued, if real, must exist in something and a quality cannot exist in another quality, only in a substance. Yet it could not exist in either of the two things which it brought together; for example, in the cause or the effect. It must be in a third thing. But to bring this third thing and the first two together, other relationships would be needed and other things for these relationships to exist in. Thus we would be led back in an infinite sequence, and they had taken over from Aristotle the position that such an infinite series backwards (*ta-salsul*) is inadmissible. Relationships, then, had no real existence but were mere phantoms, subjective non-entities. Further, the Aristotelian view of matter was now impossible for them. All the categories had gone except substance and quality; and among them, passion. Matter, then, could not have the possibility of suffering the impress of form. A possibility is neither an entity, nor a non-entity, but a subjectivity purely. But with the suffering matter, the active form and all causes must also go. They, too, are mere subjectivities. Again, qualities, for these thinkers, became mere accidents. The fleeting character of appearances drove them to the conclusion that there was no such thing as a quality planted in the nature of a thing; that the idea "nature" did not exist. Then this drove them further. Substances exist only with qualities, i. e. accidents. These qualities may be positive or they may be negative; the ascription of negative qualities to things is one of their most fruitful conceptions. When, then, the qualities fall out of existence, the substances themselves must also cease to exist. Substance as well as quality is fleeting, has only a moment's duration.

"But when they rejected the Aristotelian view of matter as the possibility of receiving form, their path, of necessity, led them straight to the atomists. So atomists they became, and, as always, after their own fashion. Their atoms were not of space only, but also of time. The basis of all the manifestation, mental and physical, of the world in place and time, is a multitude of monads. Each has certain qualities; but has extension neither in space nor time. They have simply position, not bulk, and do not touch one another. Between them is absolute void. Similarly as to time. The time-atoms, if the expression may be permitted, are equally unextended and have, also, absolute void — of time — between them. Just as space is only in a series of atoms, so time is only in a succession of untouched moments, and leaps across the void from one to the other with the jerk of the hand of a clock. Time, in this view, is in grains, and can exist only in connection with change. The monads differ from

those of Leibnitz in having no nature in themselves, no possibility of development along certain lines. The Muslim monads are, and again are not; all change and action in the world are produced by their entering into existence and dropping out again, not by any change in themselves.

"But this most simple view of the world left its holders in precisely the same difficulty, only in a far higher degree, as that of Leibnitz. He was compelled to fall back on a pre-established harmony to bring his monads into orderly relations with each other; the Muslim theologians, on their side, fell back upon God and found in His will the ground of all things.

"We here pass from their ontology to their theology; and as they were thorough-going metaphysicians, so now they are thorough-going theologians. Being was all in the one case; now it is God that is all. In truth, their philosophy is in its essence a scepticism which destroys the possibility of a philosophy, in order to drive men back to God and His revelations and compel them to see in Him the one grand fact of the universe. From their ontology they derived an argument for the necessity of a God. That their monads came so and not otherwise must have a cause; without it there could be no harmony nor connection between them. And this cause must be one, with no cause behind it; otherwise we would have the endless chain. This cause, then, they found in the absolutely free will of God, working without any matter beside it and unaffected by any laws or necessities. It creates and annihilates the atoms and their qualities and, by that means, brings to pass all the motion and change of the world. These, in our sense, do not exist. When a thing seems to us to be moved, that really means that God has annihilated — or permitted to drop out of existence, by not continuing to uphold, as another view held — the atoms making up that thing in its original position, and has created them again and again along the line over which it moves. Similarly of what we regard as cause and effect. A man writes with a pen and a piece of paper. God creates in his mind the will to write; at the same moment he gives him the power to write and brings about the apparent motion of the hand, of the pen and the appearance on the paper. No one of these is the cause of the other. God has brought about, by creation and annihilation of atoms, the requisite combination to produce these appearances. Thus we see that free-will, for the Muslim scholastics, is simply the presence, in the mind of man, of this choice created there by God. Further, it will be observed, how completely this annihilates the machinery of the universe. There is no such thing as law, and the world is sustained by a constant, ever-repeated miracle. Miracles and what we regard as the ordinary operations of nature are on the same level. The world and the things in it could have been quite different. The only limitation upon God is that He cannot produce a contradiction. A thing cannot be and not be at the same time. There is no such thing as a secondary cause; when there is the appearance of such, it is only illusional. God is producing it, as well as the ultimate appearance of effect. There is no nature belonging to things. Fire does not burn and a knife does not cut. God creates in a substance

a being burned when fire touches it and a being cut when the knife approaches it.

"In this scheme there are, certainly, great difficulties, philosophical and ethical. It establishes a relationship between God and the atoms. But we have already seen that relationships are subjective illusions. That, however, was in the case of things of the world, perceived by the senses — contingent being, as they would put it. It does not hold of necessary being. God possesses a quality called Difference from originated things (*al-mukhālaḥa li'l-hawādith*). He is not a natural cause, but a free cause; and the existence of a free cause they were compelled by their principles to admit. The ethical difficulty is perhaps greater. If there is no order of nature and no certainty, or nexus, as to causes and effects, if there is no regular development in the life, mental, moral and physical, of a man — only a series of isolated moments, how can there be any responsibility, any moral claim or duty? This difficulty seems to have been recognized more clearly than the philosophical one. It was met, formally, by the assertion of a certain order and regularity in the will of God. He sees to it that a man's life is a unity, and as for details, that the will to act and the action always coincide". See further in Heinrich Ritter's paper, *Über unsere Kenntniss der arabischen Philosophie*, Göttingen, 1844.

But all this was strictly defensive of positions already taken up; and such a scheme as this, while it took in a way the place of the study of philosophy in Islām, was concealed from the masses, and was viewed with more or less dislike by the pious. The study of it was permitted only in defense of the Faith against heretics and unbelievers. Therein was the difference between the orthodox theologians and the Mu'tazilites. The latter had believed that by reason they could reach ultimate truth; Islām assured itself that reason could never grasp the nature of Allāh, he is unknowable to human powers, and we must accept and believe what we are taught by him.

And so the third tendency is mysticism (*kashf*, unveiling; *taṣawwuf*, Sūfism, *q. v.*). There must be a supernatural basis for our own knowledge of Allāh, and, therefore, Islām early came to the position that in the individual human soul there resided a power of reaching and knowing God directly, a personal supplementation of the truth taught to mankind by his messengers, the prophets. That this was in the mind of Muḥammed himself, jealous as he was of the prophetic office, seems clear, and it has appeared through the whole history of his Church, in degrees and forms varying from simple, devout meditation to high ecstasy, union with God and essential pantheism. In the earlier centuries of Islām, this doctrine struggled as a private opinion, held generally by the great majority, approved explicitly by many outstanding theologians, leading from time to time to extreme antinomian and pantheistic positions, denounced by some few authorities because of these wanderings; but still unassimilated to the general body of Muslim truth. In its forms it was partly ascetic and partly speculative; it sought Allāh by exercises of devotion or by flights of devout imagination, assisted by plain hypnotism, auto and otherwise. In its development it was affected by Neoplatonism, by Christian

mysticism, by Buddhism and by the primitive monism, which is the basis of all oriental thought. Its ultimate tendency, therefore, however denounced and avoided, was to find in Allāh the One Existent (*wāḥid al-wuḍūd*) rather than the Necessarily Existent (*wāḍib al-wuḍūd*).

It was the work of al-Ghazālī (d. 505 = 1111-1112) to construct a mystical system, in which this pantheistic element was restrained if not destroyed and to weave into the fabric of the theology of Islām the thread of the unveiling of the Ṣūfī, beside those of tradition and reason. Reason he used to destroy itself and to demonstrate that with it we can reach no absolute knowledge. Tradition he used to discipline, guide and restrain the devout imagination of the mystic. On the facts of the religious consciousness, so given, developed and guided, he built his theology.

Yet, in his view of Allāh, he followed closely the conception of Muḥammed. For him, Allāh was Will; he saw everywhere around him the touch and working of Allāh. And man was kin to Allāh, especially in this fact of Will. There he passed beyond the *tanẓīh* of the ordinary theologian. *Volo ergo sum* was the basis of al-Ghazālī's psychology. Allāh had breathed into man of his spirit (Kor'an xv. 29; xxxviii. 72). The soul of man, therefore, is different from everything else in the world; is a *djawhar rūḥānī*, a spiritual substance; created but unshaped; not subject to dimension or locality. From its exile here, it seeks the divine, and, therefore, our souls yearn back to Allāh. In a tradition, too, it is recorded that Allāh created Adam in his own form (*ṣūra*). That, for al-Ghazālī, meant that there is a likeness between the spirit of man and that of Allāh in essence, quality and actions. So, just as man rules his body, Allāh rules the world (*al-Maḍnūn al-ṣaḡīr*, pp. 2 *et seq.*).

In spite of all pantheistic dangers in these views, there is no question that they are very close to the mind of Muḥammed. And so, for the Church of Islām, al-Ghazālī soon became and still remains her greatest doctor, with the standing of Augustine or Aquinas in Christendom. When a Muslim theologian now disagrees with him, he prefers to describe the rejected doctrine as a misunderstanding of al-Ghazālī's true position. In consequence, alongside of the ossified system of the traditionalists, al-Ghazālī's *Iḥyā'* is earnestly studied; and in that study, without doubt, is the hope for the future in Islām.

As, then, these three tendencies ran together in al-Ghazālī, and as any statement by him of Muslim faith is received with respect, at the present day, by all Muslims except such extreme traditionalists and anthropomorphists as the Wahābites and the followers of Ibn Taimiyya [q. v.], one should consult his *Risāla ḥudsiyya*, written at Jerusalem and thereafter incorporated in his *Iḥyā'* (ii. 86 *et seq.* of the Cairo edition with commentary by the Saiyid Murtada 'l-Ḥusainī). It states very fairly the orthodox Muslim position on the person of Allāh. Unfortunately this *Risāla* has not yet been translated and space does not permit the insertion of a translation here. Reference, therefore, can only be made to a very full analysis of it in Asin Palacios' *Algayel* (Saragossa 1901) i. 233—282, and to a shorter statement in de Vaux' *Gazali* (Paris, 1902), pp. 97 *et seq.* Reference may be made, also, to translations of several other

creeds in the present writer's *Development of Muslim Theology* etc., pp. 293—351.

The statement given in the *Risāla ḥudsiyya* is specifically Ash'arite. But al-Ash'arī's close contemporary, al-Mātaridī (d. 333 = 935) founded also a school, still existent and regarded as equally orthodox. It followed the line of thought of Abu Ḥanifa (d. 150 = 767), and it is, in consequence, often called Ḥanafite. It is followed largely by Turks, and in the present writer's *Development of Muslim Theology*, pp. 308 *et seq.*, will be found a Mātaridite creed in full, that of al-Nasafī. None of the points of difference between al-Mātaridī and al-Ash'arī are regarded as involving either unbelief (*kufṛ*) or heresy (*bid'ā*, innovation) and those bearing on the nature of Allāh can be summed up as follows:

1. To the eternal qualities of Allāh al-Mātaridī added "Making to be" (*takwīn*). Other names for this quality are Creating (*khalk*), Bringing to Life (*ihyā'*), Sustaining (*raṣṣ*), Bringing to Death (*imāta*). These are called active qualities (*ṣifāt al-af'āl*) and are originated according to the Ash'arites; but — because the same as *takwīn* — eternal according to the Mātaridites. This is evidently an attempt to surmount the barrier between the unchanging Allāh and the changing world.
2. Instead of al-Ash'arī's *iktisāb* — which appears to be nothing but an attempt to explain how we feel that we are free; that is, God creates in us that feeling — al-Mātaridī simply says that we have "actions of choice" (*ikhtiyār*) for which we are rewarded or punished, and leaves the question there.
3. Yet all actions are by the will of Allāh; only, good actions are by his good pleasure (*riḍā*) as well; and bad actions are not by his good pleasure.
4. When Allāh requires anything of a creature, he gives him the ability (*istiṭā'a*) thereto; that is the basis of the validity of the imposition of the task.
5. Allāh's qualities are unchanging; but changes come in creatures of happiness to misery and *vice versa*. This is by change in happiness and misery, and not by change in making-happy or making-miserable. Again, the unchanging Allāh and the changing world.
6. A Mātaridite remarked that there was nothing logically in the Ash'arite position to prevent all the believers being eternally in the Fire, and all the unbelievers eternally in the Garden; but that what we were taught was distinctly the opposite. So while the Mu'tazilites held that it was incumbent upon Allāh to reward and punish according to justice, the Mātaridites only said that Allāh is exalted in and through himself from any injustice, for it would be unbecoming to his wisdom.

Of the differences between al-Ghazālī's statement and the views of the Mu'tazilites, it is unnecessary to say more. Al-Ghazālī in this *Risāla* is writing specifically against them; and makes clear their positions which consisted in negating the Qualities, in asserting incumbency upon Allāh, especially that he must do what is most advantageous to his creatures and in denying his Speech and the Vision of him in paradise. His argument that the world is created, and must, therefore, have a creator is directed against the Aristotelian-Neoplatonic philosophers, who taught the eternity of the world. He himself did not regard that argument as valid. That the world was created he knew, because he, personally and immediately, knew Allāh, the Creator.

See his description of his religious experiences, in his *Munqidh*. His treatment of the anthropomorphists is more gentle. Yet he marvels once at the mystery of Allāh's so keeping some of his creatures in the dark that they cannot understand the difference, even, between relative and absolute priority (Section on Allāh's Speech). Thrice, he comments caustically upon their insisting on a wrong use of words, although their ideas were correct enough. The Karrāmites [q. v.] used "substance" (*djawhar*) of Allāh, thinking that substance meant "an existing being not in a place"; but "existing in itself". The Ḥanbalites [q. v.], and Karrāmites both used "body" (*djism*) of Allāh, in the sense simply of "an existing being", or "one existing in himself". The anthropomorphists, generally, clung to the expression that Allāh had direction, as indeed their exegesis of his *istiwā'* on his throne required. But, finally, in Base I, Source VI, there is a most absolute statement that any resemblance is impossible between Creator and creature, which is hard to bring into agreement with the later sections of his book, where the mystical basis of faith is taught and with his exegesis of the Ḳorānic passage, where Allāh breathes into man of his Spirit (*rūḥ*. xv. 29; xxxviii. 72) and of the tradition that Allāh created Adam in his own form (*ṣūra*). See reference above to the *Maḍnūn al-ṣaghīr*, pp. 2 *et seq.* But in the same book he takes up this very problem. Do not such views, it is asked, with regard to the soul of man destroy Allāh's "difference", and constitute *tashbīḥ*, making a resemblance? Al-Ghazālī replies (*loc. cit.*, p. 9) that *tashbīḥ* applies only to Allāh's most peculiar quality (*akḥaṣṣ waṣfihī*), that he is *ḫayyūm* (self-subsisting), subsisting in himself, while everything else subsists in him, not through its own essence. Nay, things through their own essence have nothing but non-existence, and existence comes to them only from something else, by way of loan. But the existence of Allāh is essential, unborrowed. This reality of self-subsistence belongs to Allāh alone".

This, then, is the esoteric explanation of the prohibition of *tashbīḥ*. It rules out the materialistic *tashbīḥ* of the anthropomorphists; but practically leaves free scope on the mystical and spiritualizing side. In another of his books (*Ilāj al-awāmm 'an 'ilm al-kalām*, pp. 47 *et seq.*) al-Ghazālī discusses the double danger of, on the one hand, too much *tanzīḥ* in describing Allāh leading the masses to atheism and on the other, the use of ambiguous and pictorial terms leading them to *tashbīḥ*. The danger from *tanzīḥ* he considers much the greater, and advises that the people should be addressed in language and figures that they can understand. An economy of teaching should also be exercised; which does not mean that they should be taught anything positively that is not so; only that certain subjects need not be considered with them.

We have, then, to regard what is given in his statement of the Ash'arite position as one side only. It is complete from the point of view of the dogmatic theologian, and it is as a dogmatic theologian that he here writes. Yet it cannot but excite surprise that so de-humanized a system should have obtained such a control that a man like al-Ghazālī had to cast his dogmatics into its mould. He, certainly, believed greatly in the fear

of Allāh, and the thought of the Fire had been a powerful influence in his own conversion; but it is plain from his writings elsewhere that his own Allāh was by no means the unattractive Force here depicted. To produce this personification of the irresponsible, non-moral and uncontrollable working of nature, the Muslim theologians must have passed through a stage of defending their faith by showing its agreement with the facts of life and thus made Allāh so emphatically the God of things as they are. With this object, they took from Muḥammed's representation the elements which suited them.

In consequence, the already narrow character of the Allāh of the Ḳorān is still further impoverished. Another weighty influence in the same direction was the dialectic necessity of representing Allāh as unconditioned Being. They had, therefore, to eliminate from him, so far as possible, the elements entailing relationship and all human attributes.

For al-Ghazālī, therefore, as a mystic, it became necessary to supplement this system; and so he gave it its essential basis in the subsequent chapters of his work, especially where he deals with "the secrets of the heart", and describes how the heart sees and knows God. "He who knows his own heart, knows his Lord", says the tradition; and on that teaching the mystical life is founded. But here we pass from theology to religion, and from the doctrine of the person of Allāh to the psychology of belief, and the present writer would refer to his Haskell Lectures on *The religious attitude and life in Islām*. For the doctrine itself it may be said broadly that it is still unchanged, and that there exist the same different aspects of *tanzīḥ*, *tashbīḥ* and the mystical vision in varying proportions in the faith of every Muslim of the present day. The use of reason has gone, except to demonstrate the possibility of a doctrine; tradition has become the tradition of the later systematizers, rather than the words of Muḥammed and the Fathers; mysticism has heired the dead Aristotelian-Neoplatonic philosophy, and so far as a Muslim, now, is a thinker he is a mystic. For the later plainly pantheistic development in Persian and Turkish Sūfism, see SŪFISM. The views of the philosophers do not come within the scope of this article; but reference may be made to the essays of Averroes on what may be called the theology of an educated man, which were published at Munich by M. J. Müller, in Arabic in 1859, and in a German translation, after Müller's death, in 1875. They are an attempt to render it possible for a thinking man to remain in connection with the Muslim Church, are largely directed against al-Ghazālī; and, as they have been reprinted in the East, may be of importance for the future development of the doctrine of Allāh. A Muslim who did not know Averroes' real philosophical position could study them, agree with them and still remain in his Faith.

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ALLĀH AKBAR. [See TAKBĪR.]

ALLĀHĀBĀD (ILĀHĀBĀD), the present capital of the United Provinces of British India, which has also given its name to the district and the division, is situated on the left bank of the Djamna river just where this flows into the Ganges. In the year 1901 the town had 172 032 inhabitants among whom 50 274 Muhammedans, the district 1 489 358 inhabitants with 13% Muhammedans. From the Muḥ. period there still remain the citadel built by Akbar in 1575 (with Asoka's pillar and its famous inscription) and the *Khosrawbāgh*, grounds laid out as a garden not far from the railway station, with the tombs of prince *Khosraw*, his mother and his sister.

History. The present town together with the citadel was founded by Akbar, but from early times the Indians had regarded the spot where it is situated as a holy place and had founded there a town called *Prayāg* (Prag). The Muhammedans took possession of it in 1194 under *Shihāb al-Dīn*, the *Ghōride*; afterwards it belonged to the realm of the Great Mogul till the Mahrattas conquered it in 1736. After 1750 it changed hands several times till the English garrisoned the citadel in 1798 and in 1801 the town as well.

Bibliography: *Imperial Gazetteer; District Gazetteer of the United Provinces*, xlviii.

GALLĀHUMMA is an old Arabic formula of invocation: "Allāh!", for which also *Lāhumma* is found (cf. Nöldeke, *Zur Grammatik d. class. Arab.* p. 6). Whether, as Wellhausen supposes in his *Reste arabischer Heidentums* (2nd ed.) p. 224, it was originally meant for the god Allāh, higher than and different from the old Arabian gods, is rather doubtful, because every god might be invoked as "the God" (just as "the Lord"). It was used in praying, offering, concluding a treaty and blessing or cursing (see Goldziher,

Abhandlungen z. arab. Philol. i. 35 et seq.; cf. also the expression *Allāhuma ḥaiyi* = much good may it do you, *al-Akḥṭal* n^o. 3, 7). The phrase *bi'smika 'llāhuma*, said to have been introduced by *Umaiya b. Abi 'l-Ṣalt* (according to a statement in *Aghānī* iii. 187) and used as an introduction in written treaties, has been replaced by others by *Muḥammad* as being a heathen expression (*Ibn Hishām* i. 747; Wellhausen, *Skizzen u. Vorarb.* iv. 104, 128). The simple *Allāhuma* (*Lāhumma*), on the other hand, was retained as inoffensive (e.g. *Qur'an* iii. 25; xxxix. 47; *subḥānaka 'llāhuma* x. 10), and in the same way *allāhuma na'am* = "certainly!", being in fact the answer on being conjured to tell the truth (*Tabarī* i. 1723, 3, 9). For the peculiar formula *allāhuma minka wa-ilāika* (or *laka*) used at the family-offering, cf. Goldziher in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlviii. 95 et seq. (FR. BUHL.)

ALLĀHWERDĪ (T.) is the name of a Turkoman tribe in Fārs [v. ILĀT]. — Also a common proper name, e.g. the name of a general of the Persian sovereign 'Abbās I (Allāhwerdī Khān). — Another Allāhwerdī Khān was Mahābāt Dījān, the son of a Turkoman of the name of Mirzā Muḥammad 'Alī, Nawāb of Bengal, Bihār and Orīśā (1153—1169 = 1740—1756). He obtained this dignity after he had slain the rightful possessor, 'Alā' al-Dawla Sarfarāz Khān, and left it to his grandson, Sirādj al-Dawla Mirzā Maḥmūd. [See MURSHIDĀBĀD.]

AL-ALLĀKĪ is the name of a wādī (dry river-bed) in Nubia on the east bank of the Nile in the vicinity of the present village *Ḳubbān*, known through its goldmines, which were already in olden times, as well as later, advantageously exploited by the Arabs. For the classical period cf. *Diodorus* iii. 11; Chabas, *Les inscriptions des mines d'or*.

Among the Arabian geographers it is *Ya'ḳūbī* (ed. de Goeje, p. 334 et seq.) and *Idrīsī* (ed. Dozy and de Goeje, p. 26 et seq.), who give the most detailed information about these mines and their working in the middle ages. The exact place of the mines has been found back in *Umm Ghara-yāt* (Wādī *Khawanīb*). Their exploitation is now successfully carried on by the Nile Valley Cy.

Bibliography: Besides the already mentioned writings: Wallis Budge, *The Egyptian Sudan* ii. 329 et seq.

ALLĀM (A.), an intensive form of 'alīm, 'alīm [q. v.] = knowing, occurs in the *Qur'an* always in the compound 'allām al-ghuyūb, "he who knows secrets" (God). An intensive form of 'alām is 'allāma "very learned", a predicate given to many scholars. [See ḤASAN B. YUSUF.]

ALLĀMĪ. [See ABU 'L-FADL.]

ALLĀN, name of the well-known Iranian tribe of the Alans, is generally regarded in Arabic manuscripts as a foreign word with the Arabic article (al-Lān) as many other proper names (cf. al-Rān for Arrān etc.); sometimes it is written al-^cAlān (in *Yāḳūt*; also in *Abu 'l-Fidā*², *Taḳwīm al-buldān*, ed. Reinaud and Mac Guckin de Slane, p. 203). By the Muhammedan period all knowledge of the original domicile of the people and its immigration from Central Asia had been lost; the Arab geographers only know the territory of the Allān on the north slope of the Caucasus, in the vicinity of the important pass through the glen of *Daryal* on the *Kazbek*.

Whether, as J. Marquart asserts (*Osteuropäische und ostasiatische Streifzüge*, Leipzig 1903, p. 167) the other name of the same nation, Ās, was already known in 9th century as well, can hardly be proved; there are proofs, however, that it does not appear until the time of the Mongols (when it is also written al-Ās), but is used in oriental writings only; in the communications of European missionaries and travellers the people are called only Alani even in the later middle ages. The form Ās is the base of the name of the Ossets, descending from the Alans (russ. Osetini, derived from the Georgian form of the name of the country, Owsethi).

Converted by Byzantine missionaries, the Alans are said by Mas'ūdī (*Murūdj*, Paris ii. 43) to have apostatised from Christianity in 320 (932) and to have expelled their bishops and priests; according to Ibn Rosteh (*Bibl. Geogr. Arab.*, ed. de Goeje, vii. 148) only the chief of the Allān was a Christian. In the 13th century, however, the Alans are mentioned as Greek Christians by all authorities. Their settlements extended at that time much farther east than formerly; at the time of the first invasion of the Mongols the territory immediately to the North of Derbend and even the country on the estuary of the Volga was in the possession of the Alans, probably in consequence of the downfall of the Khazar-empire. Conquered and subjugated by the Mongols, a part of Alans were moved to different districts in the Mongol empire; a colony of Christian Alans is mentioned by the Roman Catholic missionaries in China; the Persian authorities of this time also know the Ās as Christians at the court of the Mongol sovereigns. The Ās in Saray on the Volga are called Muḥammedans by Ibn Baṭūṭa (ed. Defrémery and Sanguinetti ii. 448). At the present day among the Ossets only traces are left of Christianity as well as traces of Islām.

Cf. the Arab accounts in J. Marquart, *sp. cit.* esp. p. 164 *et seq.* (where the original sources are quoted); for the wars with the Mongols, Ibn al-Aṭhīr (ed. Tornb.) xii. 232 and F. M. Schmidt, *Über Rubruk's Reisen* (Berlin, 1885) p. 84; for the Ās in Mongolia, d'Ohsson, *Histoire des Mongols* ii. 235; for the Alans in China, *Moshemii Historia Tartarorum ecclesiastica* (Helmstadi, 1741), app. (W. BARTHOLD.)

ALMA, a small river in the Crimea, south of Simferopol, is only known through the battle of September 20/8., 1854 (victory of the allied armies of the French, English and Turks over the Russians under Menshikow). (W. BARTHOLD.)

ALMA-DAGH is a name often used at present for the entire mountain-chain of northernmost Syria, which mountains were known to the classical authors as Amanus (in cuneiform writing *Khamanu*). The Alma Dagh (Amanus), a branch of the Taurus-system of Asia Minor, breaks off in the neighbourhood of Mar'ash to the south of the river *Djaihān* (Pyramus) from the dolomite massif of the *Qaradēde Dagh*, runs parallel to the Taurus and Antitaurus-ranges from N. E. to S. W., surrounds with another ridge, branching off to the east, the whole bay of Iskandarūn (Alexandretta) and ends abruptly in the sea to the south of Ra's al-Khanzīr (i. e. pig's head, 5100 ft.) with the *Djabal Mūsā* (Mount of Moses) or, as it is also called, *Djabal Aḥmar* (i. e. the Red Mountain,

5750 ft.) part of the *Djabal Arzūs*. The deep transverse valley of the Orontes and the morasses of al-*Amḥ* separate the Alma-Dagh from the Lebanon-chains, which differ also in their geological formation (mostly lime-stone) from that of the Taurus system. With its off-shoots the Alma-Dagh cuts off Cilicia entirely from Syria and the Mesopotamian Hinterland; apart from a few passes that are mere mule-tracks, the pass of Beilān [b. v.] is the only connection between Asia Minor and Syria and has always been much frequented. The heights of the several mountains are not yet accurately known; the average height is said to be 3650 ft., and some peaks reach 7300 ft. or more; as the highest point Dormeyer gives the Menhōr, 7450 ft. In the northern part jagged, steep peaks prevail, in the south more rounded outlines. The Alma-Dagh with its fresh verdure is an attractive sight, for its sides are thickly grown with trees out of which the bare dolomite peaks project. The ridge of the Alma-Dagh north of Iskandarūn forms together with the sides sloping to East and West an administrative unit, the *Sandjak Djabal Bereket*; cf. Sachau in the *Sitzungsberichte der Berliner Akademie*, 1892, p. 314.

Locally no one common name is used for the whole of the Amanus; in the reports of European travellers and in the maps based on these, this fact has caused considerable confusion as to the nomenclature, because the same name is sometimes used for a part, sometimes for the whole. For the northern part of the Amanus we find the name *G'awr-Dagh* or *Djawur-Dagh*, i. e. the Mountains of the infidels; H. Kiepert in his *Carte générale de l'empire Ottoman* (Berlin 1892) makes the Alma-Dagh reach about as far as *Iṣlāhiye* (Nicompolis, 37° n. l.); the continuation of this mountain-chain as far as the neighbourhood of Mar'ash he takes as *G'awr-Dagh*; cf. also H. Kiepert's map for Sachau's *Reise in Syrien und Mesopotamien* (Leipzig 1883). In R. Kiepert's map for von Oppenheim's *Vom Mittelmeer zum persischen Golf* (Berlin 1900) Alma-Dagh only appears as the name of one single mountain massif to the north of Beilān; the name *G'awr-Dagh* does not appear at all on it, in its stead we find *Sur-Dagh*, *Adje-Dagh*, *Göidje-Dagh* as names of single peaks between Mar'ash and *Iṣlāhiye*. The northern *G'awr-Dagh* is connected according to E. Reclus with the southern mountains by a mountain plateau in the depth of which is situated the *G'awr-Göl* (i. e. the lake of the infidels). The name of *G'awr-Dagh* is occasionally extended to the whole of the Amanus (e. g. on the map of Favre and Mandrot). Reclus does not call the southern Amanus Alma-Dagh but, in accordance with a number of travellers, *Akma-Dagh*. Benzinger is evidently mistaken in calling the southern part of the Amanus *G'awr-Dagh* and the northern part *Akma-Dagh*. Czernik seems to stand quite alone in calling the Amanus *Qara-Dagh*; this name is evidently the Turkish translation of *Djabal al-Lukkām* (also al-Ukkām), the "black mountains" (*ukkām* Arabicised from the Syrian *ukkāmā* = "black") of the Arab geographers of the Middle Ages, the *μαύρον ὄρος* of the Byzantines; for the name al-Lukkām designating nearly the same as Amanus, cf. Sachau, *l. c.*, 1892, p. 325. By a misnomer the Alma- or Akma-Dagh in its more limited sense (north of Beilān) is also often called *Nawlu-Dagh* by travellers, which name according to Kotschy (cf. also the map by R. Kie-

pert, mentioned above) belongs only to the north-east part of the Djabal Arzūs (south of Beilān).

Bibliography: K. Ritter *Erdkunde* xvii. p. 1799—1811; Th. Kotschy, *Reise in den Amanus in Petermann's Geogr. Mitteil.*, Supplement n^o. 45 (1876), p. 27 *et seq.*, 33; Favre and Mandrot in the *Bulletin de la Société de Géogr. de Paris*, 1878 (cf. also *Globus*, xxiv, 11, 15); E. Reclus, *Nouvelle géographie universelle* ix. 691; Benzinger in Pauly Wissowa's, *Realencyklop. der klass. Altertumswiss.* i. 1742 and in Baedeker's *Palestina und Syrien* (1900) pp. 406, 408; Humann and Puchstein, *Reisen in Kleinasien und Nordsyrien* (1890), p. 158 *et seq.*; Oberhummer and Zimmerer, *Durch Syrien und Kleinasien* (1896) pp. 100-101, 328-329; F. H. Schaffer, *Cilicia = Petermann's Geogr. Mitteil.*, Supplement n^o. 141 (1903) pp. 94-95, 98—100 (Bibliography); A. Janke, *Auf Alexanders des Grossen Pfaden* (Berlin 1904) pp. 31-32, 157—158 (Anm. 89-98). (M. STRECK.)

ALMADA. [See ALMADĒN.]

ALMADĒN, Arabic *al-ma'dīn*, mine, and generally speaking a spot where something is found in abundance, e.g. also a (pearl-) fishing place, is especially the name of the ancient large quicksilver-mine in the centre of the Pyrenean peninsula, in the South West of the province now called Ciudad Real, the old Sisapon, Arabic *al-Ma'dīn* or *Ma'dīn al-Zāwūk* (pron. *azawūk* in Spain) = *Almadén de Azogue* (quicksilver-mine). To the east of it, at the northern foot of the Sierra de la Alcudia, is still found the mine Almadenejos; to the northwest Shillōn = Chillōn mentioned by 'Abd al-Wahid al-Marrakushī (p. 264). — Also the Portuguese ALMADA to the south of Lisbon is in Arabic *Ḥiṣn al-Ma'dīn*, "fort d'Alma'dan (Almada), ainsi nommé parce qu'en effet la mer jette des paillettes d'or sur le rivage" (Idrisī, *Description de l'Afrique et de l'Espagne* p. 184 = transl. p. 223); cf. the aurifer Tagus of the ancients and the aurifero Tejo of Camoens (*Lusiads*). (C. F. SEYBOLD.)

ALMADIA, Arabic *al-ma'dīya*, means in Spanish "raft". In Arabic it means moreover a (large or small) ferry-boat; in literature referring to India it is used for a "small boat" in general.

Bibliography: Dozy and Engelmann, *Glossaire*; Makrizī, *Histoire des Sultans Mamlouks* (transl. by Quatremère) ii.^a, 156, note 4; Yule and Burnell, *Hobson-Jobson*, s. v.

ALMAGEST, more correctly *al-Maǧīstī* (also *al-Miǧīstī*) or *Kitāb al-Maǧīstī*, was to the Arab astronomers the name of the great astronomic work by Ptolemy *μεγάλη σύνταξις* (the great compilation). It has been supposed that the Greeks or the Arab translators in their admiration for the great work, turned *μεγάλη* into *μεγίστη*, hence the book was simply called *al-Maǧīstī* by the Arabs. In a way this is already early corroborated by Arab writers: al-Ya'qūbī says in his historical work (written in 278 = 891; edid. M. Th. Houtsma, Leiden 1883), p. 151: "The book *al-Maǧīstī* treats of the science of the stars and their movements; the meaning of *al-Maǧīstī* is 'the greatest book'. In this same way but not accurately either does Ḥāǧǧī Khalīfa (v. 385) express himself; he says quite rightly that *megīstī* is the feminine of *megistos*, but as the meaning of the word he gives "the greatest construction". The correct explanation that *al-Maǧīstī* simply means

"the greatest", he quotes farther down (p. 388) from an occidental writer, the Augustine monk Ambrosio Calepino, author of a large lexicon, who died in 1511 at Bergamo. — M. Koppe (*Die Behandlung der Logarithmen und der Sinus im Unterricht: Wissenschaftliche Beilage zum Programm des Andreas-Realgymnasiums zu Berlin*, 1893, p. 34) with whom J. Ruska (*Das Quadrivium aus Severus bar Šakkū's Buch der Dialoge*, Leipzig 1896, p. 77, n^o. 3) agrees, doubts this derivation; he believes that *al-maǧīstī* comes from a corrupt form of *μεγάλη σύνταξις*, viz. *megasiti* to be found in a translation of the *Almagest* from the Arabic into Latin. We consider Koppe to be mistaken: on the contrary *megasiti* has been formed by the Latin translators in the Middle Ages from the unvocalised Arabic *māǧīstī* by a false reading. For the present we adhere to the first explanation. — For Arabic translations of the *Almagest* and emendations of them cf. Ḥāǧǧī Khalīfa v. 385 *et seq.* and Steinschneider, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* l. 200 *et seq.* (H. SUTER.)

ALMAGRA, Spanish: ochre of iron, from Arab. *al-Maghra*.

ALMALIK. [See KULDJA.]

ALMANZOR. [See AL-MANŠÜR.]

ALMĀS — frequently regarded as a determined noun (*al-mās*; correctly *al-Almās* according to Ibn al-Athīr, in *Lisān* viii. 97: the 'l belongs to the root as in *llyās*), a corrupt form from the Greek *ἀδάμας* (l. c. "wa-laisat bi-ʿarabiya"), — the diamond. According to the pseudo-Aristotelian *Kitāb al-aḥǧǧār* which — on the basis of cognate Greek sources, — agrees in the main with the statements of Pliny, the diamond cuts every solid except lead, by which it is itself destroyed. On the frontier of Khorāsān is a deep valley in which the diamonds lie guarded by poisonous snakes whose looks alone are enough to kill one. Alexander the Great procured some of them by a trick: he had mirrors made in which the snakes saw themselves and died; then he had the flesh of sheep thrown down into the ravine so that the diamonds stuck to it and were brought up by vultures who seized the pieces of flesh. This story, already found in Euphrasianus *de XII gemmis*, is generally known in the East (*Arabian Nights*). — Tifāshī and Kaẓwīnī relate that the pieces obtained through smashing the stone are all triangular (observation of the octagonal scissure?), the former also says that the diamond attracts little feathers. — It is generally mentioned as being used for cutting and piercing other stones. Aristotle is said to have used it for destroying stones in the bladder. The powder of it must not touch the teeth; applied externally it is a good cure for colic and stomach-ache.

Bibliography: Kaẓwīnī (ed. Wüstenf.) i. 236-237; Tifāshī, *Azhār al-afkār*, transl. by Reineri Biscia, 2nd ed., p. 53-54; Clément Mallet, in the *Journal As.*, 6th series xi. 127-128; V. Rose, *Aristoteles de lapidibus*, in the *Zeitschr. f. deutsches Altert.*, 1875; J. Ruska, *Der Diamant in der Medizin, Festschr. f. Herm. Baas*, 1908; here also p. 122 of the text of the *Kitāb al-aḥǧǧār* after the Ar. ms. 2772 of the Bibl. Nat.; *al-Machriq* vi. 865-866.

(J. RUSKA.)

ALMÉE. [See 'ALĪMA.]

ALMERIA, the capital (situated close to the site of the old Urci) of the most eastern province

of old Andalusia and the former kingdom of Granada, — in Arabic *al-Merīya* or *Merīyat Be-djāna*, i. e. "the watch-tower of Be-djāna" (= Pechina; the old capital of the province, farther inland), had an important arsenal and harbour from the time of 'Abd al-Rahmān I (756-788). After the fall of the Umayyads it was independent under the Slav *Khairān* till 1028, then under Zuhair till 1038; subsequently under 'Abd al-'Azīz al-Manšūr of Valencia, next under the Banū Šumādīh (cf. Dozy, *Recherches*, 3^d ed., i. 211-281): Abu 'l-Aḥwaš Ma'n 1041-1051, Muḥammad al-Mu'tašim 1051-1091 and 'Izz al-Dawla 1091, after which it was conquered by the Almoravides. In 1147 it was taken by Alfonso VII of Castile and Leon, but was again in 1157 the spoil of the Almohades, and after 1288 it was taken by the Naṣrids of Granada (vainly besieged by the Christians 1309-1310). Not till 1489 was it finally conquered by Ferdinand V of Aragon. It is now the capital of the Spanish province Almería.

Bibliography: R. Basset, *Le siège d'Almeria en 709* (*Journ. As.*, 10th Series x. 275 et seq.). (C. F. SEYBOLD.)

ALMICANTARAT. [See MUḤANTARĀT.]

ALMODOVAR, Arabic *al-Mudawwar* "round", is the name of several towns in Spain and Portugal, as well as of a small river in the province of Cadiz, flowing from the South East into the Laguna de la Janda; A. del Rio below Cordova; A. del Campo (sc. de Calatrava), southwest of Ciudad Real; A. del Pinar in the province Cuenca; A. west of Mértola in South Portugal.

(C. F. SEYBOLD.)

ALMOGAWAR (Castilian and Portuguese *almogávar*, Arabic *al-mughāwir* "corredor que roba el campo" [P. de Alcalá], Dozy and Engelmann, *Glossaire* p. 172; Eguilaz, *Glossario* p. 233; Barbier de Meynard in the *Journal As.* 9th series, xx. 168), Catalan vagrants among whom were also found people from Navarre, Castile and of Bas-Languedoc, who after having fought against the Saracens in Spain entered the service of the Palæologi in the beginning of the 14th century, and murdered Ishāk, the chief of the Turcopols at the court of the emperor Andronicus at the moment when he intended to embark for Asia with Constantine, the baptised brother of the Seljuḡ Sultan Ghīyāth al-Dīn Mas'ūd II, son of 'Izz al-Dīn Kai Khosraw II, whom he wished to put on the throne of Konya instead of his brother (about 682 = 1283). Under the leadership of Royer de Flor, a former Knight-Templar, expelled from the order on account of his misdoings and made Megadux by Andronicus, they were victorious over the Seljuḡs at Aulax and before Philadelphia (Ala Shehir); next, after having made themselves hated because of their turbulence and their plunderings, they went on to Greece and there founded the dukedom of Athens (711 = 1311). As in Spain they were already known as *almogávares*, the derivation from *al-Maghārība* is false.

Bibliography: G. Schlumberger, *Expéditions des Almogávares* (Paris 1902); W. Heyd, *Geschichte des Levantehandels* i. 585; Hammer-Purgstall, *Gesch. des Osman. Reiches*, see index; Pachymeres v. 21. (CL. HUART.)

ALMOHADES name of a Muslim dynasty. — The founding of the Almohade empire in Africa,

generally traced back to 515 (1121) — at which date the branches of the great Berber tribe of the Mašmūda swore the oath of loyalty to Ibn Tūmart — is the result of the religious movement excited in the Maghrib by Ibn Tūmart. To understand the success of this movement we must take into consideration the religious condition of the Maghrib at the time when Ibn Tūmart came to preach his doctrines. For valuable details on this subject see the remarkable study of Goldziher, *Mohammed Ibn Toumert et la théologie de l'Islam dans le nord de l'Afrique au XI^e siècle* p. 22 et seq.

It was about 440 (1048-1049), the time when Ifrīkiya shook off the yoke of the Fātimids, that the doctrines of the school of Mālik were definitely adopted in the Maghrib. The triumph of these doctrines caused the abandonment of all efforts to seek an allegorical interpretation for those verses of the *Qur'an* for which there was no satisfactory literal interpretation. Had not Mālik b. Anas for instance said "we know that Allāh is seated on his throne, but not how this word is to be understood. To believe it is a duty; asking questions about it is heresy"! (Cf. Goldziher, *Die Zahiriten* p. 133).

Reasonings like these had caused the study of the *Qur'an* to be entirely neglected; similarly the study of the ḥadīth, was neglected as being altogether useless, and the words spoken by Aṣbagh b. Khalil on this point are well-known: "I would rather, he said, have in my box a swine's head than the *Musnad* of Ibn Abī Shaiba" (Cf. Goldziher, *Mohammed Ibn Toumert*, etc., p. 25).

The whole of *fiqh* had become fixed in the unalterable form which the founder of this *madhhab* had given it; men had to confine themselves to this and study nothing but the works of *furū'* of the founders of the orthodox Schools. The *idjtihād* or the individual effort to explain the law according to the original sources, had been banished from the Islām of the Maghrib and of Spain. The Almoravid sovereigns showed themselves protectors of these doctrines and encouraged the *fuḳahā'* in this way by bestowing their favours only on those who applied themselves exclusively to the study of the Mālikite treatises of *furū'*.

From that time all knowledge was based upon the Mālikite *fiqh* and the discussions of the pseudo-scholars of the period were nothing but "casuistic prating indulged in by people, who in their canonical disputes and their juridical subtleties, pretended to be dealing with the science of religion" (Goldziher, l. c. p. 28).

Al-Ghazālī in the chapter entitled *Kitāb al-'ilm* of his *Ihyā' 'ulūm al-dīn* had exposed these pretensions to learning among the Mālikites of the East and had pointed out the error into which they had fallen. He had also points out the remedy: the return to the *Qur'an* and to the Sunna.

So the campaign carried out so arduously by the great Imām in the East had to be begun over again in the West.

The *fuḳahā'* in the Maghrib and in Spain had condemned the books of al-Ghazālī which so powerfully and so cleverly branded the folly to which they had come. According to their advice the Almoravid sovereigns had these books burnt because they were dangerous as being contrary to the true faith.

This is the picture presented to the eyes of the youthful Berber student of the great tribe of the Mašmūda: Ibn Tūmart. In the East, where he travelled for a long time as a student, he had not only had the opportunity of becoming acquainted with into the theories of al-Ḡhazālī but he had also studied the science of the *uṣūl al-fikḥ* which had been completely abandoned in the West. Moreover he familiarised himself with the theological principles of the Ashʿarite School and seems to have known well the writings of the great Spanish Ṣāhirite Ibn Ḥazm under whose influence he came. Ibn Tūmart's works show us in fact that if he holds aloof from the Ṣāhirite theories in matters of dogma and replaces them by those of the Ashʿarite School, he at least adopts their principles in the matter of legislation.

Ibn Tūmart goes farther than al-Ḡhazālī; he absolutely condemns the study of the *furūʿ*, while al-Ḡhazālī, frankly refusing to this study the name of religious science, still owns that it has some value from the point of view of civil law and of ritual observances; again he differs from the great Imām in addressing himself with his abstract theories on the *taʾwīl* to the whole of the uncultured Berber nation, while al-Ḡhazālī is anything but partial to giving the common people a teaching and theories above their comprehension and capacities. Al-Ḡhazālī only addressed himself to the intellectual élite, like Erasmus in the Reformation of the Christian Church; Ibn Tūmart, like Luther, addressed himself to the masses.

The foundations on which Ibn Tūmart has grounded his new juridical doctrine have been described at length in his "Works". 'Abd al-Wahid al-Marrākushī has shown us in his *History of the Almoḥades* how the theories were applied by the first sovereigns of this empire. The character of Ibn Tūmart's doctrine cannot be better described than in the words of Goldziher: "It is evident from his discussion at Aghmāt with the *fuḳahāʾ* that the essential element of his doctrine on the foundations of the law may be summed up in this axiom: *al-aḳl laisa lahu fī 'l-sharʿ madjāl*, i. e. "the smallest possible place must not be left to reasoning in the laws of religion". It is the objective, material sources which must be regarded as the basis of legislation, that is to say: the *Qurʾān*, tradition transmitted by authentic means and the *consensus* of the *umma*, founded on the traditions that have been supported for generations together by numerous authorities, forming one uninterrupted chain (*tawātur*). The subjective, personal element is thus absolutely excluded, what he calls the *ẓann*, hypothesis, opinion, which we must add has under the form of the *consensus* of the *umma* necessarily formed a part of the regular sources of the law from the very beginning of juridical speculations in Islām (cp. Goldziher, l. c., p. 44).

As for the traditions (all of which he approves of) Ibn Tūmart yet prefers those of the Medinites and he says: "All that the scholars of Medina have handed down and all that has guided their actions, that is the straight path. Islām, the laws, the Prophet and his companions existed in Medina at a time when in no other part of the earth was there found either religion, or prayer, or call to prayer or a trace of the law. In this epoch the true religion existed neither in Irāk nor in the other countries. So the people of

Medina can justly serve us as proofs against all others. But if someone comes forward, saying: Yet we have received from the Companions some sayings by the Prophet which do not agree with the Medinite practice; why then have the Medinites gone astray from these traditions in the application of the laws? If anyone puts this question we may answer him thus: this contradiction can be explained in three different ways: 1. either the Medinites have shown with regard to these traditions a conscious and intentional opposition; 2. or they have acted in ignorance (i. e. involuntarily); 3. or, lastly, they have been led to it by lawful reasons. To suppose the first would be an absurdity for that would mean that the people of Medina are just the opposite of what God has declared them to be, viz. the adepts of the Prophet walking in the straight path. It is just as impossible to accept the second explanation, for we know how zealous the Medinites have shown themselves for religion; moreover they all were in the company of the Prophet (and must therefore have known his wishes). — There remains only the third explanation. There may be a lawful reason for opposition, either when the contents of the tradition under consideration have been legally abrogated, or when the traditions in question are suspected of being false or interpolated or do not excite sufficient confidence. Without any doubt the practices of the Medinites give enough arguments against everything opposed to them" (cf. *Oeuvres d'Ibn Tūmert*, Goldziher, l. c., pp. 48-49).

In short, Ibn Tūmart excludes from his legislation the *raʾy*, formally condemns the *taḳlīd* and does not admit the speculative use of analogy (*ḳiyās ʿaḳlī*) as a source of the law. For him the only sources from which one may draw are the *Qurʾān*, the Sunna and the concord of the Companions of the Prophet (*idjmaʿ al-ṣaḥāba*). In theology he follows the strict dogmatism of the most uncompromising of the Ashʿarite schools. A very strict follower of *kalām*, Ibn Tūmart was brought to look upon the religious opinions of his compatriots of the Maghrib as *kufr*. Whoever follows, he said, the literal interpretation of the *Qurʾān*, must inevitably come to *taḍjīs* or anthropomorphism, to the materialistic conception of God ascribing to him material attributes; that person certainly is a *kāfir* and because of this fact should be under the ban of religion and be expelled from Muslim society. This was the case with the inhabitants of Spain and the Maghrib under the reign of the Almoravids.

Ibn Tūmart, apostle of the *tawḥīd*, according to the muʿtazilite definition of the essence of God and His attributes, makes the sovereign responsible for the faults of the people and declares the *djihad fī sabil Allāh* against the Almoravids.

"The difference existing between Ibn Tūmart and other theologians who had already tried before him to combat anthropomorphism by the allegorical interpretation, called *taʾwīl*, was that he lifted his doctrinal difference with the anthropomorphists to the height of a *casus belli*. He regarded anthropomorphism as infidelity (*kufr*) and as infidelity favoured by the highest authority in the country (the Almoravids); he was of opinion that this was a sufficient reason for fighting this authority in the name of religion and for overthrowing it. The holy war against the

Almoravids was just as much a religious obligation (*farḍ*) as a war against any other infidels. Therefore the word *mudjassim* is the habitual denomination of the Almoravids on the lips of Ibn Tūmart and the Almohades....

Anthropomorphists and Christians (*Rūm*) are the enemies whom the Almohades were bound to fight equally. The war against Christendom they waged in common with the whole of Islām of that period as well as with their political predecessors, but the struggle against *tadjsim* and its partisans was their special domain, in which no other dynasty had gone before them with such means as war with fire and sword. As it is their particular property it remains throughout the whole of the Almohade dynasty the point most firmly fixed in their traditions" (cf. Goldziher, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xli. pp. 67-68; quoted by Alfred Bel, *Les Benou Ghànya* pp. 34-35).

Before he openly declared war on the Almoravids, Ibn Tūmart posed as a censor of public morality as *Amir bi 'l-ma'rūf nāhi 'an al-munkar*; he breaks the wine-jars and musical instruments wherever he finds them; he openly blames established authority. One day in Marrākush he violently admonishes the princess Surra, sister to the reigning sovereign, because he met her in the town with face uncovered. At the same time he publicly teaches his theological theories to whoever wishes to hear them. He is every where expelled, especially from Bougie, Tlemcen, Fez, Marrākush and Aghmāt and takes refuge with his tribe the Mašmūda to whom he teaches the *Ḳor'ān* and the principles of the true faith. The author of the *Kirfās* represents him as using each of the words forming the first chapter of the *Ḳor'ān* as a name for each one of his pupils in a branch of the Mašmūda, in order to make them learn it by heart. It was in these mountains of the Mašmūda in 515 (1121-1122), after having received the homage of the principal Berber chiefs, that he took the title of *Mahdī*, i. e. he who is called by the divine will to stop injustice and put an end to error, that order, justice and the true faith may reign. As Mahdī he arrogated to himself the right to use violent means in order to establish the reign of pure orthodoxy. From this moment Ibn Tūmart's political rôle really begins; from this year, 515, the Almohade empire is said to date, although the Almoravid capital was not taken till about twenty-five years later.

The first of the companions to whom Ibn Tūmart gave his confidence after his return from the East was 'Abd al-Mu'min, the same who had to take upon himself the direction of the Almohade affairs after the death of the founder of the empire. Owing to this he must be mentioned here. 'Abd al-Mu'min, a Berber of the tribe of the Kūmiya, was the son of a potter of Nedroma but he had distinguished himself as a student at Tlemcen. The meeting between him and Ibn Tūmart, which came about accidentally according to some, intentionally according to others, took place without doubt somewhere near Bougie from which town the young Mašmūdī preacher had been compelled to flee just before in order to save his life.

Having become Ibn Tūmart's intimate companion, 'Abd al-Mu'min received the teaching of this master, who laid before him the details of his

doctrines, the purpose of his preachings and perhaps his future plans.

When Ibn Tūmart took the title of Mahdī he is said to have already succeeded in grouping round him numerous Berbers whose chiefs were his companions and disciples. To these he gave the name of *Tolba* (students seeking the true knowledge); to others, i. e. to the people who regarded him as their spiritual and temporal leader, the name of *Mu'ahhidūn* (followers the doctrine of *Tawhīd*; whence Almohades).

Thence forward his policy was to win over followers enough that he might begin open war, against the Almoravid sovereigns in order to overthrow their authority in the name of religion and to substitute his own.

On the Berber mountaineers he had already made a great impression by his reputation or wisdom and by the austere life he led, but he had to convince these gross and uncultured people by facts more palpable than theological theories which they ill grasped or abstractions which they could not understand at all. In a country where maraboutism has been a success at all times and under all forms, Ibn Tūmart posed as a performer of miracles; he succeeded by these means in convincing the masses of the superior and supernatural power he could command.

While he unceasingly criticised the Almoravid administration he showed the Berbers round him how much exposed they were to the vexations of the Government, in particular of the tax-collectors, and how easily they could resist the armies of the sovereign of Marrākush in their almost inaccessible mountains.

The result of the Mahdī's exhortations was that several tribes committed acts of hostility against the Almoravids; they refused to pay taxes and and ill-treated or put to death the agents charged with collecting them.

The Almoravid governor of Sūs who meant to march against the Harghas and chastise them, was beaten by them and shamefully fled with the poor remains of his army. This first victory gave the Berbers confidence and the number of tribes rallying round the Mahdī increased rapidly. Then Ibn Tūmart settled definitely in the country of the Tinmāl, which was very difficult for the enemy to enter; there he built a house and a mosque near the source of the river Nafis where he fixed his residence. This was the beginning of the town of Tinmāl, the first capital of the Almohades; on this very spot were also buried the Mahdī and the Almohade sovereigns. (The mosque of Tinmāl and the ruins of the town have been discovered by Edmond Doutté during his exploration of 1901 in Morocco. Cf. *Journ. As.*, 9th series, XIX. 158 et seq.).

After 517 (1123-1124) the Mahdī, thinking that he was strong enough not to be always on the defensive, decided to come forth with a strong armed force against Marrākush. But his army, commanded by 'Abd al-Mu'min, who then took for the first time the title of *Amir al-Mu'minin* — according to 'Abd al-Wāhid al-Marrākushī — was completely routed by the Almoravid army that marched against it. Then Ibn Tūmart proclaimed, just like the Prophet after the defeat of Oḥod, that all his partisans killed in this battle had died the deaths of martyrs; he succeeded by his clever proclamations in counter-

acting the dismay which such a calamity might have aroused.

The contradictory dates given by the authors, make it difficult to state accurately the several periods of the struggle between the Mahdī and the Almoravids up to the death of Ibn Tūmart. Even the date of his death varies in the different works mentioning it. According to Ibn Khaldūn the Mahdī died in 522 (1128), according to others — and they are in the majority — in 534 (1130). These divergences may partly be explained by the fact that Ibn Tūmart's death was kept a secret for a long time by his intimate companions. The Mahdī himself, feeling that the end was near, is said to have recommended secrecy until the Berbers should be prepared for receiving this important intelligence calmly and proclaim as leader the man chosen by the Community. It was 'Abd al-Mu'min whom the Almohades recognised as Imām of the Community under the title of *Khalīfa* or of *Amīr al-Mu'minin*. The new chief of the Almohades had a glorious reign [see 'ABD AL-MU'MIN]: he realised beyond expectation the ambitious projects of the Mahdī, destroying the Almoravid empire and introducing by main force into the whole of North Africa and into Spain the doctrines so ardently preached by Ibn Tūmart.

The politico-religious organisation of the Almohades established by the Mahdī was as follows: 1st The people of the Almohades formed the Community, the members of which were regarded as the only true Believers; except themselves all other men were infidels against whom they had to wage war without mercy. 2nd At the head of the Community was the infallible Imām, first the Mahdī, subsequently the Caliphs, his successors. It was in the name of this leader of the Community that the public prayer had to be said. 3rd The Mahdī was surrounded by 10 counsellors, chosen from among his oldest disciples. This counsel was usually designated by the name *al-djama'a*, the assembly. It was the Great Council of the Government and the members of this assembly besides having a voice in the important matters of State, could take the Mahdī's place at the head of the army or for instance preside in his stead at the Friday prayers. 4th Another council composed of 50 members represented the Berber branches forming part of the Almohade Community. This was the council of 50 called *Ait Kham-sin* by Ibn Khaldūn.

This organisation was modified by 'Abd al-Mu'min and the two assemblies seem to have been fused into one.

When the Mahdī died his successor as chief of the Community, 'Abd al-Mu'min, was first agreed upon or chosen by the council of Ten, next this choice was ratified by the council of Fifty and finally by the People.

From this epoch the sovereign power always remained in the family of 'Abd al-Mu'min. Until the conquest of Marrākush by the Marīnids in 688 (1269), eleven descendants of 'Abd al-Mu'min's

succeeded one another on the Almohade throne.

The numerous provinces of this vast Almohade empire were always held by members of the reigning family and by descendants of the famous *shaikh* Abū Ḥafṣ 'Omar. In order to understand this favour enjoyed by the latter we must observe that Abū Ḥafṣ 'Omar, chief of the Hintāta, one of the most powerful branches of the Maṣmūda in the Mahdī's time, had been one of the first to embrace Ibn Tūmart's cause. By thus giving the founder of the Almohade empire the valuable support of his tribe, he had rendered him a considerable service. He rendered 'Abd al-Mu'min and the Almohade cause an even greater one at the Mahdī's death. The latter having clearly shown his preference for 'Abd al-Ma'min, the *shaikh* Abū Ḥafṣ not only evinced no jealousy, but according to Ibn Khaldūn it was he who had Ibn Tūmart's death kept a secret in order to have time for himself preparing the Maṣmūda for the acceptance of 'Abd al-Mu'min as *Khalīfa*, because the fact that the latter was a stranger to the tribe would not have failed to excite protest. For the same reason 'Abd al-Mu'min always treated Abū Ḥafṣ absolutely as his equal.

When Abū Ḥafṣ died (571 = 1175-1176), his children and grand-children were always treated as considerably and with the same honour as the descendants of 'Abd al-Mu'min himself.

Al-Tidjānī reports that the fourth Almohade Caliph al-Nāṣir, wishing to leave the province of Ifrīkiya in the hands of a trustworthy governor, did not choose him from among his own family; he sent to *shaikh* Abū Muḥammed, son of *shaikh* Abū Ḥafṣ, to say that he regarded him as his equal and if he did not choose to remain in authority over Ifrīkiya then it would be he himself, al-Nāṣir, who would take that place, but then he would call upon him to go to Marrākush and reign there in his stead. Abū Muḥammed remained in Ifrīkiya and afterwards his successors made themselves independent at the decline of the Almohade dynasty, reigning in Tunis under the name of Ḥafṣids.

It must be observed that the princes of the house of 'Abd al-Mu'min are called Saiyids while those of the house of Abū Ḥafṣ are called *shaikh* which makes it easy to distinguish them in the history of the Almohade empire even if they have the same names.

The Almohade empire was the first state since the establishment of Islām in the West, uniting under one single authority the whole of North Africa from the gulf of Gabes to the Atlantic Ocean together with Muslim Spain.

The break-up of this immense empire began, however, less than a century and a half after its foundation. In 633 (1235-1236) Yaghmurāsan b. Zaiyān rose at Tlemcen against the Almohade authority and founded the 'Abd-al-wādid kingdom of central Maghrib. In 634 Abū Zakariyā, the Almohade governor of Ifrīkiya had himself publicly proclaimed as an independent sovereign and took Tunis as his capital.

CHRONOLOGICAL TABLE OF THE ALMOHADE SOVEREIGNS.

1. Muḥammed b. Tūmart, *al-Mahdī* . . . 515 (1121-1122) to 522 or 524 (1128 or 1130).
2. 'Abd al-Mu'min, *Emīr al-Mu'minin* 522 (1128) to 558 (1163).
3. Abū Ya'qūb Yūsuf, *Emīr al-Mu'minin* 558 (1163) to 580 (1184).
4. Abū Yūsuf Ya'qūb al-Manṣūr, *Emīr al-Mu'minin*. 580 (1184) to 595 (1198-1199).
5. Muḥammed al-Nāṣir, *Emīr al-Mu'minin* 595 (1198-1199) to 610 (1213-1214).

6. Yūsuf al-Mustansir, *Emīr al-Mu'minin* 611 (1214) to 620 (1224).
 7. 'Abd al-Wāhid al-Makhhlūf, " 620 (1224) to 621 (1224).
 8. Al-'Adil, *Emīr al-Mu'minin* 621 (1224) to 624 (1227).
 9. Al-Ma'mūn, " 624 (1227) to 629 or 630 (1232).
 10. Al-Rashīd, " 630 (1232) to 640 (1242).
 11. Al-Sa'īd, " 640 (1242) to 646 (1248).
 12. Al-Murtaḍā, " 646 (1248) to 665 (1266).
 13. Abu 'l-'Ulā Abū Dabbūs, *Emīr al-Mu'minin* 665 (1266) to 668 (1269).
- (The taking of Marrākush by the Banū Marīn took place in muḥarram 668 = sept. 1269).

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ALMORAVIDS is the name of a Muslim dynasty. This word has been derived from the Arabic *al-Murābiṭūn*, a sort of warrior-monks inhabiting a *ribāṭ* or convent more or less fortified (see E. Doutté, *Les Marabouts*, extr. from the *Revue de l'Hist. des Religions* xl. and xli. p. 29 et seq.).

Under the name of Almoravids we understand especially the royal dynasty founded by several branches of the large Sahara-tribe of the Ṣanhādja, which, grouped under the authority of a religious leader, invaded and conquered the Maghrib in the first half of the 5th (i.e. the middle of the 11th) century, afterwards breaking into Andalusia and mastering that as well.

In the first centuries of Islām the tribes forming the great group of the Ṣanhādja (cp. on this tribe A. Bel, *Les Benou Ghānya*, Paris 1903, p. v, note 2), wearers of the *liṭḥām* (a veil covering the face below the eyes; hence also the name

mulaththamūn sometimes given to the Almoravids) inhabited the vast wastes of the Sahara as far as the Sūdān; they lived there as nomads, as their descendants, the Touaregs, do to the present time.

Muslim writers, who do not always agree as to the dates of events of which we here give a résumé, are unanimous in tracing the origin of the Almoravid empire as follows:

In the first half of the 5th century of the Hidjra a chief of the Ṣanhādja, Yahyā b. Ibrāhīm, of the branch of the Djaddāla (or Gaddāla) made the pilgrimage accompanied by men of distinction in his tribe. On his way back he met at Kairawān in Ifrikiya the professor of malikite law 'Abū 'Imrān al-Fāsi. Yahyā b. Ibrāhīm desirous of bringing among his uncultured compatriots a man able to direct them in true Muslim doctrine, asked the professor to entrust him with one of his disciples for this purpose. Not being able to find the man of letters he wanted at Kairawān, Yahyā b. Ibrāhīm discovered him, on the recommendation of the professor Abū 'Imrān, in the town of Neḥis (now belonging to Morocco) among the followers of the professor Waggāg, a disciple of Abū 'Imrān, in the person of 'Abd Allāh b. Yāsīn [q. v.].

After having settled among the Ṣanhādja, Ibn Yāsīn, followed by seven or eight companions among whom were the two chiefs of the Lamtūna (a branch of the Ṣanhādja), Yahyā b. 'Omar and his brother Abū Bekr b. 'Omar, constructed a hermitage for his companions and himself on an island in the Niger (or in the Senegal). This convent was a *ribāṭ* and Ibn Yāsīn himself called his followers *Murābiṭūn* (Almoravids). Soon the reputation of the sanctity of this spot and its pious inhabitants spread and a vast number of neophytes came to apply for admittance into this religious brotherhood. Ibn Yāsīn having gathered in his *ribāṭ* about a thousand monks who were absolutely devoted to him and had all been recruited from among the warriors and the chiefs of the Lamtūna and of the Masūfa, now thought of taking up a more active line. He sent forth his partisans, in the name of the true faith, against the different tribes of the Ṣanhādja, which had to submit one after the other. The victories and the booty soon persuaded those who had hesitated and the number of Almoravid warriors increased rapidly.

Ibn Yāsīn, keeping for himself the supreme direction of affairs and the political and financial administration of the brotherhood, entrusted his faithful disciple Yahyā b. 'Omar with the leadership of the Almoravid army. After having brought the Saharean tribes under their authority Yahyā b. 'Omar and Ibn Yāsīn advanced as far as the Wādī Dar'ā where they made important raids. The sovereign of Siḍjilmāsa, Mas'ūd b. Wānudin al-Maghrawī, offering opposition to the conquest

of his kingdom, perished in a battle and his capital was taken (447 = 1055-1056).

On the death of Yahyā b. 'Omar which took place at about 447 or 448 (1055-1057), his brother Abū Bekr became commander in chief and marching northward continued the conquests begun in the south of the extreme Maghrib. The countries of Sūs and their capital Tārūdant were subjugated; next Aghmāt and its province submitted to the power of the Almoravid conquerors. Abū Bekr married the widow of the king of Aghmāt, the beautiful Zainab, of the tribe of the Nafzāwa, who was destined to play a certain part in the establishment of the Almoravid empire.

Subsequently Abū Bekr and Ibn Yāsīn attacked the Berghwāta Berbers, whose territories extended as far as the Atlantic Ocean. The Berghwāta professed the subversive doctrines of their prophet Ṣāliḥ; it would be a good work to bring them to Islām. But these Berbers energetically resisted the attack of the Almoravids and Ibn Yāsīn, taking an active part in the military operations, found his death in a battle (451 = 1059). Perhaps Ibn Yāsīn appointed a spiritual leader to take his place at the head of the Almoravids; Ibn Khaldūn mentions as such Ibn 'Addū who, if he did exist at all, played a very subordinate part compared with Abū Bekr b. 'Omar. The latter appears as the real chief of the Almoravids and had coins struck in his name; he continued the war against the Berghwāta and subjugated them (452 = 1060). Shortly afterwards he was informed that Bulugūn, lord of the Ḳal'a of the Banū Ḥammād, was marching with a large force against the countries of the extreme Maghrib, and at the same time that those portions of the Ṣanhādja who had remained in the desert were carrying on war with one another. He took advantage of the latter fact to leave the Maghrib for the time being and go back to the desert in order to re-establish peace among the Almoravids. Before leaving, Abū Bekr gave the command over the troops in the Maghrib and the direction of affairs to Yūsuf b. Tāshfīn [q. v.]; he also abandoned to him, after divorcing her, his wife Zainab, who thus became the wife of Yūsuf b. Tāshfīn (453 = 1061). This woman of remarkable intelligence, rare energy and great beauty acquired considerable ascendancy over her new husband's mind and had a happy influence on the fate of the young empire. Yūsuf b. Tāshfīn continued the conquests in the extreme and in the central Maghrib. Abū Bekr, after having re-established order in the desert and having received the news of his lieutenant's success, returned to the North to take again command over the Almoravids. But following Zainab's advice Yūsuf b. Tāshfīn loaded him with presents and made him understand clearly that he was not at all disposed to give up the supreme authority. Abū Bekr judged it wise not to insist; he retired to the Sahara and to the Sūdān where he died in 480 (1087-1088).

In his quality of supreme chief of the Almoravids Yūsuf b. Tāshfīn founded Marrākush which became his capital and that of his successors; then he went on with his conquests in the extreme and in the central Maghrib as far as Algiers. In 475 (1082-1083) he came back to Marrākush after having left Almoravid officers in the conquered countries as governors.

Urged by the Muslim princes of Andalusia (*reyes*

de Taifas), and in particular by al-Mu'tamid b. 'Abbād, king of Sevilla, Yūsuf decided to cross to Spain with a strong army in order to make war against the Christians under Alfonso VI, king of Leon and Castile; he gained over the Christian armies the great victory of Zallāka (12 Radjab 479 = October 23, 1086) which was for the Almoravides the prelude to the conquest of Spain. Certain authors maintain that from this day Yūsuf took the title of *Amir al-Mu'minin*. This assertion is doubtful, at least it does not appear that the great Almoravid conqueror long retained this title denoting temporal and spiritual authority at the same time. We even know as a fact beyond dispute that the Almoravid sovereigns, while reserving for themselves temporal authority with the title of *Amir al-Muslīmin*, attributed supreme authority and suzerainty in matters spiritual to the 'Abbāsids of the East with the title of *Amir al-Mu'minin*, given to the Caliph.

The petty Muslim kings of Andalusia, al-Mu'tamid included, soon found out that the risks, their authority and their riches ran through the Almoravid chief, were much more formidable than those they feared from the Christians. They were soon robbed of their dignities and banished by Yūsuf b. Tāshfīn, who left in Spain Almoravid troops and governors, chosen from among his relatives.

When Yūsuf b. Tāshfīn died in 500 (1106-1107) he bequeathed to his son 'Alī a vast empire, comprising the countries of the Maghrib, a part of Ifrīqiya and Muslim Spain (extending to the north as far as Fraga). His descendants succeeded each other on the throne of Marrākush for less than half a century and the Almoravid dynasty was destroyed in Africa when the Almohades, led by 'Abd al-Mu'min, conquered Marrākush (541 = 1146-1147) and killed the last Almoravid king of the house of Yūsuf, called Ishāq b. 'Alī b. Yūsuf. Soon after the Almohades conquered Spain with the help of the Andalusian Muslims, who had been tired of the cruel Almoravid yoke for a long time. Since 539 (1144-1145) Almohade armies had crossed over to Spain and at the death of the Almoravid governor of Spain, Yahyā b. Ghāniya (543 = 1148-1149), the authority of the Almoravids in the peninsula was at an end. [See 'ALĪ B. GHĀNIYA].

In short, if one does not count the resistance of the last representatives of the Almoravids in Spain and on the Balearic Isles nor the rebellion of the Banū Ghāniya — what is properly called the Almoravid empire had become extinct at the death of the last king of the house of Yūsuf b. Tāshfīn in 541 (1146-1147) "The rough Ṣanhādja used to the privations and the fatigues of desert-life and suddenly transported by the whims of fortune to the fertile regions of the Tell and Andalusia, were bound soon to become effeminate through contact with these riches, this life of luxury that they had not known until then. They came to Spain at a period when literature, poetry and intellectual pleasures had long since replaced the love of war and the thirst for conquests. Doubtless this state of things facilitated their settling in the country but it was the cause of their ruin as well. The sudden contact with a civilisation so refined, for which they were in no wise prepared, ruined them just as it had ruined, some eight centuries before, the

Vandals their predecessors in this same North Africa". Cf. A. Bel, *Les Benou Ghânya* vii.

Such are the true causes of the sudden down-

fall of this empire which made such rapid conquests and lasted less than a century.

CHRONOLOGICAL TABLE OF THE ALMORAVIDE SOVEREIGNS.

1. Yahyā b. Ibrāhīm al-Djaddālī	} Successive chiefs of the Ṣanhādja in the Sahara, recognising the spiritual authority of ʿAbd Allāh b. Yāsīn (d. 451 = 1059).
2. Yahyā b. ʿOmar (d. 447 or 448 = 1055—1057)	
3. Abū Bekr b. ʿOmar (d. 480 = 1087—1088 in the Sudan)	
4. Yūsuf b. Tāshfin, <i>Amīr al-Muslimīn</i> 453—500 = 1061—1107.	
5. ʿAlī b. Yūsuf " 500—537 = 1107—1143.	
6. Tāshfin b. ʿAlī " 537—539 or 541 = 1143—1145 or 1147.	
7. Ibrāhīm b. Tāshfin " soon dethroned.	
8. Ishāk b. ʿAlī " killed at the taking of Marrākush (541 = 1146—1147).	

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ALMUNÉCAR, Arabic *al-Munakkab*, a little town in Spain to the south of Granada on the Mediterranean, is known through the landing of ʿAbd al-Rahmān I (756) with 1000 Berber horsemen; in 1489 it surrendered to the Catholic kings. (C. F. SEYBOLD.)

ALP (A.), hero. Frequently found in Turkish proper names.

ALP ARSLAN MUHAMMED B. DĀWŪD (ČAGHRIBEG) ʿApud AL-DAWLĀ with the kunya Abū Shudjāʿ, a famous Seldjūk sovereign (455—465 = 1063—1072). Born on Muḥarram 1, 420 (Jan. 20, 1026), according to others 424, he showed himself already in his father's lifetime a brave and clever military leader, taking part in several successful expeditions, so that his father made him his successor in the province of Khorāsān. The date of his mounting the throne cannot be fixed accurately because our informants give as the year of his father's death 450 (1058) or 451 and even 452 (1060); but it appears to be almost certain that even in the last years of his father's lifetime he was the real sovereign. When afterwards his uncle Toghrulbeg had died (455 = in the beginning of Sept. 1063) without leaving any heirs, his wezīr al-Kundurī [q. v.] called a brother of Alp Arslan's, Sulaimān, to the throne, who was said to have been named by Toghrulbeg himself as his successor, but some influential Turkish emīrs did not approve of this and paid their homage to Alp Arslan, who was soon afterwards recognised by the wezīr al-Kundurī and was proclaimed sultan in a solemn meeting on 7 Dju-mādā I, 456 (April 27, 1064, by the Caliph al-Kāʾim bi-Amr Allāh. In the meantime Alp Arslan still had to overcome the opposition of some of his nearest relatives and of the most powerful emīrs who would not submit to him or even claimed the dignity of Sultan for themselves. Alp Arslan's military abilities, however, his quick and

energetic behaviour soon put an end to this, although one of these relations, Kutulmish [q. v.] at first threatened to become a dangerous opponent. The moment this adversary had breathed his last after a fatal encounter in the neighbourhood of al-Rai, Alp Arslan and his troops took the road to the Byzantine frontier (1 Rabiʿ I 456 = at the end of Febr. 1064). On their way many emīrs and princes joined them so that the leader could first raid the territory of the Georgians with a powerful army, conquer several towns and make the king of the Georgians his tributary and could next master Qarş and Ānī [q. v.]. He was hindered from going on any further through the news that his brother Kawurd (the progenitor of the Seldjüks of Kermān) showed himself refractory. Immediately Alp Arslan marched rapidly by way of Ispahān to Kermān where Kawurd wholly taken by surprise came to meet him and pay him homage. Next he went to Merw and confirmed his authority by marrying his sons Malikshāh and Arslanshāh to princesses from the houses of the Ghaznawids and of the Khakān of the Turks. The next year 457 (1065) he crossed the Oxus to make war on the chiefs there, afterwards he returned to Merw, made his son Malikshāh his successor and divided the different provinces among the Seldjūk princes, after which he undertook another expedition (459) against the princes of Kermān who had once more risen against him. We are not accurately informed of the activities of the sultan in the years that immediately followed; in 463 (1070) he brought the town of Aleppo under his sway. Afterwards, while he was in Adharbaidjān, the news reached him that the Byzantine Emperor Romanus Diogenes was approaching the Muslim dominions with a large force. He immediately marched against him with the new troops he had with him, and the two armies met in the neighbourhood of Malāzgerd. It was here that the famous conflict took place on August 26 1071, which ended in the complete victory of the sultan and the capture of the Emperor. The imperial prisoner was generously treated and after a short imprisonment was brought back to Asia Minor under safe custody, but the treaty that had been concluded proved unavailing, since Romanus found the Byzantine throne held by Michael VII. Alp Arslan did not continue the war against Byzantium in person, but went in 1072 to Transoxania, where he was mortally wounded by the captured commander of a fort, so that a few days later, at the end of November 1072, he died at the age of 40 (or 45). Alp Arslan was distinguished for his great energy and personal courage; he was moreover, as his con-

duct towards the Greek Emperor and his own brother Kawurd shows, a man of noble and lofty character. For the rest he was uneducated and probably illiterate; yet he was wise enough to leave the affairs of government to his Wezīr Nizām al-Mulk [q.v.], and to disregard the accusations made against him.

Bibliography: *Rec. de textes relat. à l'hist. des Seldjoudes* (ed. Houtsma), ii. 16 et seq.; Ibn al-Athīr (ed. Tornb.), ix. and x.; Mirkhond, *Hist. Seldschukidarum* (ed. Vullers); Hamd Allāh Mustawfi, *Tārīkh-i guzide* (ed. Gantin); al-Husaini (ed. Süßheim), p. 45 et seq.; Ibn Khallikān (Bulāq, 1299), ii. 442; Nizām al-Mulk, *Siyāsat-Nāme* (ed. Schefer), Suppl., pp. 95—102; Weil, *Gesch. d. Chalfen*, iii. 85 et seq.; Müller, *Der Islam im Morgen- und Abendland*, ii. 86 et seq.; Barthold, *Turkestan w epokhu mongolsk. nashestw.*, part II, 324 et seq.; von Rosen, in *Zapiski wostoc. otd. imper. russk. arkhcol. obsch.*, i. 19, 189, 248.

ALP-TEGİN was the founder of the dominion of the Ghaznawides. Like most of the praetorians of his time, he was enrolled as a purchased Turkish slave in the bodyguard of the Sāmānides and gradually rose to the dignity of "Hādjib of the Hādjibs" (the chief-officer of the bodyguard). It was in this position that he appeared as the real ruler during the reign of the youthful 'Abd al-Malik I [q.v.]; through his influence Abū 'Alī al-Bal'amī was appointed Wezīr and was not permitted to do anything "without his knowledge and his counsel". In order to remove him from the capital, the ruler was compelled to raise him to the highest military rank in the empire, that of governor of Khorāsān (Dhu 'l-Hijja 349 = Jan.-Feb. 961). Deprived of this office by Manšūr b. Nūh, of whose succession to the throne he had disapproved, Alp-Tegīn retreated to Balkh, defeated in Rabī' I 351 (April-May 962) an army sent out against him by the Sāmānide, went to Ghazna and there founded for himself an independent realm by the overthrow of the native dynasty. The year of his death is differently stated; according to some he died as early as 352 (963). His learned son Abū Ishāq Ibrāhīm (cf. Ibn Hawkal on him, ed. de Goeje, pp. 13 and 14) was only able to maintain himself against an uprising of the former ruler by the help of the Sāmānides, on which account the principality of Ghazna remained at first merely a vassal state of the Sāmānides.

Bibliography: Gardizi, *Zain al-Akhbar* (Excerpts in Barthold, *Turkestan w epokhu mongolsk. nashestw.*, part I, pp. 10-11); Djūzjdāni, *Tabakāt-i Nāsirī* and the observations thereon in the translation of Raverty; Elliot, *History of India*, ii. 178 et seq. (according to 'Awfi), 267 (according to Djūzjdāni); Oliver, in *Four. As. Soc. Beng.*, lv. part I, 1886 (quoted by St. Lane-Poole, *The Muhammedan Dynasties*, Westminster 1894). The account in the *Siyāsat-Nāme* of Nizām al-Mulk (ed. Schefer, pp. 95 et seq.), which strongly takes the part of Alp-Tegīn, and which changes facts very capriciously, probably arises from a later Ghaznawid source.

(W. BARTHOLD.)

ALPHABET. [See ABDJAD.]

ALPHARABIUS. [See AL-FĀRĀBĪ.]

ALPHARAS (ALPHERAT). [See FARAS.]

ALPUENTE, a small Spanish town in the north-west of the present province of Valencia, on the eastern slopes of the Guadalaviar-Turia valley, in Arabic al-Būnt, al-Bont, al-Font; after the fall of the Umayyads of Cordova it had a dynasty of its own, the Banū Qāsim: 'Abd Allāh b. Qāsim al-Fihri Nizām al-Dawla till 1030, his son Muḥammad Yumn al-Dawla and his grandson Aḥmed 'Aḍud al-Dawla till 1048-1049, and his brother 'Abd Allāh II. Djanāh al-Dawla 1048-1049 till 1092; then it fell to the Almoravids and Almohades with rebellions of short duration. In 1236 it fell to Don Jaime of Aragon through the efforts of Don Guillen Bishop of Segorbe. (C. F. SEYBOLD.)

ALPUJARRAS — probably from the Arabic al-Basharāt (Idrisī: al-Bashārāt), pastures, „sierras de yerba y de pastos" — is properly the whole of the mountainous foreland in the south of the Sierra Nevada as far as the Mediterranean from Motril to Adra and Almería. But this name specially designates the numerous, fruitful valleys of Padul — Bézner — Lanjarón — Orgiva — Cádiar and Ugíjar — Alcoléa — Laujar — Canjáyar — Rágol — Gádor. The warlike inhabitants of the numerous villages of these valleys and cross-valleys, the Alpujarreños, were as early as the time of the Arabs of a turbulent nature and since 1491 there have been many uprisings, notably the great rebellion of 1568—1570, which was suppressed by the Marqués de Mondéjar and Don Juan d'Autria by the slaughter of the Moriscos (under King Aben Humeya and 'Abd Allāh Aben Abo).

ALRUCCABA. [See RUKBA.]

ALTAI, a mountain system in the region where the Ob and the Irtysh take their source. The oldest Turkish name for the southern Altai is Altin-Yish ("gold-mountains"; so in the Orchon inscriptions), in Chinese Kin-shan; the same mountain-chain is occasionally denoted in scientific geography by the name of Ektag (evidently Ak-Tagh "white mountain") which arose from Greek traveller's reports in the 6th century A. D., but according to later investigations the mountain-range mentioned by the Greeks must be sought not in the Altai, but in the Thien-shan (E. Chavannes, *Documents sur les Tou-kiue occidentaux*, pp. 236 et seq.; the error arose through the incorrect Greek rendering χρυσούν ὄρος. If the present name likewise originates in a word for "gold", then it can only be the Mongol *altan oralta*; the name seems, moreover, not to have appeared until the time of the Kalmuck dominion. The present Turkish population are ignorant of this meaning of the name. In a story containing a popular derivation of the word Altai it is divided into *alti ai* ("6 months"); it is used as a common noun in the sense of ("high mountains").

(W. BARTHOLD.)

ALTAI (Turkish Altai-kishi), is the name of a Turkish tribe in the Altai, also called "Mountain-kalmucks" by the Russians; the latter name evidently dates from the time of the Kalmuck dominion, as also does the princely title Zaisan (the whole people is divided into nine Zaisan-ships). The dialect of the Altai is described by Radloff as a uniform Turkish dialect of very primitive character. The Altai have been far removed from Islam and its civilization; yet many words in their language (*Kudai*, God; *Shaitan*, the Devil) shew the influence of this civilization,

though perhaps the influence was not a direct one. The people are still given up to Shamanism; only a portion of them have embraced the Christianity preached by Russian missionaries cp. W. Radloff, *Aus Sibirien*, i. 250 *et seq.*; A. Vambéry, *Das Türkenvolk in seinen ethnologischen und ethnographischen Verhältnissen*, pp. 97 *et seq.*; Altai texts in Radloff, *Proben der Volksliteratur der türkischen Stämme Süd-Sibiriens*, part I. — Many linguists of to-day use the terms "Altai" and "Altaic", in the same sense as formerly "Uralaltai" and "Uralaltaic", i. e. as a common denomination for five families of languages (Tungusic, Mongol, Turkish, Finnish and Samojedic).

(W. BARTHOLD.)

ALTAIR or **ATAIR**, is the former name of the star α of the constellation of the Eagle, from the Arabic *al-Ṭā'ir* ("the flyer"); cp. Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen*, pp. 105 *et seq.*

ALTAMISH. [See **ILTUTMISH**.]

ALṬH (or **AL-ṬALṬH**), a locality on the northern frontier of the Sawād or 'Irāk (somewhat corresponding to the old Babylonia), to the south-east of al-Kādisiya (south of Sāmarrā). Al-Muḥaddasī describes it as a large and populous town. The place known to Ptolemy as Altha (v. 20), still exists; in H. Kiepert's map of the ruins of Babylon (*Zeitschr. der Gesellsch. f. Erdkunde zu Berlin*, 1883) it is to be found on the authority of the survey of J. F. Jones a little to the north of Lat. N. 34, near the bend of the Tigris. Yet to-day the position of 'AlṬh appears to be so far altered that it now lies to the west of the Tigris, whereas according to the accounts of mediaeval Arabic authors it stood on the east bank of the river. Therefore an alteration of the course of the Tigris for which there is other evidence must be assumed to have occurred in the interval. Close to 'AlṬh stood a Dair al-ʿAdhārā (convent) that is frequently referred to, and which is also called Dair al-ʿAlṬh after the name of the town.

Bibliography: Yāqūt, *Muʿdjam* (ed. Wüstenf.), iii. 711; ii. 679; Streck, *Babylonien nach den arab. Geographien* (Leiden, 1901), ii. 224 *et seq.*; G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905), p. 50; M. Wagner, in *Nachrichten der Göttinger Gesellsch. der Wissensch., philol.-hist. Kl.*, 1902, p. 256. (M. STRECK.)

ALTI-SHEHR or **ALTA-SHEHR** (the word "six" is always written *alta* in Chinese Turkistān), properly "six towns", is a name for part of Chinese Turkistān in which are the towns of Kuča, Aqsu, Üč-Turfan (or Ush-Turfan), Kāshghar, Yarkand and Khotan. It appears to have been first used in the 18th century (cp. M. Hartmann, *Der islamische Orient*, vol. I, p. 226, n. 1, p. 278, n. 3). Jangi-Ḥiṣār between Kāshghar and Yarkand is now added as the seventh — and is also frequently mentioned as one of the six towns; in this case either Kuča or Üč Turfan is omitted; — on this account the country is often called *Djiti* (or *Jiti*) *Shehr* ("seven towns") in modern sources (as in the latest historical work *Tārīkh-i Amaniye*, written in 1321 = 1903, printed by N. Pantasow in Kazan in 1905). The best collection of historical accounts of Alti-Shehr is contained in Grigorjew, *Ost-Turkistān*, part II, St. Petersburg 1873 (Russian); Bellew, *Kashmir and Kashgar 1875* is much less reliable. (W. BARTHOLD.)

ALTILIK (T.), is the name of a six-piaster piece **ALTIN** or **ALTUN** (T.), Gold, also used of gold coins. The word is often met with in Turkish proper names of persons and places, e. g. Altin Köprü, Altıntaş (Altuntash).

ALTIN(ALTUN)-KÖPRÜ, is a town to the south of Irbil (Arbela) on the lesser or lower Zāb, which here receives the Hadjar Čai, coming from the north, at 40° 5' Long. E., 35° 50' Lat. N. (Greenwich). Lying as it does 280 metres above the level of the sea, built on a large conglomerate island in the middle of the Zāb, it appears from within narrow and inconsiderable, but from without it presents one of the most picturesque sights in Further Asia. Two stone bridges on arches connect it with the main-land; the one connected with the East bank has a remarkably bold arch, which rises so high over a deep ravine that the whole town can be seen spread out below while the other bridge is below the level of the town. As Altin-Köprü is the only place which by its bridge affords a convenient means of crossing the lower Zāb, the caravans are compelled to pass through this town. Through it runs the principal road from Baghdād to Mosul, which at all times has been travelled over by European travellers. The inhabitants of the town, chiefly Turkoman (estimated at 2000 souls by Czernik in 1874), live principally on the proceeds of the carrying trade which, apart from the flourishing caravan trade, is also carried on by water by means of leather rafts (kelleks). The Turkish name Altin-Köprü ("gold bridge") can scarcely have originated in the tolls that were certainly considerable in former times, as has been conjectured, but probably in Altin-Şu, the actual name of the upper course of the lesser Zāb; cf. concerning Altin-Şu: G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (1880), pp. 258, 263. Altin-Köprü in this case would be an abbreviation of Altin-Şu-Köprü, i. e. the "bridge of the gold-river".

Bibliography: Niebuhr, *Reisebeschreib. nach Arabien* (Kopenhagen, 1778), ii. 340; Olivier, *Voyage dans l'empire Ottoman* etc. (Paris, 1801 ¹⁰), ii. 372; Rousseau, *Description du Pachalik de Bagdad* (Paris, 1809), p. 85; C. J. Rich, *Narrative of a Journey to the Site of Babylon* (London, 1839), ii. 10—12; Petermann, *Reisen im Orient*. (Leipzig, 1861), ii. 319; Czernik, in *Petermann's Geogr. Mitteilungen*, Ergänzungsheft n^o. 44 (1875), p. 47; K. Ritter, *Erdkunde*, ix. pp. 637—639; Reclus, *Nouv. géogr. univ.*, ix. 431. (M. STRECK.)

ALTIN TASH (pronounced locally **ALTIN DESH**), a village of Asia Minor, on the Pursak-Cai between Kutahya and Afyūn Kara Ḥiṣār; it contains a modern mosque built from ancient remains. It is the chief town of a nahiya administratively attached to the kaza and sandjak of Kutahya (province Khudawendigār = Broussa); it comprises 43 villages (*Sālnāme*, 1325, p. 769), 1569 houses, 8470 inhabitants, all Mussulmans.

Bibliography: Cl. Huart, *Konia, la ville des derviches tourneurs* (Paris, 1897), pp. 81, 254; 'Alī Djawād, *Mamālīk-i ʾothmāniyanin tārīkh u-djoghrafiyā lughātī*, p. 26.

(CL. HUART.)

ALTÜNTÄSH al-Ḥādīb (Abū Saʿīd; his alleged second name Hārūn is only mentioned in one passage by Ibn al-Aṭhīr (ed. Tornb., ix. 294), probably as the result of an oversight of the

author or of a copyist), was a Turkish slave, later general to the Ghaznawid Sebuk-Tegīn and to his two successors. Even while under Sebuk-Tegīn he attained the highest rank in the body-guard of his sovereign, that of a "Great Ḥādīb"; under Maḥmūd he commanded the right wing in the great battle against the Karakhanids (22 Rabī' II 398 = 4 Jan. 1008); in 401 (1010-1011) he is mentioned as Governor of Herāt. After the conquest of Khwārizm in 408 (1017) he was appointed Governor of this province with the title of Khwārizmshāh and maintained himself in this office until his death in 423 (1032). Altüntāsh seems to have administered the advanced border-province with energy and foresight and to have effectively guarded it against the neighbouring Turkish tribes; yet by this means he secured his own rule rather than that of his sultans, for which reason his measures were always regarded with suspicion by Maḥmūd as by Mas'ūd; both rulers made attempts, it is said, to remove the troublesome Governor by treachery. In the spring of 423 (1032) Altüntāsh by order of sultan Mas'ūd undertook a campaign against 'Alī-Tegīn [q. v.] and received a mortal wound at the battle of Dabūsiya; his son Hārūn succeeded him as Governor, although Mas'ūd retained for his own son Sa'īd the title of Khwārizmshāh, and only entrusted the administration of the country to Hārūn as the Prince's representative. In Ramaḍān 425 (Aug. 1034) Hārūn proclaimed himself independent, but in the very next year he was killed at the instigation of the Ghaznawids; his brother and successor Isma'īl Khandān ruled the land till 432 (1041), when he was supplanted by Shāh Malik, the Prince of Djand, by order of the Ghaznawids. Thus ended the dynasty founded by Altüntāsh.

Bibliography: 'Othi, *Tārīkh Yamīnī*; Gardīzī, *Zain al-Akhbār* (Excerpts in Barthold, *Turkestan w epokhu mongolsk. nashestv.*, part I, 13—15) and particularly Baiḥākī (ed. Morley, pp. 59 *et seq.*, 91 *et seq.*, 389 *et seq.*, 419 *et seq.*, 499 *et seq.*, 834 *et seq.*); the dates in Ibn al-Athīr are to be rectified by these sources. Cp. also the anecdotes which are probably taken from the lost portions of Baiḥākī's great work in Nizām al-Mulk (*Siyāsāt Nāme*, ed. Schefer, p. 206) and 'Awfi (in Barthold, *Turkestan etc.*, part I, p. 89). (W. BARTHOLD.)

ALUDEL (from Arabic *al-Uḥālī*; *al-Aḥāl*) is also found. It is the Greek αἰθάλη, which came to the Arabs through Syriac), an apparatus for the sublimation of quicksilver, sulphur etc. It was composed of glass or clay and had the shape of a basket with a lid and a tube. It was an ell long and a span broad.

Bibliography: Muḥammed al-Khwārizmī, *Mafātīḥ al-ʿUlūm* (ed. van Vloten), p. 257; R. Duval, in *Journ. Asiat.* (series 9, II, 308, 309); E. Wiedemann, *Über chemische Apparate bei den Arabern* (*Beitr. a. d. Gesch. d. Chemie dem Gedächtnis v. Kahlbaum gewidmet*), pp. 238, 243.

ʿALŪK (A.), a kind of demon [See AL-DJINN.]

ALŪSĪ(-ZADE), is the name of a learned family of Baghdād, whose chief representative Maḥmūd b. 'Abd Allāh Shihāb al-Dīn Abu 'l-Thana' al-Hasanī al-Ḥusainī al-Baghdādī, was born in 1218 (1803); he was a prolific writer, who in his clerical career rose to the post of Mufti of Baghdād. In this position, however, he came into conflict

with the Pashā of this town and was deprived of his office. In order to plead his cause in person in the capital, he set out in Djumādā 1267 (March 1851), passed through Mosul and Diyār-Bekr to Şamsūn, and there embarked for Constantinople. But he did not find the reception he expected from the Grand Wezīr and was compelled to return home without having fulfilled his intentions, and died at Baghdād in 1270 (1853). He wrote an account of his journey for his son in Constantinople 'Abd Allāh Efendī entitled *Nashwat al-Mudām fī 'l-'Aud ilā Madīnat al-Salām*, mss. in London (Ch. Rieu, *Supplement to the Catalogue of Arab. Mss. in the British Museum*, London, 1894, n^o. 613) and Cairo (*Fihrist al-Kutub al-ʿarabiya al-mahfūza fī 'l-Kutubkhāne al-Khedīwiye*, v. 168). His principal work is a commentary on the *Qurʾān Rūḥ al-Maʿānī*, composed in the years 1252—1267 (1836—1850), printed in 8 parts, Būlāḳ 1301—1310 (1883—1892). In his youth (1237 = 1822) he also wrote *Maḳāmāt*, which he published shortly before his death in 1270 (1853), and which appeared (lith.) in Baghdād in 1273 (1856). 'Abd al-Bāḳī Efendī edited a *Qaṣīdat Madḥ al-Bāz al-ashḥab* with a commentary *al-Tirāz al-Mudḥaḥḥab*, Cairo 1313 (1895). Finally he also wrote a commentary to Ibn Sīnā's poem on the soul, entitled *Sharḥ al-Kharīda al-ghaiḥiya fī 'l-Qaṣīda al-ʿainiya*, lith. Cairo 1270 (1853), and a commentary on a *Qaṣīda* of Muḥammed al-Djawād on the death of Abu 'l-Bahā' Khālīd al-Umawī al-Naḥshbandī, (ob. 1242 = 1827), lith. Cairo 1278 (1861), printed 1287 (1870).

A relative of his, No'mān Khair al-Dīn al-Ālūsī, also resident in Baghdād, wrote an apology for Ibn Taimiyya, entitled *Djāʾid al-ʿAinain fī Muḥakamat al-Aḥmadain*, Būlāḳ 1298, which caused great sensation especially in Ḥijāz, on account of the relations between the Wahhābīs and Ibn Taimiyya (see Goldziher, *Die Zāhiriten*, pp. 188, 190; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 156).

A third member of this family, Maḥmūd Ālūsī Zāde Shukrī Efendī, competed with an essay on the civilization of the pre-islamic Arabs for the prize offered by King Oskar of Sweden on the occasion of the Congress of Orientalists at Stockholm in 1899; his attempt appeared under the title *Bulūḡ al-Arab fī Marīfat Ahwāl al-ʿArab*, Baghdād 1314 (1896); whence al-Maisir *ʿinda 'l-Arab in Machriq*, i. 1066—1071.

Bibliography: Brockelmann, *Gesch. d. Arab. Litter.*, ii. 498. (BROCKELMANN.)

ALWĀḤ. [See LAWĤ.]

ALWAND-KÖH (ELVEND), is an isolated mountain-group lying to the west and south-west of Hamadhān in al-Djibāl (Media), rising to a height of 3746 metres according to the latest calculations of Stahl. For the rest the accounts of travellers and maps differ considerably in the statement of the actual height (3400, 3270 metres, and so on). To the north and north-east the Alwand-Köh steeply descends to the plain by some rocky spurs and more rounded foot-hills; to the north-west it is united to the Kelagez, a mountain-mass of equal height, which is joined to the Almagulu or Almabulag by lower mountain-chains. The latter forms the north-western extremity of the entire Alwand system. The core of the real Alwand consists of granite, judging from the geological formation; only at the base is there to be found

isolated red clay of salt formation. Wild rocky precipices, bare cliffs and gorges alternate with fertile mountain pasturages; but no single tree now grows there. The Alwand-Köh is noted for its abundant water-supply. Mustawfī observes in his geography, written in 740 (1340), the *Nuḥḥat al-Kulūb* (Bombay 1311 = 1894), p. 152, that in addition to the spring which rises on the highest peak, no fewer than 42 streams flow from this central portion of the mountain chain, some of which are tributaries of the Tigris, others turning eastwards, flow to the interior of Irān. As the result of the plentiful irrigation by the Alwand streams the plain of Hamadḥān has always been considered as the most highly favoured region of Irān. Hamadḥān itself, the old Ekbatana, which is built in terraces along the foot of the mountain was a favourite summer residence for the Achaemenid kings on account of its cool, lofty position (1860 metres). Two cuneiform inscriptions dating from Darius I and Xerxes I still remain as vestiges of ancient Persian times at a place named Gandj-Namah (= treasure-house) on the slope of the Alwand-Köh. Olivier was the first European to climb the summit which is covered with snow for eight months of the year; this feat was accomplished in 1796.

Oriental writers relate many legends but few facts concerning the Alwand-Köh. Kaẓwīnī (ob. 682 = 1283) gives the best account; he names it Köh Arwand. Yāqūt also uses the form Arwand, whereas other Arabic writers employ the later term Alwand (Mustawfī: Alwand Köh). The Old Persian name Aruanda (Avesta and Pāzend: Arwand) appears in Greek writers (Polybius, Ptolemy, Diodorus) in the form Ὀρνύτης. In Old Armenian the word is found as the name of persons in the form Erwand (Arwand); cp. H. Hübschmann, *Armenische Grammatik*, Leipzig 1897, i. 40, and in the *Indogermanische Forschungen*, xvi. (Strassburg, 1904), p. 426. The "white mountains" mentioned in the cuneiform inscriptions are probably to be identified with the Alwand-Köh; cp. Streck in the *Zeitschrift für Assyriologie*, xv. (1900), p. 371. Perhaps moreover, the "cedar-mountain" of the Old Babylonian Gilgamesh epic refers to the Alwand-Köh, as Jensen has conjectured in Schrader's *Keilschriftl. Biblioth.*, vol. VI, part 1 (Berlin 1900), p. 573.

Bibliography: Yāqūt, *Muḍjam* (ed. Wüstenf.), i. 225; Kaẓwīnī (ed. Wüstenf.), ii. 236, 311; Vullers, *Lexicon Persico-Latinum*, i. 85 (s. v. Arwand); G. le Strange, *The lands of the eastern caliphate* (Cambridge, 1905), pp. 22, 195; K. Ritter, *Erdkunde*, viii. pp. 48 et seq., 82—98; H. Kiepert, *Lehrbuch der alten Geographie* (Berlin, 1878), p. 69; E. Reclus, *Nowv. géogr. univ.*, ix. 168 et seq.; Fr. Spiegel, *Eranische Altertumskunde*, i. (1871) 103, 104 et seq.; Justi, in *Grundriss der iranischen Philologie*, ii. 427 (on the places of worship of old Persian deities on the Alwand); S. Hüsing, *Der Zagros und seine Völker = Der alte Orient*, ix, n^o. 3-4, Leipzig, 1908, pp. 26—28 (calculates the height of the Alwand-Köh quite incorrectly); C. Olivier, *Voyage dans l'empire Ottoman, l'Égypte et en Perse* (Paris, 1801 f.), iii. 163; H. Petermann, *Reisen im Orient* (Leipzig, 1861), ii. 252; A. F. Stahl, in *Petermann's Geograph. Mitteilungen*, 1907, p. 205 (geological observations) und also 1909, p. 6. (M. STRECK.)

ALWAR (ULWUR according to English orthography), is a native state in British East India (Radjputāna) founded in 1771 and named after the capital Alwar. The state (314 159 sq. miles) contains 828 000 inhabitants (about one fourth are Muhammedans, the town 58 000. Among the Muhammedan buildings the mausoleums of Bakh-tawar Singh and Fateh Djang are worthy of mention (see Fergusson, *Indian Architecture*); in the Palace of the Mahārāja there are splendid collections of books, precious stones, armour etc.

Bibliography: *Imperial Gazetteer, Rajputana Gazetteer*.

AMA [A.], female slave, maid. [cp. 'ABD.]

'AMĀDIYA, a town in Kurdistan, 18 hours north of Mosul (Mawṣil) on the slope of the Tiyārī mountains [q. v.], Lat. 37° N. and Long. about 43½° E. (Greenwich). European travellers use the forms 'Amādiya, Amadiye, Amadia and Amadiye. Although there is good authority for the form al-'Imādiya in Arabic writers (cp. e. g. Yāqūt s. v.) the pronunciation 'Amādiya, 'Amēdiya seems now to prevail. According to Mustawfī 'Imādiya takes its name from the Dailamitic prince 'Imād al-Dawla (ob. 338 = 949); others, e. g. Yāqūt ascribe the foundation or restoration to 'Imād al-Dīn Zengī, who is said to have built the town in the year 537 (1142) on the site of a ruined Kurdish fort named Āshib. The town is situated on a hill, and is dominated by the citadel, built on a steep rock and long held to be impregnable. The water-supply of the citadel is furnished by cisterns hewn in the rock. In spite of its high, exposed position, the climate of 'Amādiya is proverbially unhealthy, in summer the air is so hot, that the inhabitants are accustomed to leave the town in this season and take up their abode on the mountain-heights at a distance of 2—2½ hours, where even in summer snow still lies. The principal valley of 'Amādiya is connected with the valley of Rawāndiz (Rowānduz). As the result of its favourable geographical situation, near the watershed between the basin of the Khabūr and that of the greater Zāb, 'Amādiya was for long a commercial centre and the rendez-vous of the mountain Kurds for barter with the merchants of Mesopotamia. A Jewish colony of 1900 souls recalls this commercial period. The majority of the 5000 inhabitants are Kurds of the tribe of the Ḥakkārī (Ḥakk'ārī), which has its head quarters here. The administration of the town was formerly in the hands of hereditary princes who traced their descent to the 'Abbāsids; at present it belongs to the Turks, who maintain there a strong garrison, for 'Amādiya possesses a strategic importance as the key of Kurdistan. The Turkish administration has attached the Ḥaza 'Amādiya which belongs to the Liwā Ḥakkārī, sometimes to the Wilāyet Wān, sometimes to the Wilāyet Mosul in the last few decades.

Bibliography: Yāqūt, *Muḍjam*, iii. 717; Ibn al-Aṭṭār (ed. Tornb.) ix. 60; G. le Strange, *The lands of the eastern caliphate* (Cambridge, 1905), pp. 92 et seq.; K. Ritter, *Erdkunde*, ix. 717—720, 727; xi. 590 et seq.; E. Reclus, *Nowv. géogr. univ.*, ix. 430; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (Leipzig, 1880), pp. 203, 219 et seq.; M. Hartmann, *Bohtan* (= *Mitteil. der Berliner Vorderasiat. Gesellsch.*, 1897-1898), p. 10, note 2,

p. 62, note 1, p. 107; (M. Rousseau), *Description du Pachalik de Bagdad* (Paris, 1809), p. 198 and elsewhere (see Index, p. 235); H. A. Layard, *Nineveh and seine Überreste*, German translation by Meissner (Leipzig, 1854), pp. 87—92; Sandreczki, *Reise nach Mossul und Urmia*, iii. 275 *et seq.*; Thielmann, *Streifzüge im Kaukasus* (1875), p. 529; Cuinet, *La Turquie d'Asie*, ii. 795.

(STRECK.)

‘AMAL (A.; plural *a‘māl*), action, administration, district, tax-list; hence *‘amaldār*, tax-collector; *‘amalnāme*, warrant, patent etc. In Grammar *‘amal* denotes rection, the influence of one word on another. Cp. dictionaries, especially Dozy, *Supplément*.

‘AMĀLIK (or **‘AMĀLIKA**) the Amalekites of the Bible. Muslim historians differ as to the genealogy of *‘Amālik*; according to some he was descended from Lūd, according to others from Arpachsad, while others consider him a Hamite. The *‘Amālik* are generally considered to be the remains of one of the most ancient Arab tribes, of the same descent as *Tasm*, *Djadis* and *Thamūd*. The Arabs say that after the confusion of tongues, God Himself taught the *‘Amālik* the Arabic language. The great antiquity attributed to them has led the Arabs to identify them with other biblical peoples. According to them, the Canaanites and the Philistines, (hence also Goliath, or *Djalut*), were *‘Amālik*, as were also the Pharaohs of Egypt; *Hidjāz* was moreover inhabited by this people, and it was against the *‘Amālik* of *Yathrib* that Moses sent a body of Israelites with the orders to exterminate them (cp. Exodus, XVII, 8 *et seq.*).

Bibliography: *Ṭabarī*, i. 213 *et seq.*, 717, 1131; *Mas‘ūdī*, *Murūdī* (Paris), iii. 273—275; *Aghānī*, 1st ed., iii. 12; xiii. 109; xix. 94; Nöldeke, *Über die Amalekiter, in Orient und Goettingen*, ii. 614 *et seq.* (separately printed Goettingen, 1864) (M. SELIGSOHN.)

AMĀN (A.), security, protection, inviolability. Infidels in the dominions of Islām have a legal claim to the protection of the Muslim authorities, if they are either recognized as *Dhimmi* [q. v.] or if a Muslim has granted them the *amān*. According to the religious law every Muslim, not only freemen but even slaves and women, is entitled to offer security to an infidel. The Prophet has said: “All Muslims are bound to protect an infidel if security has been expressly guaranteed to him (though it were by the lowest of the Muslims). According to the *Mālikites* and *Hanbalites*, even minors are authorised to grant the *amān* if they have attained years of discretion.

Bibliography: Al-Sarakhsī, Commentary on the *Kitāb al-Siyar al-Kabīr* of *Shāibānī*, Leid. Cod. Arab., n^o. 373, folio 55 v.—118 v., al-Baghawī, *Maṣābiḥ al-Sunna* (Bulāk, 1294); ii. 55 *et seq.*; A. N. Matthews, *Mishcat al-Masabih*, ii. 275—277; *Shawkānī*, *Nail al-Awṭār*, vii. 232—234; *Māwardī* (Ced. Enger), p. 85; *Shā‘rānī*, *al-Mizān al-kubrā* (Cairo, 1279), ii. 199; *Krcsmárík*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lviii. 88; A. J. Wensinck, *Mohammed en de Joden te Medina*, pp. 87—89.

(TH. W. JUYNBOLL.)

AMĀRA, the capital of the sandjak of *Amāra* (wilāyet of *Baṣra*); it is a modern town on the left bank of the *Tigris*, and was only founded in the second half of the 19th century; it has 9500 inhabitants.

Bibliography: *Cuinet*, *La Turquie d'Asie*, iii. 279.

AL-A‘MASH (Sulaimān b. Mihrān Abū Muḥammad), an Arabic traditionist, born in 60 (679), or according to others on ‘*Āshūrā* Day 61 (Oct. 10, 680), the day of Ḥusain’s death. He was the son of an Iranian of *Ṭabaristān* (according to others of *Dunbāwend*); heard traditions in *Hidjāz* from the lips of al-Zuhri and *Anas b. Mālik*, lived as a client of the Banū *Kāhil b. Asad* in the quarter of the Banū ‘*Awf*, a sept of the Banū *Sa‘d*, at *Kūfa*. There he died in *Rabi‘ I* 148 (May 765, according to others 147 or 149). — He was a great admirer of ‘*Ali* and furnished the poet al-Sayid al-Ḥimyarī with the materials for his panegyrics on ‘*Ali*.

Bibliography: *Ṭabarī* (app.), iii. 2509; *Ibn Khallikān* (Bulāk, 1299), i. 267, n^o. 257; *Aghānī*, 1st ed. vii. 15; 2nd ed. vii. 14.

(BRÜCKELMANN.)

AMASIA, a very ancient town, the capital of the sandjak of the same name in the wilāyet *Siwās*; it lies on the *Yeşil Irmağ*, was known by the name *Amasia* already in antiquity, and contains 30 000 inhabitants (about one third of whom are Armenians. The ruins of the citadel (Acropolis) built on a rock, the old walls which surround the town and the so-called Royal Tombs, date from antiquity. The mosques, ‘*imārets* and *medresas*, which were erected by ‘*Alā‘ al-Dīn Kaikobād* and are still partly preserved, belong to the Middle Ages. The most beautiful mosque in the town is that founded by *Bāyazīd II*, after the town had been incorporated in the Ottoman dominions under *Bāyazīd I*. The modern town owes many improvements to the famous *Ziyā Pasha* [q. v.] and is renowned for its orchards and excellent fruit.

Bibliography: K. Ritter, *Erdkunde*, vol. ix, part i, pp. 154 *et seq.*; *Cuinet La Turquie d'Asie*, i. 741 *et seq.*

AMAZIGH, Berber tribal name meaning free man (pl. *Imazighen*) and used in this sense in the *Rif*, in *Shilḥa*, in *Shāwīya*, at *Demnat*, in the *Kṣūr* of South Oranais, at *Ghdāmes* and in the *Djebel Nefūsa*. The feminine (*Tamaẓighit*) denotes the Berber language in the same dialects. In accordance with the rules of the permutation of consonants, the *z* is represented by an *h* in most of the Tuareg dialects (hence *Amahegh*, pl. *Imohagh* in *Ahaggar*), or by a *sh* or a *zh*. These distinctions can be traced in antiquity: in the name of *Mashuasha*, a Berber tribe which invaded Egypt under the 19th dynasty, we recognize the present *Imoshagh*, which is the name borne by the *Awelimmids* and the southern tribes. The *Mazik*, who ravaged the borders of Egypt at the time of the late Empire, before the Arab conquest, are related to the tribes which are today called *Amazigh*. (R. BASSET.)

AMBĀLA (UMBALLA), the capital of the district of the same name in the Division of *Ambāla*, Punjab Province, British India. The town was founded in the 14th century, and has 79 000 inhabitants, of whom 32 149 are *Muḥammadans*.

Bibliography: *Imperial Gazetteer*.

AMBRA. [See ‘*ANBAR*.]

AMEDDJI (T.), the title of the Grand Referendary and Chief of the Cabinet of the Sultan, who directs the correspondence with the Sublime Porte.

ĀMID. [See **DIYĀRBEKR.**]

'ĀMID (A.), signifies Chief, and is often used in titles, e. g. 'Amīd al-Dawla [see e. g. **IBN DJAHIR**, **AL-KUNDURĪ** etc.], 'Amīd al-Dīn [see **AL-ABARZĪ**], 'Amīd al-Djuyūsh [see **AL-ḤASAN B. USTĀDH** **HORMUZ**].

AL-ĀMIDĪ ('Alī b. Abī 'Alī b. Muḥammed al-Tha'labī Saif al-Dīn), an Arab theologian, born at Āmid in 551 (1156); he was first a Ḥanbalite, but in Baghdād he turned Shāfi'ite. After studying philosophy in Syria he became a tutor at the Madrasa al-Karāfa al-Ṣuḡhrā, and in 592 (1195) at the Zāfirī mosque in Cairo. His philosophical knowledge brought upon him the accusation of heresy and he was compelled to flee to Ḥamāt. Later he was called to the Madrasa al-'Azīziya at Damascus, but was shortly afterwards dismissed, because he had entered into correspondence with the Prince of Āmid, whom al-Malik al-Kāmil had deposed in 631 (1233), with a view to the acceptance of a judicial appointment. He died in 631 (1233).

He wrote a philosophical work on dogma, *Kitāb Abkār al-Afkār* (mss. at Berlin, see Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibliothek*, n^o. 1741, and Constantinople, Aya Sophia n^o. 2163—2168) in 612 (1215); and a *Kitāb Iḥkām al-Ḥukām fī Uṣūl al-Aḥkām*, dedicated to al-Malik al-Mu'azzam of Damascus 615—624 (1218—1227) — mss. at Paris, de Slane, *Catalogue des mss. ar. de la bibliothèque nationale*, n^o. 791, at Constantinople, Jeni mosque, n^o. 303 and Cairo, *Fihrist al-Kutub al-'arabiya fī 'l-Kutubkhāne al-khedāwiya*, iii. 235).

Bibliography: Ibn Khallikān (Bulāk, 1299), i. 415, n^o. 405; Ibn Abī Uṣaib'a (ed. A. Müller), ii. 174; Ibn al-Kifī (ed. Lippert), pp. 240 et seq.; 241; Brockelmann, *Gesch. d. arab. Litter.*, i. 393. (BROCKELMANN.)

AL-ĀMIDĪ (al-Ḥasan b. Bishr Abu 'l-Kāsim), an Arabic philologist, a pupil of al-Zadjdādī and of Ibn Duraid, whose work was principally devoted to the critical study of Arabic poetry; he died in 371 (981).

His principal work is *Kitāb al-Muwāzana baina 'l-Tāziyain Abī Tammām wa 'l-Buhturī fī 'l-Shi'r*, Constantinople (Djāwā'ib), 1287 (1870); Turkish translation by Muḥammed Weled (Constantinople, 1311). It compares the merits of the two most important imitators of the Ancients. His *Kitāb al-Mu'talif wa 'l-Mukhtalif* was the principal source of Suyūṭī for fixing doubtful names of poets in his *Sharḥ Shawāhid al-Mughnī* (Cairo 1322, pp. 47, 51 etc.); it is preserved in two Cambridge mss. (see E. G. Browne, *A Handlist of the Muhammedan Mss. of C.*, n^o. 1127, 1128). His *Amālī* is quoted by Ḥāriri, *Durrat al-Ghawwās* (ed. Thorbecke), pp. 64, 69, and his commentary on the Diwān of al-Musaiyab b. 'Alaṣ by al-Suyūṭī in *Sharḥ Shawāhid al-Mughnī*, p. 41, 14.

Bibliography: Flügel, *Die grammatischen Schulen der Araber*, p. 100; Brockelmann, *Gesch. d. arab. Litter.*, i. III. (BROCKELMANN.)

AL-'ĀMIDĪ (Muḥammed b. Muḥammed Abū Ḥamid Rukn al-Dīn al-Samarḳandī), a Ḥanafite jurist and Ṣūfi, died on the 9th Djumādā II, 615 (Sept. 3 1218) at Bukhārā.

As a scholar his chief merits are in the sphere of dialectics in which he especially cultivated the branch denoted by the Persian word *Djüst* (i. e. research). His principal work on this

art is his *Kitāb al-Irshād* (H. Derenbourg, *Les mss. arabes de l'Escorial*, n^o. 650, 2). His *al-Tāriḳa al-'amidiya fī 'l-Khilāf wa 'l-Djadal* is preserved in Cairo (*Fihrist al-Kutub al-'arabiya fī 'l-Kutubkhāne al-khedāwiya*, iv. 79).

His Ṣūfic work *Kitāb Mir'at (Hayāt) al-Ma'āni fī Idrāk al-'Ālam al-insāni* is of greater interest to us; it deals with the dependance of the microcosm on the macrocosm and is an adaptation of a Persian translation of the Indian work *Amṛta-kunḍa* of Bahucara (?) Brahman Yogi, cp. de Guignes, *Mém. de l'académie des inscriptions*, xxvi. 791; Gildemeister, *Scriptor. ar. de rebus indicis*, p. 115; W. Pertsch in *Festgruss an Roth* (1893), pp. 208—212; Ibn 'Arabī issued a new recension of this work correcting it according to the original with the assistance of a Yogi (mss. see Brockelmann, *Gesch. d. arab. Litter.*, i. 446, n^o. 100). Finally we possess another of his works, a philosophic-talismanic treatise, *Ḥawḍ al-Ḥayāt*, at Paris (de Slane, *Catalogue des mss. ar. de la bibliothèque nationale*, n^o. 773, 2).

Bibliography: Ibn Khallikān (Bulāk, 1299), i. 604, n^o. 575; Ibn Kuṭlūbughā, *Tādī al-Tarādjim fī Ṭabaqāt al-Ḥanafiya* (ed. Flügel), n^o. 171; Brockelmann, *Gesch. d. arab. Litter.*, i. 439. (BROCKELMANN.)

'ĀMIL (A.) signifies tax-collector, agent, prefect.

'ĀMIL (A.; pl. *'Awāmil*), derived from *'amila fī* (= to act upon), signifies as a grammatical term a regens, or to express it in the way of the Arabic grammarians a word, which, by the syntactical influence which it exercises on a word that follows, causes a grammatical alteration of the last syllable of the latter, i. e. a change of of case or mood. Two kinds of regentia are distinguished, one which can be recognized externally (*lafẓī*) and one which is only to be supposed logically, but which is not expressed (*ma'nawī*).

The *'amil lafẓī* again is of two kinds, 1^o the case where it concerns a whole series of mutually dependant words, which can be treated analogously according to the same rule (as for example in the *iḍāfa* construction), 2^o the case in which each regens requires special treatment (e. g. *bi*, *lam*); these two sub-divisions are named *'amil ḳiyāsī* and *'amil samā'ī* respectively. It makes no difference whether the regens is expressed as in *Ḳāma Zaid*, or whether it must be supplied grammatically from the sentence as a form of the verb, as in *Zaid fī 'l-dār*. Indeed the absence of a regens is a very frequent occurrence in Arabic grammar (cp. *Zamakhsharī, al-Mufaṣṣal*, index s. v. *Idmār 'Āmil*...). This case must be distinguished from the complete absence of the regens in the case of the *'amil ma'nawī*, for in this second kind it is impossible to supply the *'amil* grammatically, although it can be done logically; grammarians usually cite as an example the subject of the nominal sentence, whose *'amil* cannot possibly be supplied.

Bibliography: Sprenger, *Dict. of techn. terms*: p. 1045; 'Alī al-Djurdjānī, *Kitāb al-ta'rīfāt* (ed. Flügel), p. 150; 'Abd al-Kāhir al-Djurdjānī, *Kitāb al-'awāmil al-mi'a* (ed. Erpenius). (WEIL.)

'ĀMILA, an Arab tribe belonging to the Yemenite or South Arabian group. The eponyme 'Āmila is considered by some *nassābūn* as masculine, but by most as feminine (*Aghānī*, viii. 179; *Ḳhd.* ii. 86; Ṭabarī, i. 225); the latter hy-

pothesis is the more plausible. The Banū ‘Āmila are said to have formed part of the tribes settled at Hira and also of the subjects of the legendary Zabbā-Zenobia (Ṭabarī, i. 685; *Aghānī*, xi. 161; xvi. 73; Mas‘ūdī, *Murūdj*, iii. 189). At the time of the Muslim invasion we find them settled S. E. of the Dead Sea; they are mentioned among the Syro-Arabian tribes which joined Heraclius (Belādhori, ed. de Goeje, p. 59; Ṭabarī, i. 2347); but do not appear again in the history of the conquest. Shortly afterwards we find them established in Upper Galilee, which is named after them *Djebel ‘Āmila* (Ya‘qūbī, ed. de Goeje, p. 162; Hamdānī, pp. 129, 132). They play a very unimportant part and are almost completely absorbed by the Banū *Djudhām*. ‘Adī b. al-Riḳā‘, the poet of al-Walid I, was their chief pride; he celebrated the *Djudhāmīte* Rawḥ b. Zinbā‘, as the saiyid of his tribe (*Aghānī*, viii, 179, 182); and thereby gives a further proof of their small importance. Ibn Duraid (*Ishṭīḳāḥ*, pp. 224-225; cp. *‘Ikd*, l. c.) finds few notable men among them; satire rarely deals with them (e.g. Huṭai‘a, lx). After the 11th century A. D. the ‘Āmila seem to have spread S. of the Lebanon, in the present district of Bilād al-Shaḳīf which is still called *Djebel ‘Āmila* (Abu ‘l-Fida‘, p. 228; Dimishḳī, p. 221).

According to Yaḳūt (*Mu‘djam*, iv. 291), they also occupied a part of the country of the Isma‘īlīs, a day’s journey to the S. of Aleppo, which he says was named after them ‘Āmila Mountain. This isolated reference (cp. *Journ. As.* 1855, i. 48) is the more surprising in that the corresponding text of the *Marāsid* gives ‘Āmira instead of ‘Āmila. To avoid the difficulty, G. le Strange (*Palestine*, p. 75) supposes an emigration towards the N. during the crusades, but without giving references. The Arabic historians of this period are ignorant of this change of place, and continue to use the synonymy ‘Āmila-Djalil (*Recueil des historiens des croisades, Hist. or.*, ii. 88 for *Khalil* read *Djalil*, iii. 491, 543). The application to the ‘Āmila of the passage from the Korān, lxxxviii, 3, by the poet *Djarīr* is only a sneer of the Tamīmīte who was jealous of the favours enjoyed by Ibn al-Riḳā‘. (H. LAMMENS.)

AL-‘ĀMILĪ MUHAMMAD B. ḤUSAIN BAHĀ’ AL-DĪN with the *takhalluṣ* Bahā’ī, the author of a number of writings both in Arabic and in Persian on different subjects. Born in 953 (1547), he died in 1030 (1621). He was a native of *Djebel ‘Āmila* in Syria, travelled to Persia and finally obtained an honourable post at the court of Shāh ‘Abbās. He is best known for his Anthology *al-Kashkul* ("the beggar's bowl"), which has often been printed in the East; in addition he wrote a work on Shī‘a dogmatics (in Persian) entitled *Djāmi‘-i ‘Abbāsī* and several mathematical and astronomical treatises. He acquired a reputation as a Persian poet by his *Methnewī* entitled *Nān u-Halwā*, which according to Ethé forms a kind of introduction to the *Methnewī* of *Djalāl al-Dīn Rūmī*. His second *Methnewī* entitled *Shir u-Shakar* is not so well known.

Bibliography: Muhibbī, *Khulāṣat al-Athar*, iii. 440 et seq.; Goldziher, in *Sitzungsber. d. Kaiserl. Akademie der Wissensch. in Wien, phil.-hist. Cl.*, lxxviii. 458 et seq.; Brockelmann, *Gesch. d. arab. Litter.*, ii. 414; Ethé, in *Grundriss der iran. Philologie*, p. 301.

ĀMĪN (A.), signifies "amen". cp. Goldziher, *Arabische Amen-Formeln in Rivista degli studi orientali*, i.

AMĪN (A.; pl. *umanā’*), trustworthy; whence al-Amīn with the article as an epithet of Muḥammed in his youth. As a noun it means: he to whom something is confided, administrator, overseer; e.g. *Amīn al-Wahy*, he who is entrusted with the revelation, i.e. the angel Gabriel. The word also frequently occurs in titles, e.g. Āmīn al-Dawla [see IBN AL-TILMĪDH and other names], Amīn al-Dīn [see YĀḲŪT], Amīn al-Mulk, Amīn al-Saltāna.

AL-AMĪN (Muḥammed b. Hārūn al-Rashīd, a Caliph. His mother was the famous Zubaida bint *Dja‘far* b. al-Manṣūr, and he was born shortly after Hārūn’s accession to the throne. By reason of his illustrious origin he was preferred to his brother ‘Abd Allāh, who was born a few months earlier as the son of a Persian slave-girl, and as early as 173 (789-790) or 175 (791-792), Hārūn ordered homage to be paid to him as crown Prince under the name of al-Amīn. A few years later ‘Abd Allāh was appointed successor to al-Amīn, under the name of *al-Ma‘mūn*. In addition Hārūn handed over to Ma‘mūn the administration of the eastern provinces from Hamadhān to the Indus, and in 186 (802) his third son al-Kāsim obtained Mesopotamia and the border fortresses belonging thereto. In order to avoid uncertainty the Caliph drew up two documents in one of which Amīn was expressly excluded from the throne if he should contest the rights of al-Ma‘mūn, while the other contained a solemn promise on the part of al-Ma‘mūn to remain faithful to his brother. The empire was thus virtually divided by these fateful measures and al-Amīn’s power was reduced to the sway of ‘Irāk and Syria, together with Arabia and Africa. The ill effects soon appeared, and after the death of Hārūn at Tūs, in 193 (809) a violent struggle began between the new Caliph and the Governor of Khorāsān. The two brothers were very unlike, Amīn frivolous and pleasure-loving, the other cold and calculating. In addition there was the wide contrast both in religion and in nationality between the Sunnite Arabs and the Shī‘ite Persians to the latter of whom al-Ma‘mūn was drawn by the mere fact of his Persian descent. First of all al-Amīn recalled to Baghdād the troops, which had set out at the command of Hārūn. al-Ma‘mūn whom Hārūn had sent in advance, retreated in haste to Merw at the news of his father’s death, but took the oath of allegiance to his brother, without creating any difficulties. Then al-Amīn deprived his other brother, al-Kāsim, of the governorship of Mesopotamia which had been conferred on him and only confirmed him as Governor of Kīnnesrīn and the border-fortresses. The weak Amīn who too willingly allowed himself to be led by others was being more and more instigated against his brother by the Wezīr al-Fādl b. al-Rabī‘ and in 194 (809-810) he ordered that his son Mūsā should be mentioned together with al-Ma‘mūn in the Friday prayer, thus signifying his intention of appointing him his brother’s successor. Al-Ma‘mūn now broke off all communication with the capital; at the beginning of the year 195 (810), however, al-Amīn definitely deposed him, and shortly afterwards sent out an army to the East under ‘Alī b. ‘Īsā. They encountered al-

Ma'mūn's army under Ṭāhir b. al-Ḥusain at al-Raiy; 'Alī was slain, and his troops took to flight. A new army despatched by al-Amin against Ṭāhir was likewise defeated, and when the Caliph in 196 (811—812) ordered his troops to take the field for the third time to bar the further advance of the Khorāsānians, the spies of Ṭāhir succeeded in sowing dissatisfaction in the camp at Khānīkīn, and the whole army returned to Baghdād without having accomplished anything. In addition there arose dangerous disturbances and disorders in Syria. In the capital itself Husain, son of the 'Alī who had fallen at al-Raiy succeeded in setting on foot a conspiracy against the Caliph in Raḡjab 196 (March 812) and captured him in person together with his mother and although al-Amin was soon afterwards set at liberty by his partisans, his situation was becoming more and more dangerous. In the meantime the troops of Ṭāhir were approaching nearer and nearer. Shortly afterwards both the holy cities of Mecca and Medina paid homage to Ma'mūn, to whom the whole of Eastern Arabia had already yielded, and finally the capital alone remained. It was invested by Ṭāhir and Harthama b. A'yan. al-Amin's best generals deserted to the enemy, and one quarter of the city after another was stormed. When the Caliph at last was compelled to submit to negotiations as to the capitulation, it was agreed that he should be taken away from his palace at night in a boat by Harthama, and that the insignia of his office should be handed over to Ṭāhir. The boat however was attacked by Ṭāhir's man. Harthama and al-Amin escaped by swimming but on reaching the land the Caliph was captured and put to death the same night, at the end of Muḥarram 198 (September 813).

Bibliography: Ṭabarī, iii. 603 *et seq.*; Ya'kūbī (ed. Houtsma), ii. 491 *et seq.*; Ibn al-Athīr (ed. Tornb.), vi. 74 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 163 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 498 *et seq.*; Muir, *The Caliphate, its rise, decline, and fall* (3rd ed.), p. 477 *et seq.*

AMIN B. ḤASAN ḤALAWĀNĪ AL-MADANĪ an Arab traveller; he was first Mudarris in the mosque of the Prophet in his native town of Medina. It was here that he published in 1292 (1875) a pamphlet against the veneration of relics, especially the hair of the Prophet. Afterwards he travelled in the Muslim East and in Europe as a bookseller. In 1883 he even came to Amsterdam and Leiden, where he sold an important collection of manuscripts to the Leiden Library. Later we find him in Bombay (where he died), engaged in literary work. Among other works he wrote a history of Dāwūd Pasha, *Maṭālīk al-su'ūd bi-ṭib al-ahbār al-wālī Dāwūd*, 1304 (1887) and pamphlets against Djirdjī Zaidān [q. v.], entitled *Nabsh al-Hadhayān min Ta'rikh Djirdjī Zaidān*, Bombay, 1307 (1890) and against the Rifā'ī Sayid Aḥmed As'ad entitled *al-Suyūl al-mughriḳa 'ala 'l-sawā'ik al-mughriḳa*, 1312 (1895), the last-named under the pseudonym 'Abd al-Bāsiṭ al-Manūfī.

Bibliography: Snouck Hurgronje, *Het Leidsche Orientalisten-Congres* (1883); in *Tijdschrift Indische Taal- Land- en Volkenkunde*, xxxix; C. Landberg, *Catalogue des Mss. arabes provenants d'une bibliothèque privée à el-Medina*.

AMĪNA, a legendary wife of Solomon. He one day entrusted to her the ring, on which his

dominion and his wisdom depended. She gave it to a demon who had assumed the form of Solomon, and it only returned to the king after many adventures.

Bibliography: Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, pp. 222 *et seq.*

ĀMĪNA, Muḥammed's mother. According to the genealogies she was the daughter of Wabb b. 'Abd Manāf of the family of Zuhra and of his wife Barra of the family of 'Abd al-Dār, both families of Mecca. The expression of the poet Ḥassān b. Ṭābit of Medina: "we have brought him (Muḥammed) forth" (Nöldeke, *Delectus*, p. 74, 6) would, according to ordinary usage; signify that his mother was of Medina; but according to the traditions of the Arabs this is not possible, and this expression as also the allusions to Muḥammed's maternal uncles as living at Medina (Ibn Hishām, ed. Wüstenf., i. 107; Ṭabarī, i. 980; Ibn Sa'd, iii. 91, 23) can only refer to the wife of his grandfather 'Abd al-Muṭṭalib [q. v.]. The mention of Āmina as a woman of high rank (Tab., i. 1078) is due to the later legends which embellish the facts (the expression in the poem in Ibn Hishām, i. 39, 9 is probably a mere term of politeness, if indeed the poem is authentic). For her marriage with 'Abd Allāh b. 'Abd al-Muṭṭalib, see the latter. The accounts of her visions during her pregnancy (Ibn Sa'd, I, 60 *et seq.*; Tab., I. 968, 979) are legendary traits and should not be made use of, as Sprenger does, to give pathological explanations of the neurastenic disposition of her son. She died, when Muḥammed was 6 years old, at Abwā' [q. v.], after taking her son on a visit to Medina (Ibn Hishām, i. 107; Ibn Sa'd, i. 73; Tab., i. 980).

(FR. BUHL.)

ĀMIR, the name of a South Arabian tribe [see DJĀ'DĀ.]

ĀMIR I. (al-Malik al-Zāfir Ṣalāḥ al-Dīn) founded in Yemen the dynasty of the Banū Ṭāhir, after the fall of that of the Rasūlids about the year 855 (1451) in conjunction with his brother 'Alī (al-Malik al-Mudjahid Shams al-Din). He lost his life during an unsuccessful attempt to capture the town of Ṣan'a' (870 = 1466), cp. Johannsen, *Historia Femanae*, p. 186 *et seq.* and the art. ṬĀHIRIDS.

ĀMIR II. (b. 'Abd al-Wahhāb, al-Malik al-Zāfir Ṣalāḥ al-Dīn), was the last prince of the house of the Ṭāhirids; he ruled in Yemen 894—923 (1488—1517). Already in 922 (1516), the Egyptian admiral Ḥusain occupied the capital of Yemen, Zabīd, because 'Āmir refused to supply the fleet sent out against the Portuguese with provisions. Ḥusain left his brother Barsbai behind in the city; and in the following year 'Āmir who had taken flight together with his brother 'Abd al-Malik fell in a combat with Barsbai. As in the interval the Mamlūk dynasty had been overthrown by Selim, the Ottoman Sultan, Yemen also fell into the power of the Ottomans.

Bibliography: Kuṭb al-Dīn, in *Notices et Extraits*, iv. 421; Johannsen, *Historia Femanae*, pp. 229 *et seq.*; Weil, *Gesch. d. Chalifen*, v. 398 *et seq.*

AL-ĀMIR BI-AḤKĀM ALLĀH ABŪ 'ALĪ AL-MAN-ṢŪR, the tenth Fātimid, was born the 13th of Muḥarram 490 (Dec. 31, 1096). As a mere child of five he was proclaimed caliph on the 14th of Ṣafar 495 (Dec. 8, 1101) by his father al-Musta'ir's

vizier al-Afdal. This one straightway assumed control of the government and was all but in name king of Egypt for the next twenty years. His rule was a mild and just one, and to it, as much as to his energy and firm control, the country owed the internal quiet and prosperity it enjoyed during his viziership. It was during this time, indeed, that strife with the crusaders in Palestine raged fiercely. In 489 (1096), the first crusade began its march; in 491 (1098), Edessa, Antioch, and many fortresses were taken; and in 492 (1099), Jerusalem itself fell into the hands of the Christians. Though al-Afdal unremittently waged war against the invaders at various times dispatching forces under Sa'd al-Dawla, al-Ṭawāshī, Sharaf al-Ma'ālī his son, Ṭādj al-ʿAdjam b. Qādūs, Djamāl al-Mulk with whom the Atābeg Tugtakīn made common cause and Sanā al-Mulk al-Ḥusain, and later Mas'ūd and al-A'azz b. al-Labbān, by the year 518 (1124), the greater part of Palestine and of the coast of Syria, Tortosa, ʿAkkā, Tripolis, Sidon, and Tyre fell into the hands of the crusaders. Egypt itself, indeed, was invaded in 511 (1117), by Baldwin, part of Faramā being burnt. Arrived at Tinnīs, however, he was forced to retreat because of his illness. The Egyptians attempted no reprisals and henceforth until the end of the Fātimide dynasty, defensive diplomacy was the prevailing policy of their viziers. In the meantime the wise rule of al-Afdal had come to an end. Al-Āmir no longer wishing to be restrained and to be a mere figurehead, had the great vizier assassinated in the street at the close of 515 (1121). To his successor Ibn al-Baṭā'ihī al-Ma'mūn fell the task of repelling the Bawāta who invaded Egypt in 517 (1123). His tenure of office soon came to an end. Though a capable financier and tolerant, he could not keep his place. Al-Āmir had him imprisoned in 519 (1125) and afterwards crucified. The caliph hereupon acted as his own vizier, aided by the monk Abū Nadjah b. Kannā as general collector of revenue. Displeased at the airs of his assistant, he had him flogged to death. Oppression of every kind and wanton executions were carried out by the caliph, until he was finally assassinated as he rode back from al-Hawdaj on the 2nd of Dhū 'l-Ka'da 524 (Oct. 8, 1130).

Bibliography: Ibn al-Athīr (ed. Tornberg), see Index; Abu 'l-Fida' (ed. Reiske et Adler), see Index; Ibn Khallikān (ed. Wüstenf.), nos. 753, 280 (translation de Slane, III, 455); Ibn Khaldūn, *Ibar* (C. J. Tornberg, *Ibn Khald. narratio de expugnationibus Francorum etc.*, pp. 9 et seq.); Ibn Dukmāk, *Kitāb al-intiṣār* (Bulāk, 1309—1314), see Index; al-Makrizī, *Khitaṭ* (Bulāk, 1270), I, 468—493; II, 181, 289 et seq.; al-Suyūṭī, *Ḥusn al-muḥāḍara* (Cairo), II, 16 et seq., 115; Ibn Iyās, *Badā'ī al-zuhūr* (Bulāk, 1312—1314), I, 62 et seq.; idem, *Ta'rikh Miṣr* (Cairo); Wüstenfeld, *Calaschandi's Geographie und Verwaltung von Aegypten* (*Abh. d. Gött. Gesellsch. d. Wiss.*, XXV); idem, *Gesch. d. Fatimiden-Chalifen*, p. 280 et seq.; H. C. Kay, *Jaman, its early mediaeval history by Najm al-Din 'Omarah al-Ḥakami* (London, 1892), see Index; R. Röhrich, *Gesch. des Königreichs Jerusalem* (Innsbruck, 1898); H. Derenbourg, *Oumāra du Yémen* (Paris, 1897—1902), see Index; G. Schumann, *Usāma b. Munkidh* (Innsbruck, 1905), see Index; S. Lane-Poole, *A History of Egypt*, see Index. (N. A. KOENIG.)

ʿĀMIR b. Ṣaṣa'a, Arab tribe (in Pliny it appears, though apparently further in the South, as Hamirei or Hamiroei, Hamirinoei, Hamirinei, Amiroei, Amironei). The name occurs comparatively rarely in a recognizable form as the name of a separate tribe; generally it is a collective name for a small number of tribes belonging to the great Hawāzin group. The artificial genealogical scheme is ʿĀmir b. Ṣaṣa'a b. Mu'āwiya b. Bekr b. Hawāzin. With Ṣaṣa'a are classified for example, the ʿAwf, Djaḥsh, Djusham, Naṣr, and others; with ʿĀmir the Murra, Ghādira, Māzin, Wā'ila, Salūb and a number of others. In the ʿĀmiritic group the Hilāl, Kilāb, Numair, Kuṣhair, Rabi'a, Suwā'a, ʿUkail etc. are more or less loosely united.

In the North the ʿĀmirites were the neighbours of other Hawāzin tribes and of the Sulaim, in the East of the Sulaim (the well Ma'ūna already belonged to the latter), but they also appear in the Yamāma; in the South they were the neighbours of the Ṭhakif and can be traced as far as the district of Taḥlith, even as far as Nadjran. In the West ʿĀmirites were settled as far as the coast of the Red Sea.

Localities are frequently denoted as ʿĀmirite without an indication to which of the ʿĀmirite tribes they belong; only such localities are mentioned in the following list.

ʿĀmirite mountains: ʿĀrima, Al'as, Djabala (between the region of the Numair [s. above] and that of the Kilāb [s. above], renowned on account of the battle that took place there [see below]), Kibāl, al-Midhnab (in the Yamāma), Tīl, Wāsīt. The wide sandy region of Djarrah also lay in ʿĀmirite dominions. ʿĀmirite wadis: Badi, Dārā, Rukba. ʿĀmirite waters: al-Djuff, Immara, al-Nisār. ʿĀmirite places: Akhrab or Akhrub (battle between ʿĀmir and Nahd), Baḳar, Bintā Haida (a double mountain), Bustān, Butrān, Dar'a, Ḥandjara, (near Kinnessin), al-Hawmān, Ḥudhba, Ḥuwayi, Maṣāma, (in the South, near Taḥlith), al-Likāk, Nibādī, al-Rakāk, Ramā, al-Ranka', Rawḍat al-A'raf, Rubāb, al-Rudjailā', Ṣa'nabā, al-Sī (5 days' journey from Medina; successful attack by the Muḥammadans on heathen ʿĀmirites), al-Sullaīy, Usais, Waḳf, Zuwail.

History. Here also we must take into consideration the fact that the sources often speak of the ʿĀmirites, where only one portion of a tribe is meant. In heathen and in Muḥammadan times feuds took place with various Arab tribes, which, for the most part, cannot be arranged chronologically; namely with the ʿAbs, Asad, Ḍabba (battle at al-Sullān), Dhubyān (victory of the latter at Marawrat), Ḥanifa (battle at Faladj), Yāmāmites (battle at al-Nashshāsh), Khath'am (battle at Kardā), Madhhidj (battle at Faif al-Rih), Nahd (battle at Akhrab or Akhrub), Ṭaiy (battle at al-Maḍīk), Tamīm (victory at Raḥrah mountain not far from ʿUkāz. Defeat in the night battle at al-Watida. Victory at Mount Djabala one of the most famous battles of the heathen times, which happened, it is said, 17 years before Muḥammed's birth; a year later victory of the Tamīm at Nadjab), Ṭhakif (march of the ʿĀmirites against al-Ṭā'if), Ṭa'labā b. Sa'd. In addition a battle of Khunān is mentioned. In heathen times the ʿĀmirites had belonged to the tribes which observed the rites of the Ḥumsites. Among the tribes which accepted Islām in the "year of the embassies", ʿĀmirites are mentioned. During the general revolt under Abū Bekr they remained

quiet at the approach of the Muḥammedan army. In the battle on the meadow of Rāhit they fought for Ibn al-Zubair together with other ʿKaisites and also took part in the subsequent feuds. In the 4th (10th) century “‘Amirites” appeared in the ʿKarmāte wars. (RECKENDORF.)

‘AMIR B. AL-ṬUFAIL, leader of the Banū ‘Amir b. Sa’sa’a, was born in 553 on the day of the battle of Djabala, and died towards the year 11 = 632; he is especially known for his enmity against Muḥammed, whose envoys he put to death at the well Ma’ūna. An abscess in the throat brought upon him by Muḥammed’s curse is given as the cause of his death; the affliction fell upon him when he met the prophet in person and persisted on refusal to accept Islām. — ‘Amir, a cousin of the poet Labid [q.v.], also enjoyed the fame of a poet; but large poems of his do not survive; fragments are to be found in the *Ḥamāsa* of Abū Tammām and in that of al-Buḥtūrī as also in Ibn ʿKotāiba’s *Kitāb al-Shiʿr*, pp. 191 *et seq.*

Bibliography: Abu ‘l-Fida’ (ed. Reiske), i. 100, and Notes p. 22; Ibn Hishām (ed. Wüstenf.), i. 648—652, 939 *et seq.*; Tabarī, i. 1441 *et seq.*, 1745 *et seq.*; Wüstenfeld, *Register zu den genealogischen Tabellen*, p. 68; Ibn al-Athīr (ed. Tornb.), i. 474—476, 482 *et seq.*, ii. 131—133, 228; Caussin de Perceval, *Essai sur l’histoire des Arabes avant l’Islamisme*, ii. 401, 484, 537, *et seq.*, 564—568, 633 *et seq.*, iii. 119—121, 295—297. (A. HAFNER.)

AMİR (A., pl. *Umarāʾ*), Emīr, leader, commander, in Greek transcription: Ἀμῆρ, ἀμῆρ or ἀμῆρᾶς, Latin *Amiratus Amiralus* (whence the word Admiral) etc. In Persian pronunciation often abbreviated to *Mir* [q.v.]. During the rule of the Seldjuks there was a chief Amīr who bore the title of *Amīr Amīrān* or *Malik al-Umarāʾ*. The commonest combinations are as follows.

AMİR AKHÖR, Persian *Mir Akhōr*, High Equerry, one of the highest officials in the court of Oriental princes. Among the Egyptian Mamlūks he held the fifth place. Cp. *al-Amīr al-Kabīr*.

AMİR DĀD, Emīr of Justice, Minister of Justice during the dominion of the Seldjuks, especially in Asia Minor; at other periods certain Emirs bore this title permanently. Cp. Ibn al-Athīr (ed. Tornb.), Index s.v.

AMİR AL-ḤADJĪJ, Leader of the caravan of pilgrims to Mekka. The first to bear this title in Islām was Abū Bekr (in 9 = 630). Under the later Caliphs princes of the ruling dynasty were charged with this function of honour, in cases where the caliph did not undertake it himself (a custom which soon fell out of use). The duties of the office did not merely consist in conducting the caravan to and from Mekka, but they also included the moral and penal police supervision of the pilgrims during the journey, the leading of the ceremonies at Mekka, ‘Arafa and the other holy places. During the troubled times of the second civil war it happened that four leaders of the ḥadjj planted their banners at ‘Arafa, because there were that number of claimants to the throne, so in the year 68 (688): Muḥammed b. al-Ḥanafīya, Ibn al-Zubair, Naǧīda b. ‘Amir and Marwān, the Umayyad. After the fall of the caliphate the most powerful Muḥammedan princes, e.g. the Mamlūks of Egypt and the Ottoman Sultans, each appointed an Amīr

al-ḥadjj, who had to conduct the caravans of pilgrims from Cairo and Constantinople (via Damascus) to Mekka. For the festivities which take place nowadays at the departure of these caravans, see Artt. MAḤMAL and SURRE. According to Burton, *A pilgrimage to el-Medinah* etc., i. 402 note, the office of Amīr al-ḥadjj was not only honorable, but also profitable, because those who held it, legally inherited the possessions of pilgrims who died on the way (the right of escheat, *droit d’aubaine*).

Bibliography: A. von Kremer, *Culturgeschichte*, i. 452.

AL-AMİR AL-KABİR was originally the title of the oldest Emīr at the Mamluk court, later, after Shaikhun al-‘Omārī had borne it (752 = 1352), it was the denomination of that Emīr who stood nearest to the Sultan. After the Amīr al-Kabīr there came (cp. Khālil al-Zahīrī, ed. Ravaisse, p. 114): 2. the *Amīr Silāḥ*, 3. the *Amīr Madjlis*, 4. the *Great-Dawādān*, 5. the *Great-Amīr-Akhōr*, 6. the *Amīr Nawbat al-Nuwab*, 7. the *Amīr Ḥādījib al-Ḥudūdīyāb*, 8. the *Great-Khāindār*, 9. the *Amīr al-Ḥādījī*. The bearers of this title were always chosen from among the leaders of 1000 (*Muḥaddam al-Uṭuf*). cp. Maḥrīzī, *Histoire des sultans Mamlouks* (transl. by Quatremère), i, 3.

AMİR KHĀN, was the first Nawāb of Tonk, of Afghān origin, and was born in Rohilkand in 1182 (1768—1769). In his twentieth year he began an adventurous life as leader of a band of brigands, entered the service of the rulers of Malwa, Bhopal, Indore and Djaipur and caused great mischief in Central India by his ravages and plundering. Finally driven into a corner by the English, he concluded a treaty with them in 1817, binding himself to disband his troops, in return for which he was confirmed in possession of the territory which Kao Holkar of Indore had allotted him; thus the state of Tonk was founded, in which his successors have since ruled. He died in 1834; and his life has been written by one of his officials Baswān Lāl of Bilgram.

Bibliography: Busawan Lal, *Memoirs of the Pathan soldier of fortune the Nawab Ameer ood Doulah Mohammed Ameer compiled in Persian, translated into English* by H. T. Prinsep (Calcutta, 1833); H. T. Prinsep, *History of the political and military transactions in India during the administration of the Marquess of Hastings* (London, 1825).

(J. HOROVITZ.)

AMİR MADJLIS (or AL-MADJLIS), Master of Audiences or Ceremonies, one of the highest dignitaries at the court of the Seldjuks of Asia Minor. Under the Egyptian Mamlūks he held the third place among the Great-Emirs [see AL-AMİR AL-KABİR] and had the supervision of surgeons and physicians. In Egypt he has formerly been named *Amīr Mashwar*. cp. Maḥrīzī, *Histoire des sultans Mamlouks* (transl. by Quatremère, 11^a, 97; M. van Berchem, *Matériaux pour un corpus inscript. arabic.*, pp. 274, 585).

AMİR AL-MU‘MINİN, i. e. lord of the faithful. ‘Omar was the first to bear this title. In the East the Umayyad and ‘Abbāsid caliphs followed his example, as did those of their opponents who thought themselves entitled to claim the Caliphate (‘Alids, ʿKarmātes, Fāṭimids). It was not till the fall of Baghdād (656 = 1258)

that the smaller rulers in the East also styled themselves Amīr al-Mu'minīn.

In the West the title occurs more frequently: it was borne by the Rostemids, Aghlabids, Zirids, Hammādids, the Umayyads after 316 (928) and some of the petty Spanish kings. On the other hand those dynasties which recognized the supremacy of the 'Abbāsids contented themselves with the title *Amīr al-Muslimīn* [q. v.], e. g. the Almoravids. Their opponents, the Almohades, founded again the independent African Caliphate and called themselves "lords of the faithful", as also in part the Hafsids, Marinids and Zaiyānids. At present the Sherifs of Morocco and the Sultans of Turkey are still styled Amīr al-Mu'minīn. — It may be added that as early as the year 2 of the Hidjra 'Abd Allāh b. Djaḥsh bore this title during the expedition to Nakhla.

Bibliography: M. van Berchem, *Titres califiens d'Occident* (*Journ. As.* Series 10, xi. 245—335), where complete bibliographical references are given. (A. J. WENSINCK.)

AMİR AL-MUSLIMIN, i. e. lord of the Muslims, a title which the Almoravids first assumed, in contra-distinction to *Amīr al-Mu'minīn* [q. v.]. The latter title was born by the independant dynasties; the Almoravids, however, recognized the supremacy of the 'Abbāsids and did not wish to arrogate to themselves this title of the Caliphs. So they established a kind of sub-caliphate with a title of their own. Afterwards the African and Spanish princes bore either the one or the other of these titles, according as they sought after the independent caliphate or recognized any supremacy.

Bibliography: M. van Berchem, *Titres califiens d'Occident* (*Journ. As.*, series 10, ix. 245—335). (A. J. WENSINCK.)

AMİR SILĀḤ the title of one of the highest dignitaries at the court of the Egyptian Mamlūks, who supervised the royal arsenal (*Silāḥ-khāne*) and the armed men (*Silāḥdār*). He occupied the second place among the Great-Emirs (cp. AL-AMİR AL-KABİR).

AMİR AL-UMARĀ', chief Emīr, commander-in-chief of the army. As the name shews this dignity was originally confined to the military command. But the pretorians continued to become more powerful, and already the first bearer of the title, the eunuch Mūnis, soon became the real ruler, for it was to him that the weak and incapable Caliph al-Muqtadir owed his rescue on the occasion of the conspiracy on behalf of 'Abd Allāh b. al-Mu'tazz in 296 (908). After the appointment of Muḥammed b. Rā'ik the governor of Wāsiṭ in 324 (Nov. 936) as Amīr al-Umarā' by the Caliph al-Rāḍī, this desperate ruler could not but hand over to him the entire civil authority, and his name was even mentioned in the public prayers together with that of the Caliph. So the Emirs became in reality virtual rulers, while the Caliphs sank more and more to mere shadows of their former power.

Bibliography: Ibn al-Athīr (ed. Tornb.), viii. 10 et seq.; Weil, *Gesch. d. Chalifen*, ii. 543 et seq.; Müller, *Der Islam im Morgen- und Abendland*, i. 532 et seq.; Muir, *The Caliphate, its rise, decline and fall* (3rd ed.), p. 568; Defrémery, *Mémoire relatif aux Emirs al Oméra*. (K. V. ZETTERSTÉEN.)

AMİRGHANĪYA. [See AL-MİRGHANĪ.]

'ĀMIRIDS, the descendants (and successors; also clients and freedmen) of the great regent of the last Umayyads in Spain, al-Manṣūr b. Abī 'Āmir (= Almanzor, q. v.; died in 392 = 1002) of the Yemenite family of 'Abd al-Malik al-Ma'afiri, who had come to Spain with Ṭarīq; firstly Almanzor's sons 'Abd al-Malik and 'Abd al-Rahmān (Sanchol) b. al-Manṣūr [q. v.]. 'Abd al-'Azīz al-Manṣūr [q. v.], the son of the last mentioned was the founder of the dynasty of the 'Āmirids in Valencia, where he ruled, 412—453 (1021—1061). He was succeeded by his son 'Abd al-Malik al-Muzaḥfar [q. v.] 453—457 (1061—1065). After the ten year's interregnum of al-Ma'mūn (of Toledo), 'Abd al-Malik's brother Abū Bekr b. 'Abd al-'Azīz ruled in Valencia, 468—478 (1075—1085). In this year the city was wrested from Abū Bekr's son, the Ḳāḍī 'Othmān b. Abī Bekr and fell into the power of al-Ḳādir who had been dethroned at Toledo. — Among the former clients of the house the slave Muḍjahid al-'Āmirī, who raised himself to be ruler of Denia and the Balearic Isles may be mentioned. (C. F. SEYBOLD.)

'AMḲ (or AL-'AMḲ) a vast plain of northern Syria, surrounded on all sides by mountains and situated at an elevation of 111 m. above the level of the sea. It is bounded on the west by the Amanus (Alma-Dagh, q. v.), and on the east by the most southerly spurs of the Kurd-Dagh ("Kurd mountains"). Numerous water-courses, belonging to the basin of the 'Afrin ('Ifri, Ufrenos) and to that of the Ḳara-Ṣu ("black stream"), drain this plain, which is one of the most dismal and desolate districts in Syria and infected with malaria. Volcanic phenomena of all kinds make the 'AmḲ noteworthy; geologically it represents, according to Schaffer, a depression which stretches in the continuation of the Orontes valley as far as the mountain-range of the Taurus. A layer of blue clay, marl and sand covers the surface of the plain to a depth of 60 m. According to Sachau (*Reise in Syrien und Mesopotamien*, p. 460), the soil has not the appearance of a swamp but the character of a meadow, such as is sometimes found on the banks of rivers, where the surface of the ground consists of a thin layer of turf of little firmness so that it is possible to sink in and under certain conditions to disappear entirely. Towards the edges of the plain the ground becomes firmer and there are a few villages. Here and there isolated groups of basalt columns rise up from among the reeds and the green marches; and on them the wretched dwellings are perched like storks' nests. The inhabitants are Arabs and live on their buffalos which lead a contemplative existence in the morass. Besides the 'AmḲ serves as pasture land to nomadic Bedouins, Kurds and Turkomans. In the midst of the low-lying country stretches the smooth surface of a lake called by the Arabs Buḥairat Antākiya (the "lake of Antioch") or simply al-Buḥaira, by the Turks Ak Deñiz (the "white lake"). Until the 19th century the name "lake of Yaghrā" was also in use after a locality of that name situated to the north of the lake (Yaghrā signifies in Aramaic "hill") With this name Arabic writers of the Middle Ages were already familiar (cp. for example Yāqūt, *Mu'djam*, i. 516); they also use the name Buḥairat al-Salawwar or Sallūr ("eel lake"). The Ḳara-Ṣu and the Murād Pasha which proceeds from the Balyḳ-Göl ("fish

lake”) unite before they enter the lake. The swamps that stretch to the north and east of the latter are only to be attributed to the want of an outlet for the water that enters it. The lake (caused by seismic crevasses?) may only have come into existence shortly before the time of Malalas (900 A. D.), who is the first writer to mention it as the “lake of Antioch”. By deepening the channel of the Orontes, into which the lake discharges its waters, the whole district might be reclaimed without great expense, and fruitful land be obtained. Under present conditions the plain threatens to become nothing but an enormous swamp. The numerous ancient colonies of the ‘AmḲ now appear mere mounds of earth. All the sand and the boulders that the different water-courses bring with them or the rain washes down from the sides of the surrounding mountains are deposited in the ‘AmḲ, and causes the level of the ground to rise; hence at present the foundations of the old settlements lie deep beneath the surface, and the latter themselves appear as Tell’s, while the storms, sweeping along with great violence, have heaped up rubbish, sand and boulders round the ruins.

The Semitic name ‘AmḲ (in European travellers also: ‘OmḲ, ‘UmḲ) signifies “depth, hollow”. In the Assyrian cuneiform inscriptions it occurs in the form of Unḳi as early as the 9th century B. C., and almost contemporaneously in the Old Aramaic inscription of King z—k—r, as ‘—m—ḳ. In Polybius we meet with ‘Αμύκης πῆδιον (in the Byzantine Malalas: ‘Αμύκη), in Strabo ‘Αντιοχείων πῆδιον. Syriac authors write ‘Umḳa de Antiochia or shortly ‘Umḳa.

According to the administrative geography of the Turkish Empire, the greater part of the ‘AmḲ belongs to the Wilāyet of Aleppo, a smaller portion tot that of Adana.

Bibliography: Belādhori (ed. de Goeje), p. 162; Abu ‘l-Fidā’, *Taḳwīm al-Buldān* (ed. Reinaud and Mac Guckin de Slane), ii. 51 *et seq.*; Yāḳūt, *Muḍjam*, s. v.; K. Ritter, *Erkunde*, xvii. 1133, 1617—1620, 1794; E. Reclus, *Nouv. Géogr. univ.*, ix. 721; E. Sachau, in *Sitzungsber. d. preuss. Akad. d. Wissensch.*, 1892, pp. 313 *et seq.*; 322, note 1; 330 *et seq.*; Tomkins, in *Babylonian and Oriental Record*, iii. 6.; H. Winckler, *Altoriental. Forschungen*. (Leipzig, 1893 *et seq.* 27; Benzinger, in Pauly-Wissowa’s *Realencyklop. d. klass. Altertumswissensch.*, i. 1996 and Streck, *ibid.*, *Supplement*, i. 72; Nöldeke, in *Zeitschr. für Assyriologie*, xxi. 377; R. Walpole, *Travels in various countries of the east* (London, 1820), p. 345; Chesney, *Expedition to the Euphrates and Tigris* (London, 1850), i. 396 *et seq.*; Guys, *Statistique du Pachalik d’Alep* (Marseille, 1853), p. 23; Czernik, in *Petermann’s Geograph. Mitteilungen*, Supplement n^o. 45 (Gotha, 1876), pp. 30—33; E. Sachau, *Reise in Syrien und Mesopotamien* (Leipzig, 1883), pp. 460 *et seq.*; Baedeker, *Palästina und Syrien* (5th ed.), p. 408; Janke, *Auf Alexanders des Grossen Pfaden* (Berlin, 1904), pp. 26—27. (M. STRECK.)

‘AMMĀN, the old capital of the Ammonites, in the Old Testament Rabbat Benē ‘Ammōn or Rabba, later Rabbatamana, Amman, Ammana or called by the hellenistic name Philadelphia. This city, which at the time of the Romans was of great importance, was taken by Yazīd b. Abi

Sufyān after the capture of Damascus (14 = 635). It became the capital of the fruitful region of al-Balkā’ with a trade in corn, sheep and honey. The inhabitants were, at the time of al-Muḳaddasī, principally Shī‘as. The magnificent ruins date back to Roman times, with the exception of an Arab building on the castle hill (the castle of Djalūt with the tomb of Uriah).

Bibliography: P. Thomsen, *Loca sancta*, i. (1907), 113; Belādhori (ed. de Goeje), p. 126; Muḳaddasī, in *Bibl. geogr. arab.* (ed. de Goeje), iii. 175, 179 *et seq.*; Yāḳūt, *Muḍjam*, iii. 179 *et seq.*; Merrill, *East of the Jordan*, pp. 398 *et seq.*; *Survey of Eastern Palestine*, i. 19—64. (FR. BUHL.)

AMMĀN (Mir Ammān) better AMĀN, with the *Takhalluṣ* Luṭf, an Indian writer, famous for his Urdu translation of the story of the four Dervishes entitled *Bāgh u-Behār* and of the well-known ethical treatise *Akhḷāḳi Muḥsinī* of Ḥusain Wā‘iz Kāshifī under the title *Gandī-i khūbi*. Both translations have been repeatedly printed in India, and that of the story of the four Dervishes has been translated into English by L. F. Smith (*The Tale of the four Durwesh*, translated from the oordoo tongue; Calcutta, 1813). cp. Garcin de Tassy, *Hist. de la littér. hindouie et hindoustani* (2nd ed.), i. 208 *et seq.*, who mentions other translations — by Duncan Forbes, Hollings and Eastwick; id., *Bag o Behar, Le jardin et le printemps. Poème hindoustani trad. en français* (Paris, 1878). — Ammān was stimulated to the above mentioned translations by Dr. Gilchrist, he wrote the *Bāgh u-Behār* in 1217 (1802).

‘AMMĀR is in Munadjjim Bāshi ii. 595, the name of a dynasty which ruled in Tripoli, 724—803 (1324—1400). It is true that the Ḥafṣids of Tunis were not in a position to assert their supremacy over Tripoli during these years, and it was virtually in the hands of independant rulers, but neither their names nor their relationships are sufficiently known. One of them was a certain Muḥammed b. Thābit Abū Bekr; during his rule the Genoese surprised and plundered the city (1355). Finally the Ḥafṣid Abū Fāris ‘Abd al-‘Azīz (1394—1432) brought the dominion of these city kings to an end.

‘AMMĀR, one of the most famous and certainly the most original of Arab oculists. Abu ‘l-Kāsim ‘Ammār b. ‘Alī al-Mawṣilī lived first in ‘Irāk, then in Egypt. He travelled widely, as he himself informs us in his works, and on his travels which took him to Khōrāsān in one direction, and to Palestine and Egypt in the other, he practised and performed operations. In Egypt, in the days of Sultan Ḥākim he composed his work on ophthalmology. As the rule of this potentate falls between the years 996 and 1020 A. D., ‘Ammār was a contemporary of the more famous but less original oculist ‘Alī b. ‘Īsā [q. v.]. If the ‘Promptuary’ of this author became for the Arabs the standard work on ophthalmology and overshadowed ‘Ammār’s work, the reason lies in the greater completeness of ‘Alī’s work. ‘Ammār’s book, with its strictly logical arrangement is extremely succinct, as even the title shows, (*Kitāb al-Muntakhab fī ‘Ilādī al-‘Ain* = book of Selection on the treatment of the eye). After a preface on the story of its composition, it deals first with the anatomy of the eye, then with diseases of the eyelid, of the corner of the

eye, the conjunctiva, cornea, the pupil, the al-bumen and the visual nerve. The descriptions of diseases and of their treatment are in general very clear, often, of dramatic vividness especially when he describes operations that he performed himself. That is especially the case in the six cases of operation for cataract which ‘Ammār describes. His principal significance lies in the radical operation for soft cataract by suction through a hollow metal tube invented by him. Ṣalāh al-Dīn of Ḥamāt (end of the 7th = 13th century) has borrowed the part on this subject almost verbatim in his *Nūr al-‘Uyūn*. At an earlier date al-Ghāfiḳī (7th = 12th century) had made considerable use of ‘Ammār’s book in his medical work *al-Murshid*.

Of the Arabic original the first two thirds are preserved in ms. 889 at the Escorial (Casiri, i. p. 317). The manuscript is mutilated, and breaks off in the middle of a sentence. The last third is almost completely preserved in the third part of the Ms. denoted by Casiri as “anonymous” — Cod. Esc. ns. 894. The Hebrew translation of the work is completely preserved; the work of Nathan ha-Me’athi, who lived at Rome in the 13th century A.D. and who also translated the *Kānūn* of Ibn Sīnā (Avicenna) into Hebrew. This translation of Nathan’s is excellently done; it is much more intelligible than the barbarous mediaeval translations of Arabic medical works into Latin. Some short chapters and sentences, which occur only in the Hebrew translation shew that Nathans arabic copy represents a later recension of the text than the Arabic mss. which survive.

The Latin *tractatus de oculis Canamusali* of David Hermenus or David Armenicus (printed Venice 1497, 1499, 1500; newly edited by Pansier, Paris 1904) pretends to go back to ‘Ammār al-Mawsili (first recognized by Steinschneider, *Die Hebräischen Übersetzungen des Mittelalters*, p. 667). But it is a crude forgery, has nothing to do with the original of ‘Ammār and is therefore of no value for forming a judgment of the merits of his work.

The German version of ‘Ammār’s *Mantakhab* is in vol. ii. of the work *Die arabischen Augenärzte nach den Quellen bearbeitet* by J. Hirschberg, J. Lippert and E. Mittwoch (Leipzig, 1905).

Bibliography: cp. introduction of the latter work and Ibn Abi Uṣaibi’a (ed. A. Müller), ii. 89. (E. MITTWOCH.)

‘AMMĀR B. YASĪR B. ‘ĀMIR B. MĀLIK of the Madhhidjite tribe ‘Ans, a partisan of ‘Alī. His kunya is Abu ‘l-Yakẓān; he is also called Ibn Sumaiya [s. below]. His father came to Mecca in the 6th century A. D. with two brothers, in order to seek another brother of his and he there came under the protection of the Makhzumite Abū Hudhaifa, who gave him one of his female slaves named Sumaiya to wife. She was then manumitted, but the family remained with Abū Hudhaifa till his death. They accepted Islām rather early, ‘Ammār, it appears, in Arḳam’s house. Father, mother and son are said to have been put to the torture for religion’s sake, the mother, the first female martyr of Islām is even said to have been stabbed. (She is occasionally confounded with a less virtuous Sumaiya, the mother of the famous Ziyād “b. Abi Sufyān”, commonly known as Ibn Abihi). ‘Ammār is reckoned among those

who denied their faith under torture, but received pardon from Muḥammed. He was one of the emigrants to Abyssinia and took part in the Hidjra. At Medīna he acquired merit at the building of the first mosque, took part in the very first campaigns, e. g. in the notorious expedition to Nakhla, then in the battles of Bedr, Oḥod and in almost all of Muḥammeds expeditions. When Muḥammed established the bond of brotherhood between the men of Mekka and Medīna, he entered into that relation with Hudhaifa b. al-Yamān. Under Abū Bekr he fought bravely on the day of Yamāma, when he lost an ear (“thou hast railed against my better ear”, he is reported to have once remarked to some one who called him “one-eared”). In 21 ‘Omar appointed him successor of Sa’d b. Abi Waḳḳāṣ to the governorship of Kūfa, and he was given a share in the command at the conquest of Khūzistān; the battle of Nehāwend took place at this period. As the people of Kūfa were as little satisfied with him as they had been with his predecessors, he was replaced by al-Mughīra b. Shu’ba after a year or two. He energetically opposed the election of ‘Othmān, then during the rule of this Caliph, he belonged to the opposition, offered the Egyptian party his moral assistance at Medīna, and during the open rebellion against ‘Othmān he played at least an ambiguous part. He had from the outset declared for ‘Alī and according to tradition, withheld (together with others) from paying homage to Abū Bekr, for this reason; and after ‘Alī’s election to the caliphate (35 = 659) he was an ardent partisan of his cause and enjoyed his special confidence. When the war with Ṭalḥa and al-Zubair had become inevitable, ‘Alī sent him to accompany his son al-Ḥasan to Kūfa, there to carry on his propaganda among the inhabitants, and the decision of Kūfa for ‘Alī is principally to be attributed to his efforts. In the ‘Battle of the Camel’ (36 = 656) he was among those who dragged ‘Ā’isha from her litter, after her camel had been brought to the ground, and brought her as a prisoner to Baṣra. In the battle of Ṣiffin (37 = 657) the old man of 93 or 94 fought like a youth for ‘Alī against Mu’āwiya and died a hero’s death at the head of the infantry of Kūfa (their cavalry was commanded by al-Ashtar). Centuries later his tomb was still pointed out at Ṣiffin. ‘Alī lost in him “one of his two right hands” (the other was al-Ashtar who shortly afterwards was poisoned).

‘Ammār passed as one who possessed accurate knowledge of the traditions concerning the Prophet, and owed the esteem in which he was held principally to his great piety, trustworthiness and devotion to the cause. The ‘Abbasid historians, however, did not fail to glorify the memory of the bitter enemy of the older Umayyads, who lost his life in fighting against them, with legendary touches, inventing utterances of Muḥammed concerning him, and discovering allusions to him in the *Qur’ān*, in order to exhibit his energy, discernment etc. in the brightest colours. The following passages in the *Qur’ān* are referred to him, mostly on account of his persecution by the heathen: 2, 207; 3, 62; 6, 52, 122; 16, 43, 108, 111; 28, 4, 61; 29, 1; 39, 12. The Prophet is said to have declared that if ever internal wars were to break out, the truth would be on ‘Ammār’s side, and the like. The legends deal at length with his

strenuous co-operation in the erection of the first mosque at Medina and the remarks made by Muḥammed on this occasion. The Prophet even wrought a miracle for him on one occasion: when he was being tortured in the fire by the heathen, at Muḥammed's command the flames were changed into a refreshing coolness, as in the case of Abraham. Moreover an exact prophecy is attributed to the Prophet concerning 'Ammār's death by the "rebellious mob", whom he consigned to hell, and al-Zubair is said to have become uncertain as to the righteousness of his own sake, when he heard that 'Ammār was in the camp of the enemy. The news of his death is said to have produced a most gloomy impression in Mu'āwīya's camp, e.g. on 'Amr b. al-'Āṣī. Many pious sayings are attributed to him, which were uttered, as we are told, on the day of his death.

'Ammār had a son Muḥammed, who also passed as an authority for traditions, and a daughter Umm al-Ḥakam. (H. RECKENDORF.)

'AMMĀRIYA, an order of Derwishes in Algeria, which takes its name from 'Ammār Bū Senna, born about the year 1717. 'Ammār's tomb is at Bū Ḥammān in the province of Constantine, where also is the head quarters (the *Zāwiya*) of the order. The order was really founded (in 1822) by al-Ḥādīdj Embārek al-Maghribī al-Bukhārī. According to Depont and Coppolani, *Les confréries religieuses musulmanes* (Algiers, 1897), p.p. 356 *et seq.* the order numbers in Algeria 26 *Zāwīyas* and 6435 members. — Rinn does not mention it.

AMORIUM, according to Arabic pronunciation, 'Ammūriya, a well-known Byzantine city in Ancient Phrygia, on the great road from Constantinople to Cilicia. Its exact situation had for long been unknown, until Hamilton discovered it in Assar Kāl'a (1½ an hour from the present village of Ḥādīdjī Ḥamza). Amorium was repeatedly besieged by Arab military leaders (among others by Maslama in 189 = 805) and in 223 (838) it was captured by the Caliph al-Mu'taṣim after a siege of 55 days and levelled to the ground. Complete accounts are given in Arabic historians, especially al-Ṭabarī (ed. de Goeje), iii. 1236 *et seq.*

Bibliography: Hamilton, *Researches in Asia Minor*, I, 451 *et seq.*

AMR (A.), signifies command; affair. Al-amr wa 'l-nahy means unlimited authority. — In Grammar AMR denotes the Imperative.

'AMR B. AL-AḤTAM AL-TAMĪMĪ AL-MINKARĪ, a member of a poetically gifted family; and himself fond of using metre and rhyme. He must have been born shortly before the Hīdja; for in the year 9 (630) when he came to Medina with the embassy of his tribe, he is said to have been a youth. In the year 11 (632) he followed the prophetess Sadjāh, but was later converted to Islām and took part in the wars of conquest. He informed 'Omar in verse of the capture of Rāshahr. — Little of his poetry is preserved; according to a contemporary judgment they had more outward adornment than depth of ideas. He was famous on account of his physical beauty, which won him the surname al-Mukahḥal ('the painted').

Bibliography: Ibn Kṭaiba, *Kitāb al-Shi'r*, pp. 401—403; *Aghānī*, (1st ed.), iv. 9 *et seq.*; xii. 44; xxi. (ed. Brūnnow), 174; Ṭabarī (ed. de Goeje), i. 1711—1716, 1919; Belādhori (ed. de

Goeje), p. 387; Mubarrad, *Kāmil* (ed. Wright), i. 476, 12 *et seq.*; *Ḥamāsa* (ed. Freytag), i. 722; Ibn al-Aṭhīr, *Uṣd al-Ghāba* (Cairo, 1286), iv. 87 *et seq.*; Ibn Ḥādjār, *Iṣāba*, ii. 1247; Ibn Nubāta, *Sarḥ al-'Uyūn 'alā Risālat Ibn Zaidūn* (Alexandria, 1290) pp. 77 *et seq.*

(A. J. WENSINCK.)

'AMR B. AL-'ĀṢ (al-'ĀṢĪ) AL-SAHMĪ, a contemporary of Muḥammed of Qurayshite birth. The part which he played in islāmic history begins with his conversion in the year 8 (629/630). At that time he must already have been of middle age, for at his death which took place circa 42 = 663 he was over ninety years old. He passed for one of the most wily politicians of his time, and we must endorse this verdict. The more clear-sighted inhabitants of Mekka already foresaw shortly after the unsuccessful siege of Medina that this fact was the turning-point in Muḥammed's career. It is not strange therefore that men like Khālīd b. al-Walīd, 'Othmān b. Ṭalḥa and 'Amr b. al-'Āṣ went over to Islām even before the capture of Mekka. Not much importance is to be attached to the story of their conversion. That of 'Amr is said to have taken place in Abyssinia under the influence of the Christian Negus! — Muḥammed at once made use of his newly-gained assistance: after a few small expeditions he sent 'Amr to 'Omān, where he entered into negotiations with the two brothers who ruled there, Djaifar and 'Abbād b. Djulanda, and they accepted Islām. He was not to see the Prophet again. The news of the latter's death reached him in 'Omān, and occasioned his return to Medina. But he did not remain there long. Probably in the year 12 (633) Abū Bekr sent him with an army into Palestine. The accounts of the conquest of this country [q.v.] are known to be somewhat confused (cp. also Caetani, *Annali dell' Islām*, A. H. 12); but this is certain, that in this undertaking 'Amr played a most prominent part. The subjection of the country west of the Jordan especially was his achievement, and he was also present at the battles of Adjnādain and the Yarmūk as at the capture of Damascus.

Yet his real fame is due to his conquest of Egypt. According to some sources he betook himself there with his troops on his own responsibility. It is more probable, however, that 'Omar was informed of the matter (cp. Wellhausen, *Skizzen und Vorarbeiten*, vi. p. 93) or even that it was undertaken under his orders. It is certain that re-inforcements were soon sent out to him, under al-Zubair. For the history of the conquest cp. the article EGYPT; only the following need be mentioned here: In the summer of 19 (640) the Greeks were defeated at Heliopolis. In 20 (641) Babylon was occupied by the Arabs, in 21 (642) Alexandria lay in their power [see arts. EGYPT and MUḤAWKIS]. But not only the conquest of Egypt wast the work of the genius of 'Amr; he also regulated the government of the country, administration of justice and the imposition of taxes. He founded Fustāt, which was later called Miṣr and in the 4th (10th) century al-Kāhira.

We can understand, that 'Amr felt himself wronged, when the Caliph 'Othmān recalled him in favour of 'Abd Allāh b. Sa'd, shortly after his accession to the throne. He retired in disgust from active life, occasionally giving utterance to his mortification. When circumstances became threa-

tening for ‘Othmān, ‘Amr was wise enough not to commit himself as a partisan of his enemies; but he secretly incited ‘Alī, Ṭalḥa and al-Zubair against him. From his estates of al-Sab‘ (Beer-Sheba) and ‘Adjlān he awaited the development of events with the greatest anxiety. Yet it was not till after the Battle of the Camel, when only the two opponents ‘Alī and Mu‘āwīya survived, that he once more came to the front, associating himself with Mu‘āwīya. At the battle of Ṣiffin he commanded the Syrian cavalry. When the battle turned in favour of ‘Alī, he conceived the clever device of placing leaves of the Kor‘ān on the lances. The ruse was successful and the battle remained undecided. A court of arbitration was agreed upon, which was to consist of Abū Mūsā ‘l-Ash‘arī and ‘Amr b. al-‘Ās. Before the day appointed came, ‘Amr rendered Mu‘āwīya the important service of occupying Egypt for him. It was an easy task to dispose of the youthful ‘Alid governor, Muḥammad b. Abī Bekr: he defeated him (early in 38 = 658) and put him to death.

In the same year (*Shā‘bān*) ‘Amr proceeded to Adhroḥ [q.v.] to the court of arbitration (according to al-Wakīdis chronology in Ṭabarī, i. 3407). Here again he gave a brilliant proof of his political talent. He succeeded in conducting matters so far that Abū Mūsā declared both ‘Alī and Mu‘āwīya unworthy of the highest office. ‘Alī lost thereby his title of Caliph, Mu‘āwīya however, who had only fought for “‘Othmān’s blood”, lost nothing. Until his death [see above] ‘Amr remained Governor of Egypt. On the 15th Ramaḍān 40 (January 22 661) he escaped by mere chance assassination at the hands of Zādawaih, one of the three Khārījites, who had chosen out the three leaders of Islām: ‘Alī, Mu‘āwīya and ‘Amr as the victims of their fanaticism. ‘Amr felt unwell on that day and left the leadership of the *Ṣalāt* to Khārījīja b. Ḥudhāfa. So the latter was mortally wounded. “I meant ‘Amr, but God meant Khārījīja”, the assassin is reported to have said after accomplishing his deed.

Bibliography: Ibn Ḥadjar, *Iṣāba*, ii. 1 et seq.; Ibn al-Athīr, *Uṣd al-Ghāba* (Cairo, 1286), iv. 115; Nawawī (ed. Wüstenf.), pp. 478 et seq.; Belādhorī (ed. de Goeje), see Index; Ṭabarī (ed. de Goeje), see Index; Ibn Sa‘d iii. 21; Wüstenfeld, *Die Statthalter von Ägypten* (Abh. d. Gesellsch. d. Wissensch. zu Göttingen, xx); Wellhausen, *Skizzen und Vorarbeiten*, vi. 51 et seq. 89 et seq.; Ya‘kūbī (ed. Houtsma), see Index; Caetani, *Annali dell’ Islām*, see Index; Butler, *The arab conquest of Egypt* (London, 1902); S. Lane Poole, *A History of Egypt* (London 1901) vi.

(A. J. WENSINCK).

‘AMR B. HIND, son of the Lakhmid prince al-Mundhir and of Hind, a woman of the tribe of Kinda. After his father’s death he became “king” at al-Ḥira (554—570 A. D.). He was a warlike ruler and, like his house, very cruel. It is well-known how he sent the poets al-Mutalammis and Ṭarafa to his governor in Bahrain, with letters ordering their death. By reason of his harsh character, he bore the surname of Muḍarriṭ al-Ḥijjāra (“he who makes stones crack”). He was also called Muḥarriḳ (“burning”). As an explanation of this name the Arabs relate that, in order to revenge a brother’s murder, he seized 100 Ḥanzalites and ordered them to be burned.

Several Lakhmids however were called Muḥarriḳ, which seems to be the old name of a divinity (see Rothstein, *Die Dynastie der Lakhmiden* etc., pp. 46 et seq.). He was killed at a meal by the poet ‘Amr b. Kulthūm [q.v.], because the latter’s mother had been wronged by his mother.

Bibliography: G. Rothstein, *Die Dynastie der Lakhmiden in al-Ḥira*, pp. 94 et seq.; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden*, pp. 107 et seq.; Caussin de Perceval, *Essai sur l’histoire des Arabes avant l’Islamisme*, ii. 115 et seq.; Ibn Kṭaiba, *Kitāb al-Shi‘r* (ed. de Goeje); id., *Ma‘ārif* (ed. Wüstenf.), pp. 318 et seq.; *Aghānī* (1st ed.), ix. 178 et seq.; xxi. (ed. Brünnow), 186—207; Mubarrad, *Kāmil* (ed. Wright), i. 97 et seq.; Ṭabarī (ed. de Goeje), i. 900; Ibn Nubāta, *Sarḥ al-‘Uyūn ‘alā Risālat Ibn Zaidūn* (Alexandria, 1290), pp. 240 et seq.; Ya‘kūbī (ed. Houtsma), i. 239 et seq. Ḥamza al-Isfahānī (ed. Gottwaldt), i. 109 et seq.; Ibn al-Athīr (ed. Tornb.), i. 404 et seq. (A. J. WENSINCK.)

‘AMR B. KULTHUM, the head of the Taghlib, and so famous as a poet, that his principal work was included in the *Mu‘allaḳāt* collection. He lived in the 6th century A. D., hence before Islām. His mother was Lailā, the daughter of the Taghlibite poet al-Muhalhil. We are told that on account of an insult intended for his mother he slew the Lakhmid prince ‘Amr b. Hind [q.v.] in 570. Exact dates of his life are not known, but it is related that he lived to the age of 150 years.

Bibliography: *Aghānī* (1st ed.), ix. 181—185; Cheikho, *Shu‘arā’ al-Nasrāniya*, pp. 197—204; Rothstein, *Die Dynastie der Lakhmiden in al-Ḥira*, Berlin 1899, p. 100.

(A. HAFNER.)

‘AMR B. AL-LATH AL-ṢAFFĀR, the Ṣaffārid; he is said to have been in his youth first a mule-driver, then later a mason, and later to have attached himself to his brother Ya‘kūb. Proclaimed commander at his death by the latter’s army (265 = 879), ‘Amr submitted to the Caliph and was invested with the provinces of Khorāsān, Fārs, Ispahān, Sistān, Karmān and Sind. He only obtained unquestioned mastery of Khorāsān after strenuous struggles with his opponents Aḥmed b. ‘Abd Allāh al-Khudjstānī, Rāfi‘ b. Harthama and Husain b. Ṭāhir; during these battles he was twice (271 = 885 and 276 = 890) deposed by the Caliph, and the first time also cursed from the pulpits; his final confirmation as governor took place in 279 (892), but not till 283 (896) did he succeed in removing his last enemy Rāfi‘ b. Harthama. Like the earlier governors of Khorāsān he also wished to combine the rule of Transoxania with this governorship and demanded from the Caliph to be invested with this province; his desire was granted in Muḥarram 285 (Feb. 898) and the Sāmānid Ismā‘īl b. Aḥmed was declared deposed. Ismā‘īl however forestalled his enemy: in 286 (899) ‘Amr’s general, Muḥammad b. Baṣhar, was defeated and slain, in the following spring (287 = 900) ‘Amr himself was taken prisoner at Balkh and shortly afterwards (288 = 901) brought to Baghdād; in 289 (902) the dying Caliph al-Mu‘taḍid caused him to be assassinated.

‘Amr is said to have ruled his empire and his army with a strong hand; there had not been

such good order in *Khorāsān* for a long time as there was under his government. As under Ya‘qūb, so under ‘Amr the equality of all subjects under the power of a military despot was effectively established; the great were rigorously supervised by specially appointed spies and were not even allowed to ill-treat their slaves. In the original sources ‘Amr is frequently depicted as an avaricious, miserly and therefore hated ruler, yet both in his residence at Nisābūr and in his own country Sistān the erection of many buildings of public utility is attributed to him.

Bibliography: Ibn Khallikān (ed. Wüstenf.), n^o. 838 (chiefly from Sallāmi, *Tārīkh Wulāt Khorāsān*); Gardīzī, *Zain al-Akhbār* (from the same source; cp. the excerpts in Barthold, *Turkestan w epokhu mongolsk nashestw*, i. 4 et seq.); Ṭabarī (ed. de Goeje), iii. 1931—2208; Mas‘ūdī, *Murūdj* (Paris), viii. 46, 125, 144, 180, 193, 200 et seq., 208 et seq. — cp. Nöldeke, *Orientalische Skizzen* (Berlin, 1902), pp. 187—217. (W. BARTHOLD.)

‘AMR B. LUḤAYV, legendary chieftain of the Banū *Khuzā’a*, who, according to Muslim historians, held the sovereign power at Mekka. ‘Amr is accused of having corrupted the religion of Abraham (*al-ḥanifiya*) by introducing idolatry into Mekka. He is said to have filled the Ka‘ba with idols, among which was the famous Hubal, which some historians declare him to have received from Ma‘āb (Moab) as a present from the ‘Amālīq, or according to al-Azraqī (Wüstenf., *Die Chroniken der Stadt Mekka*, i. 133), from Mesopotamia. Historians also attribute to ‘Amr the introduction of certain superstitious customs relating to animals, which under certain circumstances became sacred. al-Shahrastānī (ed. Cureton, ii. 430 et seq.) asserts that ‘Amr b. Luḥayv brought Hubal to Mekka at the time of Sābūr Dhu’l-Aktāf, i. e. in the first half of the third century A. D. As however according to the same authority (*loc. cit.*, p. 59). ‘Amr and his descendants reigned for 500 years, and according to Mas‘ūdī, ‘Amr himself lived 345 years, it would be difficult, to determine the precise date at which this event was supposed to have taken place.

Bibliography: Ibn Hishām (ed. Wüstenf.), i. 50 et seq.; Wüstenfeld, *Die Chroniken der Stadt Mekka*, i. 56, 58, 72, 74, 132, 402; ii. 6; *Aghānī* 1st ed. xiii. 109; Mas‘ūdī, *Murūdj* (Paris), iii. 114-115, 118; iv. 46; Caussin de Perceval, *Essai sur l’hist. des Arabes*, i. 215 et seq. (M. SELIGSOHN.)

‘AMR B. MA‘DĪKARIB (Abū Ṭhawr b. ‘Abd Allāh), chief of an Arab tribe and poet, said to have been born about 590 A. D., and died about 21 (643). He was descended from a noble family of the Banū Zubaid in Yemen; he is described as a man of quite exceptional bodily strength, and is said to have distinguished himself in the battle of Qādisiyya, although he must have been over a hundred years old at that time. He had accepted Islām after a personal interview with Muḥammed. No long poems of his are extant.

Bibliography: *Aghānī*, 1st ed. xiv. 25—41; Ibn Hishām (ed. Wüstenf.), i. 951 f.

(A. HAFNER.)

‘AMR B. SA‘ĪD AL-AṢḤDAQ, governor of Mekka at the time of Yazīd b. Mu‘āwiya’s accession to the throne in the year 60 (680). In the same year he was also appointed governor of Medina,

and at the command of Yazīd sent an army to Mekka against ‘Abdallāh b. al-Zubair, the rival caliph. He entrusted the command of this expedition to a brother of ‘Abdallāh, ‘Amr b. al-Zubair, who was taken prisoner and, with the consent of his brother, flogged to death at Mekka by his personal enemies. ‘Amr b. Sa‘īd was deposed at the end of the following year. Later he accompanied the caliph Marwān on his expedition to Egypt, and when Mu‘āb b. al-Zubair attempted to regain Syria during the absence of the caliph and invaded Palestine, ‘Amr was sent by Marwān to oppose him and forced him to retire. Already after the death of Yazīd, when the question of the succession was under discussion, ‘Amr had been mentioned as a possible successor to Marwān. He was very popular in Syria, being a nephew of the caliph on the mother’s side and, as a member of the Umayyad family, also related to him on the father’s side. Under these circumstances he might easily have become dangerous, but when Marwān had established his authority, he designated his two sons ‘Abd al-Malik and ‘Abd al-‘Azīz as heirs to the throne, and the oath of allegiance was taken to them. In spite of this fact ‘Abd al-Malik was afraid of ‘Amr even after his accession to the throne and, as events showed, not without reason. For when the caliph undertook on expedition to Irāk in 69 (689), ‘Amr made use of the opportunity to put forward his old claims to the caliphate, and stirred up a dangerous insurrection at Damascus. ‘Abd al-Malik was forced to return, and by the promise of life and liberty caused his rebellious cousin to submit. Very soon after, however, the caliph resolved to rid himself for ever of this danger; in the year 70 (689/90) he summoned ‘Amr to the palace, and according to the ordinary tradition, killed him with his own hands.

Bibliography: Ibn Sa‘d, v. 176 et seq.; Ya‘qūbī, (ed. Houtsma), ii. 81 et seq.; Ṭabarī, i. 1779 et seq.; Ibn al-Athīr (ed. Tornberg), ii. 318 et seq.; Weil, *Geschichte der Chalifen*, i. 303 et seq.; Müller, *der Islam im Morgen- und Abendland*, i. 359 et seq.; Muir, *The caliphate, its rise, decline and fall*, 3^d ed., p. 341 et seq. (K. V. ZETTERSTÉEN.)

‘AMR B. ‘UBAID ABŪ ‘OTHMĀN, one of the earliest Mu‘tazilites. Originally a follower of the ascetic school of Hasan al-Baṣrī, he adopted the opinion of Wāsil b. ‘Aṭā’ on the question as to the status of the Muslim who has fallen into sin. We have no information about his literary activity, but it is known that he was distinguished among his contemporaries through moral earnestness and piety. It is in keeping with this character that he joined the party of Yazīd III. who claimed the throne as a rival of the frivolous Walid II. Later on ‘Amr was on very friendly terms with the ‘Abbāsīd caliph al-Manṣūr. He died in 145 (762) at Marrān on his return from the pilgrimage to Mekka.

Bibliography: Ibn Qotayba, *Ma‘ārif* (ed. Wüstenf.), p. 244; Ibn Khallikān (ed. Wüstenf.), n^o. 514; Arnold, *al-Mu‘tazilah*, p. 22 et seq.; Mas‘ūdī, *Murūdj* (Paris), vi. 211; Houtsma, *De strijd over het dogma*, p. 51 et seq.

‘AMRA (ḲUSAIR ‘AMRA, the little castle of ‘A.) an old Umayyad castle, situated in the country east of the Jordan, about 36° 31’ E. of Greenwich and 31° 50’ N. Lat., due east of the nor-

thern edge of the Dead Sea and beyond the water-shed of that depression. Kuṣair ‘Amra was discovered in June 1898 by Alois Musil, who revisited it in 1900 and 1901 accompanied by the painter A. L. Mielich and under the auspices of the Vienna Imperial Academy of Sciences, and made a complete survey.

It is a building of moderate size, the rooms of which are arranged in the following manner: coming from the North the visitor first enters the westernmost hall of rectangular shape, which is divided into three aisles by two semi-circular wall-ribs which support three longitudinal barrel-vaults. The centre aisle ends in a spacious recess which, although ending in a right angle, resembles an apse and is roofed with a barrel-vault. From this recess two small doors lead into two apse-like cells situated in the continuation of the side-aisles. From the east wall of the large hall a door gives access to three small rooms; the first two of these communicate with one another and occupy together the same depth as the large hall; the third adjoins the second on the East. The first of these rooms is rectangular and has a barrel-vaulted roof; there are benches along the south and east walls, and beneath the bench on the south is a hole in the ground for the discharge of water. The adjoining room is square with a groined vaulting, and is enlarged by a rectangular niche with a small window. It has this characteristic feature: about six feet above the floor, the upper parts of the wall jut out about 4 inches, and beneath this projection there are four clay water-pipes measuring about $2\frac{1}{2}$ inches in diameter. The water was conducted along the roof in cemented channels. In the pediments of the groined vaulting there are four clay pipes which served to ventilate the room. The third room, of great architectural perfection, is also square but roofed with a cupola resting on pendentives. A stone entablature decorated with a strip of zigzag ornament, forms the cornice of the cupola, in which there are four small semi-circular windows. In the north and south walls of the room there are deep recesses of semi-circular shape with ledges which resemble benches. Another ledge consisting of two steps and resembling a seat, leans against the plain east wall. In this room also the upper part of the walls juts out over four water-pipes. Another room adjoins these three in the East, though now no longer communicating with them by any door; it is a narrow vaulted chamber, as wide as the east wall of the third room, and opens out with its whole width on a larger rectangular room. The roof of this apartment, which no longer survives, was obviously flat. Here was a tank for water and apparently a heating apparatus. — As for the decoration, the large hall and the three rooms have marble floors, which in room 2 and 3 are hollow after the fashion of the ancient hypocausts. The two cells south of the large hall have mosaic floors. The lower surface of the walls of the large hall and the three rooms was faced with slabs of marble; the two small rooms adjoining the large hall are plastered. The surfaces of the upper parts of the walls and of the vaults are without architectural decoration, but covered entirely with paintings.

No comparison with similar buildings in the neighbourhood, such as Kubbāt al-Bi‘r, is needed

to show that Kuṣair ‘Amra is a bath-house. Oriental baths, as is well known, can be traced back to the ancient *thermae*; here we see clearly that the first room with its two benches, without water-pipes, but furnished only with an outlet for water represents the *apodyterium*; the second room is shown to be the *tepidarium* by its water-pipes, and the hollow heated flooring, while the third and most richly decorated apartment situated near the heating apparatus is the *caldarium*. The arrangement is similar to that at Kubbāt al-Bi‘r, where the entrance hall represents the *apodyterium* and the fourth and last room the *caldarium*; but while it is easy to fix the purpose of these two rooms it is uncertain whether the two intervening apartments served as *frigidarium* and *tepidarium* respectively, or were both *tepidaria*. At Kuṣair ‘Amra the large hall served as entrance to the bath and may also, with its two closets, have been used for some domestic purpose. Musil thinks that a door communicating between the third of the smaller rooms and its eastern annex was the original entrance, but that it was subsequently closed; he founds this theory on the style of vaulting in the different rooms as compared e. g. with that of Kubbāt al-Bi‘r, the first (3) having a cupola, the second (2) groined vaulting. But this hypothesis does not accord with several facts: the survey gives no cause for assuming that any such re-building has ever taken place, and makes it even less probable that the door leading from the large hall into the first small room should have been added at a later stage. Nor do other parts of the building show any traces of different periods of construction. It seems moreover that the arrangement of the bath, which necessarily begins with the *apodyterium* and ends with the *caldarium*, excludes the possibility of such an alteration and I am convinced that the entrance to the bath was always through the large hall.

The outward architecture of the building is a mere reproduction of the structure of the interior, the extrados of the vaults showing on the bare rubble-walls. This feature of the construction finds its explanation in the climate of the country, and as similar climatic conditions are frequently found in the East but hardly ever in the West, the complete harmony between the structure of the interior and the outward appearance gives the building a typically Oriental character. The technical construction of the walls is as follows: they are about $2\frac{1}{2}$ feet thick, and built of large blocks of lime-stone of double cleaving-grain, except for the doorlintels and window casements which are fashioned blocks of black basalt. The colour of these materials is very vivid. The masonwork is not very solid, but a compact mortar has given it a stability enabling it to last more than a thousand years without suffering serious injury. For the roof and the water conduits cement has been used.

A distinguishing feature of Kuṣair ‘Amra, in which it excels all similar monuments of the neighbouring country and of the more distant regions of Inner Syria, is its rich pictorial decoration; nowhere else have pictures been preserved in such perfect condition; another interesting feature, (of very rare occurrence elsewhere) is the presence of inscriptions which enable us to fix the date of this building and, by means of comparison of several other monuments as well. Frescoes are found in all the rooms, the large

hall and the bath itself, being absent only from the east chamber. Their state of preservation corresponds to their age: dust, dirt, the smoke of fires and sgraffiti have done considerable damage. In printing the pictures, the colours were laid broadly in flat tones on the white smooth surface without much care in the treatment of the half tones; these were partly added in a way similar to that found in the encaustic mummy-portraits of late Egyptian art. The careful finish of the details and of the drawing betrays an unusual certainty of touch and considerable skill in the use of colour. The white surface is frequently used as local colour, but coats of white paint are also laid on. No part of the paintings is drawn by rule and compass, but they are all sketched on the wall with a free and sure touch; yet the work on the vaults was very laborious. This freedom of treatment is clear evidence of a long-established practice, and the painters of these pictures followed an old tradition. Besides black and white their colours include blue, dark-brown, red, light-brown, pale yellow and sometimes green. — The blue is natural ultra marine; the red oxide of iron; the dark brown is red covered with a thin coat of ultramarine; the light brown is ochre; the yellow this same ochre mixed with chalk; the green ochre with a coat of ultramarine.

The subjects of the pictures are bathing-scenes, gymnastic exercises, hunting of all sorts of game, with packs of hounds, or nets, or from boats; rows of pictures represent trades, there are also some symbolic figures, such as the Ages of Man, History, Philosophy, Poetry, a caliph on his throne represented as Pantocrator, the enemies of Islām and a rich zodiac. Of a more decorative nature are the numerous female figures in the niches, heads in medallions surrounded by foliage, figures of men and animals in lozenges. The ornament consists of draperies, foliage growing out of vases, vines, laurel, palm-trees with clusters of fruit, and borders with birds of the desert. — Some detached parts of these frescoes, viz. a nude female figure with a rich head-dress intertwined with pearls, and the fragment of an inscription, are now in the Kaiser Friedrich Museum at Berlin. — The pictures are arranged in rectangular borders, or in lozenges, circles and in niches, as in a picture-book; the composition is of an epic-narrative character; and both in form and contents the syro-hellenistic tradition is predominant. Certain features, especially the epic style and perhaps the type of some of the female figures, seem to be derived from old oriental art, while the aquatic scenes and the chase with nets remind us of the art of the Sāsānid period. Other elements, such as the architecture of the back-grounds and niches with their spiral columns, give a definitely Byzantine impression; while the laurel-garlands and draperies recall western classical art; some features, finally, such as the birds of the desert and the palm-trees are copied directly from surrounding nature. The mere architecture too corresponds to the style of the pictures: the groined vaulting seems to be of western origin, while the vaulting of the large hall and the shape of the cupola in the caldarium appear to be of the Syrian type: the general character of the building as a whole is hellenistic, and the outward appearance typically oriental.

It would therefore have been very difficult to date the monument by the aid of criteria furnished

by the history of art. The building presented an altogether new type, and it is not surprising, that the pictures were at first taken for classical works of the iv. or at most the v. century A.D., and that the Ḡhassānid kings were thought of as builders. The case of the other famous Umayyad castle, al-Mshatta, was similar: it was thought to be of post-classical, Ḡhassānid or Sāsānid origin. In the case of Ḡṣair ‘Amra two pictures in the large hall, which bear inscriptions, definitely fix the date: these are the picture of the enthroned caliph and that of the enemies of Islām. The first has a long Arabic inscription, unfortunately so damaged that it has not been possible hitherto to decipher it; in the second the figures have bilingual inscriptions in Greek and Arabic; in the third place there are Greek inscriptions on the allegorical pictures representing History, Poetry and Philosophy (σκέψις). The fact that the inscriptions are bilingual as well as the shape of the cursive Arabic letters indicated from the outset that they belonged to the end of the I. or the beginning of the II. century of the Hidjra; the interpretation of the picture representing the enemies of Islām, which was worked out successfully by C. H. Becker with the assistance of Th. Nöldeke and E. Littmann, fixed this date with conclusive certainty. (Musil had already arrived at the true date by means of detailed historical arguments and by a correct appreciation of the inscriptions and pictures; but he was unable to put forward the reasons for his view in the great book published by the Vienna Imperial Academy, because the historical part of the work had been entrusted to other hands.) The important picture in question represents, besides two uncertain figures, the emperor of Byzantium, Roderick the visigoth, the Sasanid Yezdegerd III, and the Negus of Abyssinia, with the following bilingual inscriptions:

[KAI]CAP ΡΟΔΟΠΙΚΟC ΧΟCΑΡΟΙC ΟΝΑΓ...
 النجاشي كسرا ذريق قيصر

(The underlined letters are considerably damaged).

Ḡṣair ‘Amra was built therefore in the first half of the viii. century, between the year 711, when the Arabs fought against the last king of the Goths, and 750, the date of the fall of the Umayyad dynasty. Within these limits the fact that direct relations existed between Roderick and Walid I speaks for this caliph, while the historical accounts, collected by Musil, which speak of Walid II's passion for building and of his residence in the district of Ḡṣair ‘Amra favour the claim of the latter.

Some new and important suggestions are found in a recently published study by M. Max van Berchem. Starting from the fact that the six figures of the picture representing the enemies of Islām are arranged in two groups, he points out 1. that the figures in the first group are those of the sovereigns of great empires, while the second group contains mere kings; 2. that the arrangement of the three figures in each group from left to right corresponds to their geographical situation from West to East. Hence it follows that the third figure of the first group must represent some great Asiatic sovereign dwelling to the East of Persia, while the third figure of the second group must stand for a monarch of the second

rank to the East of Abyssinia. Van Berchem draws attention to the fact that the death of Roderick coincides in point of time with the following events: in the year 712 Kōtaiba was victorious over a son of the Khākān under the walls of Samarqand; five years earlier the Arab general had won a battle against the Eastern Turks between Merw and Bukhārā. It is possible that in both battles the Turkish armies were led by Kultegin who is mentioned in the Orkhon inscriptions as nephew of Metshuo, supreme chief of the Eastern Turks. Van Berchem asks whether the third figure of the first group may not represent Kultegin or Metshuo, or perhaps the emperor of China himself. The last figure of the second group may then stand either for one of the Turkish chiefs involved in Kōtaiba's wars, or for one of the Hindi kings, who at that time were crushed by the general Muḥammed on the Indus near Multān, e.g. the king Dāhir who was killed in Sind in 712. By combining all the historical data supplied by this picture and by the whole building, van Berchem arrives at the very plausible conclusion, that so far as the date of Qusair ‘Amra is concerned, probability is in favour of Walid I and the years 712—715.

Bibliography: Kusejir ‘Amra (published by the Kaiserliche Akademie der Wissenschaften; Vienna, 1907); C. H. Becker, *Das Wiener Qusair ‘Amra-Werk* (Zeitschr. f. Assyriologie, xx); A. Musil, *Kusejir ‘Amra und andere Schlösser östlich von Moab* (Vienna, 1902), in the *Sitzungsberichte d. Kaiserl. Akad. d. Wissensch. zu Wien*, cxliv.; J. von Karabaček, *Über die Auffindung eines Chalifenschlosses in der nordarabischen Wüste* (Vienna, 1903), in the *Almanach der Kaiserl. Akad. d. Wissensch.*, lii. 341 et seq.; J. Strzygowski, in the *Zeitschr. f. Gesch. d. Architektur*, i. (1903), N^o. 3, and in the *Zeitschr. f. bildende Kunst*, new series, xviii. N^o. 9; Th. Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lvi. 225 et seq.; M. van Berchem, *Aux pays de Moab et Edom in the Journ. des Savants*, July, August, September 1909. (E. HERZFELD.)

AMRAM. [see ‘IMRĀN.]

AMRITSAR, capital of the division of the Pandjāb (Punjab), which bears the same name. Population: 162 429 in 1901, of whom 77 795 were Muḥammedans, and 17 860 Sikhs. It owes its foundation to Rām Dās, the fourth gurū of the Sikhs (1574), whose successor Arjun (Ardjun) completed the ‘golden temple’ (Darbār Šāhib) of the Sikhs, which stands on an island in the ‘sacred tank’ (Amrita saras), whence the name of the town is probably derived. The successors of Arjun were obliged to leave the town; and the last gurū did not return to it until 1708. The golden temple was blown up by Nādir Shāh in 1762, but was restored when Nādir left India, and Amritsar became the capital of the independent Sikh state. It passed under British rule in 1849, together with the rest of the Pandjāb, and is now important for its carpet and silk industry.

Bibliography: *Imperial Gazetteer*, v. 319 ff. (J. HOROVITZ.)

‘AMS (pronounced ‘amas, Bākūra p. 23) cabalistic word used by the Nuṣairis; it is formed from the initials of the three names ‘Alī, Muḥammed and Salmān al-Fārisī, and symbolizes the manifestation of the trinity of ma’nā, ism and bāb, in the

seventh and last era, the era of Muḥammed; ‘Alī is the incarnation of ma’nā, Muḥammed of ism, and Salmān that of bāb. It is called the ‘principle of right and justice’ by the Shaikh Khalīl Numailī, and plays a great part in the ceremony of initiation; it is called the mystery (sirr) of ‘ams, and its meaning is revealed to the novice only by degrees.

Bibliography: Wolff, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, iii. 307, question 74; Cl. Huart, *Poésie religieuse des Nuṣairis* (*Journ. As.*, 7^e sér., xiv. 196, 224); R. Dussaud, *Histoire et Religion des Nuṣairis*, p. 65.

(CL. HUART.)

AMSELFELD [see KOSOVA.]

AMTHĀL (A.), plural of *Mathal* [q.v.]

‘AMŪD (A.), pillar, club; in mathematics technical term for the vertical line.

ĀMŪ-DARYĀ, one of the two principal rivers of Russian Turkestan. The old name Oxus (Ὠξος) is derived from an Iranian form Wa kh sh u. As late as the v. (xi.) century (al-Bīrūnī) Wakhsh is mentioned as ‘the genius (malak) of water in general and of the Oxus in particular’; on modern maps the name Wakhsh (in medieval geographers Wakhshāb) is confined to a tributary rising on the Alai, which is also called Surkhāb and Kizil-Šu; the natives are said to apply it also to the Pandj and other head-waters. Other names are: Pehlewi Wehrōdh; Chinese Kui-shui, Wu-hu, Po-tsu and Fo-tsu; Arabic and Mod. Persian Djaiḥūn (a word used in Persian sources — by Gardizī as early as the v. = xi. century — to denote large rivers in general.) The modern name is derived from the name of the town of Āmul (which like Āmul in Ṭabaristān has been traced back to the pre-aryan people of the Amardi; cp. J. Marquart, *Untersuchungen zur Geschichte von Eran*, II, 57) later Āmū and Āmūya (the modern Ārdjūi), hence Āb-i Āmūya or Daryā-i Āmūya (the river of A.). Owing to its situation on the chief route from Khorāsān to Mā warā’ al-Nahr A. was a town of such importance, that it could give its name to the whole river.

Modern geography regards as the principal head-water the Aḳ-Šu rising on the Lesser Pāmīr; the natives (as well as the medieval geographers) suppose it to be the Pandj (medieval name Djaryāb which rises on the Greater Pāmīr and in its upper course bears the name Wakhkhāb; Pandjāb was originally the name of the place where the Wakhsh joins the other streams and the ‘five’ head-waters become a single river, (thus mentioned in the beginning of the vii = xiii century). Iṣṭakhri (ed. de Goeje, p. 296) mentions as head-waters besides the Pandj and Wakhsh the River of Hulbuk (the names Aḳhshū and Barbān or Balbān, perhaps to be read Talbār, seem in spite of Iṣṭakhri’s view to have denoted the same river, now called Kulāb-Daryā), the Fārghar or Pārghar, the modern Kiti-Surkhāb or Kizil-Šu and the Andīdjārāgh or Andīshārāgh, (this variation in the spelling hints, as is well known, at the sound ž, hence Andīčārāgh, modern name Tā’ir-Šu). The only tributaries of the Pandj on the left, mentioned by Arabic authors, are the Kōkče and Aḳ-Sarai; the pronunciation of the old names cannot yet be established with certainty. The main river is further joined on the right by the Kāfir Nihān (in the Middle Ages Rāmīdh which is now the name of a head-water) and the Surkhān (called in the Middle-Ages and as late

as the time of Timur Caghān-Rōdh; the *Zafar-Nāme* gives it as *Diagān-Rōd*).

The district through which the head-waters flow consisted of the following countries: The Pandj, after leaving the country of *Wakhshān*, separated *Badakhsān* from *Shuknān* (also written *Shuknān*, *Shikinān* and *Shikina*) and *Karrān* (probably the modern *Roshau* and *Darwāz*; the latter name is mentioned under Timur and his successors). Between Pandj and *Wakhsh* were situated the mountain district *Khuttal* or *Khuttalān* and the plain *Wakhsh* (the modern *Kurghan-Tūbe*). The *Wakhsh* flowed through the districts *Pāmīr* (written *Fāmīr* and *Bāmīr*; the name apparently included the *Alai-valley*), *Rash̄t* (called *Kā'ir-Tegīn* at the time of Timur; modern name *Karategīn*), *Kumēdh* (written *Kumīdh* or *Kumādh*, the *Κομυδών ὄρεινή* of the Ancients). Between the *Wakhsh* and the *Kāfir-Nihān* were situated *Wāshgird* (arab. *Wāshdjird*, the modern *Faiḍabād* and its district) and *Qūwādhīyān* (now called *Kabādiyān*). The mountain-country containing the head-waters of the *Kāfir-Nihān* and the *Surkhān* was inhabited by the people of the *Kumīdjī* (so we ought to read ap. al-Mukaddasī ed. de Goeje, p. 283 c; cp. the passages from Baihaki quoted in Barthold, *Turkestan w epokhu mongolsk. nashestw.*, (texts, p. 9). In the valley of the upper *Kāfir-Nihān* (the district of the modern towns *Dūshambe* and *Hiṣār*) were situated (from East to West) *Shumān* and *Khārūn* or *Akharūn*; the valley of the *Surkhān* formed the kingdom of *Āghāniyān* (arab. *Ṣaghāniyān*); the country of *Gūftān* referred to in the history of the Arab conquest is probably identical with the district of the modern town *Shirābād*. On the left bank between *Badakhsān* and *Balkh* lay *Toḵhāristān* in the narrower sense (also written *Tokhāristān*); in its wider sense this name (derived from the people *Tokhār* who appear first in the II. century B.C.) comprises all the mountain districts on the right and left banks of the upper *Āmū-Daryā* which are dependent on *Balkh*.

In these districts only the water of the mountain streams which flow into the *Āmū-Daryā* was used for purposes of irrigations; the canals derived from the *Āmū-Daryā* itself only began near *Zamm* (on the left bank, the modern *Karki*; to-day the irrigation-channels start further up-stream near *Kalīf*). From *Āmul* (the modern *Ārdjūi*) onwards a strip of cultivated land followed the left bank without interruption, although its breadth was subject to many changes; to-day the greater part of the bank between *Ārdjūi* and the frontier of *Khiwa* is filled up with sand; and from *Ḥamd Allāh Qazwīnī* it appears that as early as the viii. (xiv.) century the strip of cultivated ground was no longer continuous. *Khwarizm*, the country irrigated by the lower *Āmū-Daryā*, began in the iv. (x.) century near *Ṭahiriya*, 5 days journey below *Āmul*; from the v. (xi.) century up to most recent times the town of *Darghān* (called by *Abu'l-Ghāzī Darūghān*; now ruins of *Darghān-Aba*) which according to *Ḥamd Allāh Qazwīnī* lay 16 parasangs below *Ṭahiriya*, was regarded as the southern frontier-town of *Khwarizm*. The modern frontier above the town of *Pitniek* was only determined after the Russian campaign of 1873; near this spot the mountains slope down close to the bank, so that the river-bed is narrowed down to a third of its ordinary width; this 'gate' is about 1100 feet wide, and is called *Dahān-i*

Shīr ('the Lions Mouth', thus already in *Ḥamd Allāh Qazwīnī*) and *Duldul-Atlaghan* (referring to a legend about a jump of *Duldul*, the horse ridden by the caliph 'Alī'). On the right bank the cultivated land only began 9 parasangs below these rapids near the town of *Gharābkhāshna* or *Ghāramkhāshna* (leaving out of account the old town *Farabr* or *Farab* situated opposite *Ārdjūi*).

The formation of the soil in *Khwarizm* causes the river to split up into several branches in its lower course. The delta slopes down in two directions, in the North to the lake *Aral*, and in the West to the basin of *Ṣāri-Kamish*, which is now almost completely dry, though at its deepest point (about 50 feet under the level of the *Caspian Sea*) two small lakes still exist. The *Ṣāri-Kamish* basin is connected with the *Caspian Sea* by the *Uzboi*, a depression, which was formerly thought to be the bed of a dried-up river, though now opinions as to its origin are divided; it does not extend to the present shore of the *Caspian Sea*; at the time when the *Uzboi* still carried water, the low land on the banks to the west of the railway-station *Bala-Ishem* must have been submerged.

Owing to several causes, both natural and artificial, the precise nature of which has not yet been sufficiently explained, the water of the river was diverted sometimes in branches on the right to lake *Aral*, sometimes on the left to the *Ṣāri-Kamish*; this circumstance caused considerable changes in the direction of the lower course even in historical times (there is no historical evidence for changes in the upper course above the southern frontier of *Khwarizm*.) The accounts of the Ancients who only knew the *Caspian Sea*, and of the Chinese who were only acquainted with lake *Aral*, do not allow us to discover the conditions of their time with any certainty; more precise descriptions are first given by the Arabic geographers of the iv. (x.) century. The gradual destruction of the citadel of *Kāth* on the right bank (the old capital of *Khwarizm*, now *Shaikh 'Abbās Wali*), which happened at that time, seems to indicate that the river-bed was diverted to the right; at the same time however a tradition of a previous diversion in an opposite direction had been preserved, and the eastern branch *Kurdar* (now once more the main channel) was regarded as the old bed of the river. The earliest detailed description of the lower course is found in *Ibn Roste* (end of the iii. = ix. century. Marquart, *Osteuropäische... Streifzüge*, p. 25 5., fixes the year 310 = 922 as the *terminus post quem* for *Ibn Roste*'s work; but his arguments are not convincing), but it only deals with the left channel, which even then was of secondary importance. According to *Ibn Roste* this branch left the main river at a point below the town of *Djurdjāniya* (arab. transcription of the Persian *Gurgāndj*, near the modern *Kunya-Urgenč*); at a distance of 4 parasangs from this town it reached the mountain-chain *Siyāh-Kōh* (i. e. the *Čink*, the margin of the plateau *Ust-Urt*), also referred to in the description of the western shore of lake *Aral*; and near its mouth formed a number of small lakes (*baḡāih*) called *Khaliḍjān*. The opening of the main river into lake *Aral* is only referred to in general terms; it appears that *Ibn Roste* (ed. de Goeje, p. 92) or his authority knew from personal observation only the left arm here described. As

this branch is said to have reached the Ćink and then to have flown on some distance farther, it seems clear that the group of lakes called *Khalidjān* must not, as has been maintained, be sought at the Aibugir, but at the *Šārī-Kamish*. None of the later geographers seems to have known the delta from personal observation; al-*Iṣṭakhri* and Ibn *Ḥawkal* place the fishing-village *Khalidjān* at the spot where the river enters lake Aral. At the time of al-Muḥaddasī, who wrote in the year 375 = 985-986, or his authority (for there is no doubt that he himself never visited *Kh̲wārizm*) the left arm of the river west of *Gurgāndj* seems already to have been dry; and the building of a dyke for the protection of the town of *Gurgāndj* is given as an explanation for the drying-up of this river-bed. The water is then said to have turned 'eastwards', and to have flowed 'in one direction only'. (Muk., p. 288, 16-17). No details are given as to the direction in which the main stream, after being dammed off at *Gurgāndj*, flowed to lake Aral, nor are we told whether the *Kurdar* joined it or reached the lake independently.

Al-Muḥaddasī already knows the *Uzboi* as a dried-up river-bed, which even at his time was regarded as the old bed of the *Āmū-Daryā*; the drying-up of this river-bed and the desiccation of the region near the *Balkhān* mountains were connected with the rising prosperity of *Kh̲wārizm*, although the river could have reached the *Šārī-Kamish* and the sea only by way of *Kh̲wārizm*; (traces of a course farther south have not so far been identified with any certainty). That the view given by Al-Muḥaddasī was universally prevalent, is proved by the name 'Old *Kh̲wārizm*' as applied to the *Balkhān* district in Ibn al-*Aṭhīr* (ed. Tornb.), ix., 267. It is still impossible to say with certainty, whether the report that a town existed at the *Balkhān*, rests on any basis of historical fact; the suggestion made by Tomaschek (*Sogdiana*, p. 94 and 112) and Marquart (*Ērān-shahr*, p. 55) to identify *Balkhān* with the Chinese *Po-Lo* and the town *Βαλαάμ* mentioned by *Priscus* (V. century A. D.) cannot be accepted without reservation.

In the vii. (xiii.) century after the Mongol invasion and perhaps in consequence of the devastation of the country and the destruction of almost all the dykes, the course of the river seems to have been diverted towards the left. We are told that several towns on the left bank, among them already *Hazārasp*, were flooded, and that the Mongols at the capture of *Gurgāndj*, which was then the capital, (*Ṣāfar* 618 = April 1221) destroyed the dyke and thereby completed their work of devastation. A few years later the town (called *Urgent* by the Mongols and later by the *Uzbegs*), was rebuilt; but it then lay (like the modern *Kunya-Urgent*) on the right bank of the branch which flows past it. During a space of 350 years this branch which flows towards the Ćink mountains and the *Šārī-Kamish*, is referred to in all descriptions of travel and historical accounts (thus in the history of Timur's campaigns) as the main river, while the eastern branches are mentioned under various names as merely subsidiary. It seems probable a priori that after filling the basin of *Šārī-Kamish*, the water found its way to the *Caspian Sea* through the channel of the *Uzboi*, and *Ḥamd Allāh Ḳazwīnī* (470 = 1339-1340) and *Ḥāfiẓ Abrū* (820 = 1417) state expressly that this

was the case. De Goeje (*Das alte Bett des Oxus*, Leiden, 1875) and others have impugned the trustworthiness of these two writers on the ground that the other geographers of the same century still speak of the *Āmū-Daryā* as flowing into lake Aral only; closer investigation however shows that all these geographers, including *Djurdjānī* (d. 881-1446) whom de Goeje regards as particularly trustworthy, were completely dependent on the written sources of the preceding centuries. In addition to the Arabic geographers of the iv. (x.) century *Djurdjānī* used, and sometimes copied verbatim, the Persian *Djahān-Nāme*, composed early in the vii. (xiii.) century for the *Kh̲wārizmshāh* *Muḥammed*. Even the remark that 'the desert between *Kh̲wārizm* and *Khorāsān* is so well known that no detailed description of it is needed', is taken word by word from the *Djahān-Nāme*, (cp. the text in Barthold's *Turkestan w epokhu mongolsk. nashestw.*, i. 81), and can therefore not be taken as referring to *Djurdjānī*'s own observation. The statements of *Ḥamd Allāh* and *Ḥāfiẓ* on the other hand cannot be traced to any written sources known to us; and the trustworthiness of the former is particularly supported by the fact that he mentions a large waterfall on the *Uzboi*, for the modern dry bed actually shows traces of falls of considerable height (up to 28 feet). Obscure references to such a waterfall are also found in ancient authors (*Eudoxus* quoted by *Strabo* and *Polybius*); but the assumption, that *Ḥamd Allāh*'s statement may go back to these or similar sources, is made impossible by the fact that he mentions the Turkish name of the fall (*Görledi*, lit. noise, rumbling, thunder). In the account of *Ḥāfiẓ Abrū* the statement, that the *Sir-Daryā* joined the *Āmū-Daryā* and that the combined river flowed into the *Caspian Sea*, deserves special notice; for this there is no other literary authority, but traces of such a junction of the two rivers are preserved both in old river-beds and in local tradition; the statement has certainly nothing to do with the opinion of the Ancients which regarded the *Jaxartes* as an independent tributary of the *Caspian Sea*. *Ḥāfiẓ Abrū* wrote his historical and geographical works at the court of sultan *Shāhrukh*, at a time when *Kh̲wārizm* belonged to the dominions of this monarch. This fact alone makes it hardly probable, that his information on the lower course of the *Āmū-Daryā* should have been incomplete. At the same time it must be admitted that neither *Ḥamd Allāh* nor *Ḥāfiẓ* knew the *Uzboi* from personal observation. A more important source (not used by de Goeje) are some contemporary accounts of historical events (campaigns etc.) which took place in the region of the *Uzboi*, especially the following two: 1. *Zāhir al-Dīn al-Mar'ashī* (ed. Dorn, text p. 436, transl. p. 449) narrates how at the command of *Timur* the *saiyids* of *Māzandarān* were in 794 (1392) brought in a ship to *Aghričā*, (this is in *Ḥāfiẓ Abrū* and later in *Abu'l-Ghāzī* the name of the place where the river enters the *Caspian Sea*), and thence up-stream on the *Djaihūn* as far as a certain place (obviously as far as the waterfalls); the author's father, then twelve years old, is said to have accompanied them on this journey. 2. *Ḳhondemīr* in the *Ḥabīb al-Siyar* (ed. Teher., iii. 244-246) describes the campaigns of *Ḥusain Baīkarā* (who later became sultan) from *Astrābād* to the *Uzboi* in 864 (1460) and 868 (1464); in the year 864 *Ḥusain goes*

from Astrabād to 'Aghriča and Adak' (a fortress of this name is also frequently mentioned in the accounts of the campaigns of Khān Muhammed Shaibānī; it is to be sought on the left bank of the Uzboi on the chief route between Khwārizm and the cultivated district on the northern slope of the Kūren-Dagh and Kopet-Dagh, perhaps where the well of Kurtish now is), after seven days he reaches the Amū-Daryā which he crosses on boats; in 868 he leaves Astrabād in the same direction, loses his way, and suffers much 'owing to the proximity of the sea and the great quantity of clay and mud'; he reaches Adak, whence he crosses the Amū-Daryā, his army encamps on the bank of the river Āsaf-Ügüzü and later occupies the recently founded town of Wezīr (situated according to Abū'l-Ghāzī at the foot of the Ust-Urt, at a distance of 6 parasangs from Urgenč). Both narratives prove very clearly, that the Uzboi at that time carried water in its lower course, and that it was regarded as a continuation of the Amū-Daryā. There is no reason to assume an alteration of the historical accounts under the influence of pre-conceived geographical opinions (such as might have been gathered from Hamd Allāh and Hāfiz, especially not in the case of Khondemir, who in the section on geography appended to his grandfather Mirkhond's *Rawdat al-Shafā* and his own *Ḥabīb al-Siyar*, uses only the geographical authors of the iv. (x.) century, and still makes the Amū-Daryā flow into lake Aral only.

We do not possess a detailed description of the course of the river for the time from the vii. (xiii.) to the x. (xvi.) century. According to Abū'l-Ghāzī both banks of the Uzboi down to the Caspian Sea were not only inhabited, but also under cultivation; the road from Urgenč to the bend at the Balkhān is said to have led 'from aul to aul', and we are told that fields and vineyards ran along both banks (though not 'in an uninterrupted line' as the French translation has it); the occupiers are said to have been semi-nomadic Turkomans (such as now inhabit the district on the Gūrġen). Considering that at the time of Abū'l-Ghāzī the banks of the Uzboi had long been desolate, it is probable that his contemporaries had an exaggerated idea of the splendour of this past prosperity; in Hāfiz Abū's account the course of the Amū-Daryā from Khwārizm to the Caspian Sea goes for the greater part through desert country. From the present state of exploration of the bed of the Uzboi and the surrounding district it appears that only the water of the Šārī-Kamish and the upper Uzboi were used for the purpose of irrigation; further down stream the water probably contained salt, owing to the chemical constituents of the soil, as is now the case in the Atrak. The fact that Šārī-Kamish was connected with the Caspian Sea was therefore hardly of great importance either for navigation (because of the large falls) or for the spread of cultivation. In the x. (xvi.) century the course of the river was again diverted towards the right. In A.D. 1558 the district was visited by the English traveller Jenkinson, who regarded the Šārī-Kamish as a gulf of the Caspian Sea, although describing it as a freshwater lake; (there is no doubt that the Šārī-Kamish is referred to, as the editors E. Delmar Morgan and C. H. Coote rightly saw, and not the Aibugir as had been assumed by Lenz and de Goeje). At that time the water was being diverted more and more into

the right branch, the Kurdar of the Arabic geographers (called by Jenkinson Ardoch, prob. for the Turkish Artık), although the left branch flowing past Urgenč and Wezīr was still regarded as the Oxus proper (called by Jenkinson Ougus). We are told that the river at that time no longer reached the Caspian Sea.

Soon afterwards the water definitely diverted into the right branch, and in spite of a few isolated attempts (during floods) at breaking through in the opposite direction (such as took place as late as 1879) the river has since then flown in that direction. Abū'l-Ghāzī (born in A.D. 1603 according to the cyclic reckoning; the year of the Hidjra is erroneously given as 1014 instead of 1012) states that the event which robbed Urgenč, then the capital, of its water-supply and resulted in the gradual desiccation of the whole district, took place 30 years before his birth; and it is already referred to by the Osmanli Saifī who wrote in 990 (1582). In the xi (xvii) century Khīwa takes the place of Urgenč as the capital of the country; later on the towns of Urgenč and Wezīr are founded in the same district, obviously in place of the deserted towns on the dried-up river bed; the island in the delta Aral (which has given its name to the lake) acquires in the most recent history of Khwārizm an importance which had never belonged to it before. It was not until the last century that some canals were again diverted to the left, and that the town of Kunya-Urgenč (prop. Kuhna-Urgenč, 'old Urgenč' to distinguish it from Urgenč near Khīwa), was rebuilt; except for a few years these canals have no longer been able to reach even the Šārī-Kamish. The project of constructing an artificial connection between the course of the river and the Šārī-Kamish and the Caspian Sea, has been under discussion, but as the enterprise would be of no advantage in any respect, it has been given up since.

Bibliography: De Goeje, *Das alte Bett des Oxus* (Leiden, 1875, contains a collection of the sources); *Early voyages to Russia and Persia* by A. Jenkinson and other Englishmen, ed. E. Delmar Morgan and C. H. Coote (London, 1886; Hakluyt Society, No 72). — Barthold's treatises in Russian; cp. the account of them in the *Mitteilungen des Seminars für orientalische Sprachen, Westas. Studien*, ii. 85, v. 46, vi. 200 seq., 211 seq. Quite recently G. le Strange, *The lands of the eastern caliphate*, p. 433—459, and de Goeje's reply in the *Deutsche Literaturzeitung*, 1905, No 45, col. 2798—2800.

(W. BARTHOLD).

ĀMUL, name of two towns:

1. A town north of the Damāwand, situated at 36° 25' N. Lat., and about 52° east of Greenwich, at a distance of about 12 miles from the southern shore of the Caspian Sea, in the district which, according to the accounts of the Ancients, was the home of the Μάρδοι (Μάρδοι); Āmul is the regular Mod. Persian form of the (hypothetical) old Persian Āmardha. In the period of the Sāsānids Āmul together with Gelān (the modern Gilān) formed a Nestorian episcopal see, cp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, XLIII, 407. The town is also mentioned several times in the *Shāh-Nāme*. In the Muslim period Āmul became an important seat of commerce, and under the last 'Abbāsids took the place of Sāriya (the modern Sārī) as capital of Ṭabaristān. Ibn Ḥawkal describes

Āmul in the year 367 (978) as a very populous city, larger even than Kāzwīn. The town was also a centre of active industrial life (carpet-weaving) and of scholarship; it is said to have possessed 70 madrasas (academies) in the vii- (xiii) century. The famous historian al-Ṭabarī was born here in 309 (921). The prosperity of the town was seriously impaired through Timur's devastations in the end of the viii. (xiv) century. To-day Āmul is the capital of a large district of the province Māzanderān (corresponding more or less to the old Ṭabaristān). The rapid stream of the Herhāz-Rūd which leaves the mountain-glens of the Alburs just before reaching Āmul, flows in several branches through the town, which for the greater part is built on its left bank. The old town was situated to the west of the modern Āmul; it is said to have been destroyed in an inundation, and extensive ruins (especially of an old fort) still indicate its site. The number of inhabitants, estimated by Fraser at from 35 000—40 000 in 1822, is stated by Melgunof at 10 000 in 1860, and more recent estimates give sometimes 8000, sometimes 20 000. These fluctuations find their explanation in the large deminution of the populations during the summer, when a considerable number of the inhabitants go to the mountains with their herds. Āmul lies in the centre of an open, well cultivated district, still characterized, as already in the Middle Ages, by extensive rice-fields and rich orchards (famous plums). The small town of Herhāz, the ʿAin al-umm of the medieval Arabic geographers (Yāqūt, I, 409: Ahlum) situated where the Herhāz-Rūd enters the Caspian Sea, serves as harbour of Āmul.

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2. A small town, south-west of Bukhārā, situated at 39° N. Lat. and 63° 35' east of Greenwich, at a distance of about 3 miles from the left bank of the Oxus (Āmū Daryā). In the Arabic Middle Ages Āmul belonged to the large province of Khorāsān, now it is (under the name of Čārdjūi) a part of Russian Turkestan. Although surrounded on all sides by the desert it once was of great importance for the caravan-trade as meeting-place of the roads leading from Khorāsān to Transoxania. It was near Āmul that in 287 (900) the ʿAlid Muḥammed b. Bashīr and his army were routed by the Sāmānid Ismaʿīl, who put Muḥammed to death. The town is frequently

mentioned in the oriental sources dealing with the Mongol invasion and the campaigns of Timur. The name Āmul (like that of Āmul N° 1) is probably connected with the people of the Mardi (Amardi), more especially with an eastern branch (Cp. Pliny, vi. 47). In order to distinguish the town from the place of the same name in Ṭabaristān definitions were sometimes added to the name, as Yāqūt points out, and it was called either Āmul Zamm (cp. e. g. Belādhorī ed. de Goeje, p. 410, 420) i. e. the Āmul near Zamm (south-east of Āmul, and the nearest ford), or Āmul Džaiḥūn, i. e. the Āmul on the Džaiḥūn (Oxus), or Āmul al-Shaṭṭ i. e. the Āmul of the river (the Oxus). Yet another name of the town, which occurs already in the Middle Ages, is Ammūya (cp. e. g. Belādhorī, p. 410; Yāqūt, i. 365) or Āmū (Yāqūt, ed. Wüstenfeld, i. 70); this is perhaps a mere dialectical form of Āmul, from which the later medieval name of the Oxus, Āmūdaryā (river of Āmū) may have been derived (thus Barthold, cp. the article ĀMŪ-DARYĀ); it may be questioned however, whether Ammūya may not rather be derived from Āmū, an ancient local name of the Oxus. The modern name of the town, Čahār-Djūr, (or Čār-Djūi) 'the four rivers' refers to the important ford over the Oxus in the neighbourhood.

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AMULET. [See HAMĀʿIL.]

ʿAMŪR (Djebel), a mountain massif of Southern Algeria, situated between the Kšūr mountains in the S. W. and the mountains of the Awlād Nail in the N. E. [see ALGERIA, ATLAS]. It is an elevation stretching from N. E. to S. W. at a length of about 62 and a breadth of about 37 miles, and covers an area of about 2700 square miles. Its height is only from 650 to 975 feet above the plateaux from which it rises in gentle slopes; towards the Sahara, however, it slopes down fairly abruptly. The structure of the massif is rather irregular, though several ridges and a few dominant peaks can be distinguished; in the north the Guern ʿArif (5005 feet); the Djebel Sidi ʿOkba (5548 feet); the Gūrū (5545); the Djebel Maḥaşer (4606); the Djebel Sidi Bū Zid (4895); in the south, the Djebel Sidi Slimān (5014); the Djebel Mīmūna, the Djebel Umm Khamzāwat, the Djebel Reddād. A characteristic feature of the eastern part of the Djebel ʿAmūr are the 'gadas', vast plateaus of sandstone cleft asunder by erosions and surrounded by ravines with steep wales of a height from 160 to 500 feet. These 'gadas' are covered with pasture and forests; accessible only by means of steep narrow paths they serve as natural fortresses to which the inhabitants can retire with their herds. The most important are the gada of Enfus, situated between the two branches of the Oued Mzī, the gada al-Grūn, and the gada Madna.

Owing to its high situation the Djebel ʿAmūr receives abundant rain and, in winter, even snow; it is an important hydrographic centre from which

water-courses descend in all directions, forming rushing torrents with deep-cut valleys which, after leaving the massif, lose themselves in the sands of the Sahara or in the closed basins of the high plateaus. Such are: in the S. E. the Oued Melāh, the valley of which, narrowed by the gorge of the *Kheneg al-Melāh* is one of the ways of access to the Sahara; in the South the Oued Mzi which, after flowing through the South of Algeria under the names of Oued *Djedi* and Oued *Sasi*, loses itself in the *Shatt Melghir*; in the North the various streams forming the Oued *Sebgag*, which flows into the basin of *Taguin* whence the *Chélif* issues; in the North-east the Oued *Sidi al-Nāser* flowing towards the *Shatt al-Sharki*.

The high situation, the comparatively freshness of the climate and the abundance of water have favoured the development of agriculture and of vegetation in general. Fields of barley and wheat deep down in the valleys, in the depressions which extend between the mountain-chains, yield in normal years sufficient grain for the needs of the population; there are also meadows and orchards full of fruit-trees. In these regions are situated the villages which are inhabited by the sedentary part of the population and serve as store-houses for the nomads. The following are the most important of these villages, the largest of which contain hardly a hundred homesteads: In the north, *Sīdī Bū Zīd*, *Afū*, the administrative centre of the district, and *Tadmama*; in the South *al-Risha*, *Tawiala*, *al-Hamwida*, and *al-'Alam*. The mountain-slopes and the heights of the 'gadas' are covered with trees (terebinths, thuyas, Aleppo pines, ilexes, and oaks with edible acorns), which grow so thick as to give the country the appearance of a real forest. Altogether the *Djebel 'Amūr* is a very different country from the regions adjoining it in the South and North. 'It is a real Tell of the Sahara... it always impressed the natives as a fairy-country which their imagination has painted in enchanting colours.' The *Djebel 'Amūr*, as is proved by drawings scratched in the rocks, and by the tombs found everywhere in the massif, has been inhabited since a very ancient period; at the time of the first Muslim invasion it was occupied by the *Waghmert*, a group of Berber tribes belonging to the *Zanāta*. Towards the x. century of our era the *Rashīd*, a sub-tribe of the *Banū Wāsin*, settled in the mountains, and gave them their name (*Djebel Rashīd*); they were driven forth however by the invasion of the *Banū Hilāl*. An Arab tribe belonging to the *Athbedj* group, the 'Amūr who later on were joined by the 'Orwa, settled towards the end of the xi. century on the eastern slopes and the surrounding plateaus; thence they advanced gradually, dislodging the *Rashīd* on the North and South, until in the xv. century they became master of the whole district as far as the *Kšūr* mountains. The name *Djebel 'Amūr* was then substituted for that of *Djebel Rashīd*.

Owing to the protection afforded by their mountains the 'Amūr practically preserved their independence until the French conquest. The Turks were unable to subjugate them, and the beys of Oran never succeeded in gaining possession of *Tawī'āla*, the principal *Kšar* of the country. They therefore had to content themselves with a nominal suzerainty, and the *Djebel 'Amūr* was in

point of fact a kind of hereditary fief held by the family of the *Banū Yahyā*. In 1830 *Djellūl b. Yahyā*, the head of this family, succeeded in putting an end to the intestine wars, which had devastated the country, and established his own authority over the whole massif. The 'Amūr were at that time divided into seven septs: *Awlād Mīmūn*, to which the *Banū Yahyā* belonged; *Awlād Banī 'Amer*; *Awlād Raḥmena*; *Amaza*; *Awlād Ya'kūb*; *Makna*; *Hadjalat*; they were capable of putting in the field 600 horses and 3000 men. To them must be added the *Kemamta*, a Berber tribe, of whom the chiefs only spoke Arabic.

The 'Amūr preserved their independence until the year 1845, when they submitted to General *Marey-Monge*; after 20 years of tranquillity, however, they rose at the instigation of the *Awlād Sīdī Shaikh* and took part in the insurrection of 1864—1867. — Even before the French conquest a fraction had separated from the rest and penetrated as far as the district of *Figuig*; they were called 'Amūr Sahara to distinguish them from the *Djebaliya*, the inhabitants of the massif. In the treaty of *Lalla Maghniya* concluded in 1845, the 'Amūr Sahara were recognised as subjects of Morocco.

Bibliography: *Daumas, Le Sahara algérien* (Paris, 1845); *Derréagaix, Le sud de la province d'Oran* (*Bulletin de la société de Géographie de Paris*, January 1873); *Etienne Ritter, Le Djebel 'Amūr* (Algiers, 1903); See also the bibliography to ALGERIA and ATLAS.

(G. YVER.)

AMURATH [see MURĀD.]

'AMWĀS (or 'AMAWĀS), the ancient Emmaus mentioned several times in the time of the Maccabees and in Josephus; situated in the plain of Judaea, right at the foot of the mountains, and called *Nikopolis* since the iii. century A.D. The town was taken by 'Amr b. al-'Āsī; formerly the chief place of a toparchy it remained a provincial capital under the Arab dominion, until the seat of administration was transferred to *al-Ramla* [q.v.]. The modern 'Amwās is a miserable village with few old remains. The *Castellum Emmaus* mentioned by the Crusaders may perhaps be identified, as Robinson has done, with the ruin of the castle of *Latrūn* at a distance of little over a mile. 'Amwās is especially known for the fact that it was a chief centre of the plague of the year 18 (perhaps already 17) A.H. (638-639), which for this reason was called the plague of 'Amwās (or plague of 'Amwās and *al-Dhābiya*: *Tabarī*, ed. de Goeje, i. 2516, 15). Its victims are said to have been 25 000, among whom were 'Abū 'Ubaida, Mu'adh b. *Djabal*, and *Yazīd b. Abī Sufyān*.

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'ANA [see ANNA.]

'ĀNA, town in the *Djazira* (Mesopotamia), near the frontier of *Irāk*, situated at N. Lat. 34° 27' and E. Long. (Greenwich) 41° 18'. It is a very old town known already to the cuneiform

inscriptions as Anat (*Khanat*), and to the Ancients as Anatha (*‘Avāthā*); cp. Fraenkel, in Pauly-Wissowa's *Realencyclop. der klass. Altertumswissensch.*, i. 2069; Streck, *ibid.*, Supplem. i. N° 1, col. 77, and in the *Zeitschr. f. Assyriol.*, xix, 251, and in *Klio*, vi. 197. In Palmyrene inscriptions ‘Āna is referred to as a military station (cp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lxi, 701). In Antiquity and during the Middle Ages (cp. e.g. Ibn Serapion, 290=903; Ibn Hawkal, 367=978) ‘Āna was the name of a settlement on an island in the Euphrates; the modern ‘Āna is situated on the right bank of the Euphrates, stretching alongside the river at a length of about 2 hours; this length is due to the fact that gardens are situated between the separate houses, and that the mountain-slopes which come very close to the river prevent an expansion in another direction. The modern ‘Āna ends near the old town on the island with which it is connected by means of a stone-bridge. The population (consisting almost entirely of Arabs) was estimated by Czernik (1872) at 4000, whose chief means of support is industry; their principal produce is cotton, out of which they manufacture Arab cloaks (about 5000 annually); the commerce is also considerable, as ‘Āna is the principal market for the Bedawi's dwelling between Syria and the Euphrates. The zone of palm-trees extends on the Euphrates as far north as ‘Āna; the town was famous for its date-plantations already in the Middle-Ages, and even now it resembles a large grove of palm-trees. The Arabic poets also praise the local wine; cp. S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen* (Leiden, 1886), p. 157; G. Jacob, *Altarab. Beduinenleben* (Leipzig, 1897), p. 98, 248. Besides ‘Āna Arabic authors (e.g. Beladhori, ed. de Goeje, p. 179, 3, 182, 3) occasionally use the form ‘Ānāt derived from the Aramaic (Syriac ‘Ānath). The modern official spelling is ‘Āna (!); cp. M. Hartmann in the *Zeitschr. des Deutsch. Pal. Vereins*, xxiii, 122. If the name is derived from the Aramaic it may be explained as ‘(place of) goats’; cp. Fraenkel, *loc. cit.* Under the Turkish administration the *qaza* ‘Āna belongs to the *liwā* Baghdād; cp. M. Hartmann, *loc. cit.*, xxiii, 2.

Bibliography: Yākūt, *Mu‘djam* (ed. Wüstenf.), iii. 594; G. le Strange, *The lands of the eastern caliphate* (Cambridge, 1905), p. 106 *et seq.*; K. Ritter, *Erkunde*, x. 141, 143 *et seq.*; xi. 717—726; E. Reclus, *Nowv. géogr. univ.*, ix. 450; (M. Rousseau), *Description du Pachalik de Bagdad* (Paris, 1809), p. 78 *et seq.*; Czernik in *Petermann's geogr. Mitteil.*, Ergänz.-Heft N° 44, i. 20 *et seq.*; M. v. Oppenheim, *Vom Mittelmeer zum pers. Golf* (Berlin, 1900), ii. 64, 72, 216. (STRECK.)

ANADOLI, Anatolia or Natolia, originally the name of the largest military district (*thema*) in the Asiatic portion of the Byzantine empire (Anatolos, Ibn Khordādhbeh has al-Nāto-lus) extending from Dorylaeum to Cilicia. Under ottoman rule Anadoli comprised all Asia Minor west of the Kızıl-Irmak (Halys) and north of Karaman (corresponding more or less to the present Wilayet of Konia), with the exception of the provinces Kōdja ili, Bigha and Şoghla (Smyrna) which were under the jurisdiction of the Kapudan-Paşa. Kutahiya was the capital of this large province and the residence of the Paşa. In a wider sense all Asia Minor was called Anadoli, and

this usage still prevails. [Cp. the art. **TURKEY**.]

ANADOLI HİŞĀR, a castle erected by Bāyazid I in 798 (1396) on the Asiatic coast at the narrowest part of the Bosphorus. Its original name was Güzeldje Hışār; it has now fallen into neglect. On the opposite coast Muḥammad the Conqueror built in 856 (1452) the castle of Rumili Hışār, in order to bring Constantinople completely in his power.

ANĀHĪD (NĀHĪD), Persian name of the planet Venus (Arab. Zuhara).

‘ANĀK, the karakal (from the Turkish Kara Kulak, ‘Black Ear’ in Persian Siyāh Gush), a kind of lynx which was supposed to walk in front of the lion, in order to announce its approach. In Astronomy ‘Anāk is the name of the star ζ in the great Bear and of γ in Andromeda (cp. Ideler, *Unters. über den Ursprung u. s. w. der Sternnamen*, p. 19, 126).

AN‘ĀM (A.), plural of na‘am, cattle. Also the name of sūra vi.

ANĀMŪR, the ancient ‘Ανεμόριον, a promontory and harbour in Asia Minor; now only a landing place (Scala) and chief town of a qaza in the sandjak İçil, wilayet Adana. The ruins of the ancient ‘Ανεμόριον still exist (under the name of Eski Anemur).

Bibliography: V. Cuinet, *La Turquie d'Asie*, ii. 81, 59.

ANĀNĪYA (A.; derived from *ana*, I), I-ness; egoism.

ANĀPA, Harbour on the Black Sea, in the district of Kuban (Russian Caucasus), with an old fortress restored by the Turks in 1781; belongs to Russia since 1828.

ANAS B. MĀLIK ABŪ ḤAMZA, one of the most prolific traditionists. After the Hidjra his mother gave him to the prophet as servant; according to his own statement he was then ten years of age. He was present at Badr, but took no part in the battle, and is therefore not counted among the combatants. He remained in Muḥammad's service up to the time of the prophet's death, later he took part in the wars of conquest. He also played small parts in the civil wars. In the year 65 (684) he officiated as imām of the ṣalāt at Baṣra, acting on behalf of the rival caliph ‘Abd Allāh b. al-Zubair. At the insurrection of ‘Abd al-Rahmān b. al-Ash‘ath he was reproached by al-Ḥajjāj with being a partisan of the rebel just as he had formerly taken the part of the enemies of the Umayyads, ‘Alī and Ibn al-Zubair; and although he was highly respected as a companion of the prophet al-Ḥajjāj had no scruples in putting round his neck a cord with his seal (72 = 691). It is said however that the caliph ‘Abd al-Malik asked his pardon for al-Ḥajjāj's disrespectful act. Anas died at Baṣra at a very advanced age, which is variously given at from 97 to 107 years, (the dates most frequently found are 91—93 = 709—711). — His reputation as a traditionist is none of the highest. Abū Ḥanīfa, it is said, refused to acknowledge his authority in matters of tradition; and his version of the *mi‘rāj* (Muḥammad's ascension to heaven) as well as others of his traditions prove that he did not shrink from fantastic stories. A large collection of his traditions is found together in the *Musnad* of Aḥmed b. Ḥanbal.

Bibliography: Ibn Ḥanbal, *Musnad*, iii. 92 *et seq.*; Beladhori (ed. de Goeje), p. 381;

Ṭabarī (ed. de Goeje), i. 2409, 2559, 2960; ii. 465, 855; Ibn ʿQotaiba, *Maʿārif* (ed. Wüstenf.), p. 157; Nawawī (ed. Wüstenf.) p. 166; Ibn al-ʿAṭhīr, *Uṣd al-Ḡhāba*, (Cairo, 1286), i. 127 *et seq.*; Ibn Ḥaǧǧar, *Iṣāba*, i. 138; Ibn Khallikān, transl. by de Slane, ii. 588; Damīrī, *Ḥayāt al-Ḥayawān*, p. 350 quoted by Caetani, *Annali dell' Islām* (Introd., § 26, note 1).

(A. J. WENSINCK.)

'ANAZA (A.), staff, spear (see *Lisān* vii. 257). In the Muslim ritual the 'anaza first appears in the year 2 (624). When Muḥammad for the first time celebrated the festival of Breaking the Fast, Bilāl carried a spear before him on his way to the *muṣallā*; during the service this spear was planted in the ground and served as *ṣutra* [q. v.]. Precisely the same thing was done on the occasion of the other festival (10th *Dhu* 'l-Ḥiǧǧja). — The custom of carrying a spear or staff was observed and expanded by Muḥammad's successors. It has become the rule for the preacher to hold in his hand or to lean upon a staff, a sword or a bow, when he ascends the pulpit at the Friday service. At Cairo in Lane's time a wooden sword was used. It is obvious that all these things are symbols expressing the same ideas as the 'anaza. According to Becker's explanation staff and pulpit are the two attributes of the judge or orator among the ancient Arabs.

Legend relates that the prophet received the 'anaza (or even three of them) as a present from al-Zubair, to whom it had been given by the Negus.

Bibliography: Bukhārī (ed. Krehl) i. 135 *et seq.*, 241 *et seq.*; Ibn Sa'd, iii. 167 *et seq.*; Samhūdi (transl. by Wüstenf.), p. 127 *et seq.*; Lane, *Manners and Customs*, chapter *Religion and Laws*; C. H. Becker, *Die Kanzel im Kultus des alten Islam* (*Nöldeke-Festschrift*, i. 331 *et seq.*); A. J. Wensinck, *Mohammed en de Joden te Medina*, p. 141 *et seq.*; Th. W. Juynboll, *Handb. des islām. Gesetzes*, p. 84, 87 *et seq.*

(A. J. WENSINCK.)

'ANAZA, an Arab tribe; it is said that their original name was 'Amir, but that they were called 'Anaza, because the ancestor of the tribe killed a man with the short spear called 'anaza. The name is certainly not connected with 'anz, the word for a goat; 'anaza also denotes an animal, apparently a kind of weasel. The nisba *al-'An(a)zī*, 'the man of 'An(a)za' is sometimes confused with that derived from 'Anz. Other tribes of the same name are 'Anaza b. 'Amr b. Afṣā (belonging to the Khuẓā'a group) and 'Anaza b. 'Amr. b. 'Awf (belonging to the Ḡhassān).

The genealogy of the tribe in question is 'Anaza b. Asad b. Rabī'a; the Djadila and 'Amīra are mentioned as brother-tribes, while the following were counted as sub-tribes: the Yadhkur (including the Aslam), the Yaḳḍum, and the Hizzān (including the Shakis). The modern septs which partly are divided into further sub-divisions with *shaiḳh*'s of their own are as follows: Fedān, Sebā, Haḍḍḥāl (these two are said formerly to have formed the tribe of Bishar), Hesenne, Ruala (the most numerous and most powerful tribe; Prince Muḥammad, a son of the Khedive 'Abbās I, was sent to them in order to be brought up in manly accomplishments); Walad 'Alī, Sirhān, Erfuddlī, Tawf. The whole tribe is estimated by A. Blunt to possess 30 000 tents or 120 000 members. They do not

however form a political unit, and instances of wars between 'Anaza tribes are not lacking; the Hesenne e.g., formerly one of the leading tribes, were reduced to a very inferior position by an unsuccessful war against the allied Sebā and Ruala. A number of smaller tribes are allies or tributaries of the 'Anaza; and it is a general rule that all Bedawi's and farmers of the Syrian and Mesopotamian plain who live within the sphere of influence of the 'Anaza or Shammar, the two strongest tribes of that region, pay tribute to one of these, and sometimes to both.

At an older period places are seldom referred to as belonging to the 'Anaza, so that it is impossible to locate their habitations at that time with any certainty. There were 'Anaza near Medina, in Yamāma, and even in Yemen. At the present time the district covered by their wanderings includes the whole Syrian plain, and reaches to the North as far as the latitude of Aleppo (they are also found in the Biḳā'), to the South as far as the Shammar hills, and eastwards to the Euphrates and even beyond that river. At the beginning of winter they move southwards towards the Shammar hills where they still find fresh pasture for their camels; and from December onwards no 'Anaza are found in the whole district north of the chain of hills which begins to the north-east of Damascus and reaches as far as the Euphrates. Towards March, when the she-camels have dropped their young, the 'Anaza begin to return north, so as to reach their summer quarters again by the middle of April. They do not take their sheep with them to the south, but leave them in the care of the subject tribes. The Euphrates is, on the whole, the boundary between the 'Anaza and the Shammar of Mesopotamia; the former however frequently cross the river by numerous fords in order to make raids in Mesopotamia, so that there is a permanent state of war between them and the Shammar who are barely half their numbers. The 'Anaza are always readily assisted by the Yazidi's; the raids from one side of the river to the other usually begin with the arrival of summer. 'Anaza are found even in the district of Nisibis and Mosul; and east of the Khābūr there is a fairly considerable sept of the tribe, a sub-tribe of the Haḍḍḥāl, who emigrated to that district in consequence of dissensions with their fellow-tribesmen and joined the Shammar.

Of the history of the 'Anaza in the older period little is known. Individual members of the tribe occasionally play a part, but like the whole tribe and its various septs, they are of no considerable historical importance. In pagan times they had an idol Su'air, and like the other Rabī'a tribes they assigned to Muḥarrik a son whom they called Balkh. In the famous war caused by the murder of Kulaib they are said to have joined the Bakr and shared their troubled and perilous existence. In the early times of Islām a certain al-Ḳudār b. al-Ḥārith is said to have been the most influential person among the Rabī'a tribes. Al-Faṣīl b. Daisam b. Hazzādī, a rich and noble citizen of Baṣra, has found immortality through a line of Farazḍak. Apart from this they were known through the proverb about the two *ḳaraz*-gatherers of the 'Anaza. But their importance does not begin until the second half of the xvii. century; about twenty years after the Shammar, coming from the Nedjd, had made themselves masters of

the Syrian desert, the 'Anaza also advanced from the Nedjd; the first tribes to move seem to have been the Fedān and Hesenne, who with the assistance of some of the Bedawī's driven from their seats by the Shammar, forced the Shammar to cross the Euphrates; they were followed, as it seems, by the Haddhāl, Sebā and Walad 'Alī, next came the Ruala towards the end of the xviii. century, and in the second half of the xix. century the Tawf and Erfuddlī. As the Turkish governors were powerless to intervene in these dangerous movements, the 'Anaza became undisputed masters of the Syrian desert as far as the Euphrates, where they stopped all traffic and commerce. Down to the second half of the xix. century the district on the Euphrates was in their undisputed possession, and therefore a dreaded and almost impassable country; in the sixth decade of the xix. century they made a raid on Aleppo and looted the town. Early in the thirties 'Alī Pasha, the governor of Baghdād who was then fighting the Djarbua (Shammar) called upon the 'Anaza for assistance against the Shammar; they came in such numbers that the governor who meanwhile had disposed of the Shammar soon began to be afraid of his friends and allies; he vainly attempted to persuade them to return, on the plea that they were no longer wanted: they demanded a reward for having come to his help from such a distance and settled on the pasture-lands near Baghdād. 'Alī Pasha now incited the Shammar against them, but when war broke out the 'Anaza were victorious, and ravaged the Shammar country; they also gained a decisive victory over the government troops and besieged Baghdād which was full of refugees, but retired before the savage Zubēd whom 'Alī Pasha had summoned against them. The troubled condition of the Syrian desert and the Euphrates district, for which the 'Anaza were responsible, began to improve slowly after 1862 in consequence of the vigorously conducted campaigns of 'Umar Pasha, the governor of Aleppo, and later of Miḥḍat Pasha who at that time was governor of Baghdād. There is much ill feeling between the 'Anaza and the Druzes of the Ḥawrān, not only because they have put a check on their predatory raids, but because the protection which they afford other Bedawī tribes enables the latter to venture on raids against the much more powerful 'Anaza. It is for this reason that during the great rising of the Ḥawrān Druzes (1896), the 'Anaza remained loyal to the Turkish government and took part in the suppression of the insurrection. — They seem to be very negligent in observing the Muḥammedan religious law (e. g. prayer). When the Wahhābī movement spread to Syria they were obliged to receive the pious Wahhābī imām's and to submit at least outwardly to the strict observances of Wahhābism; but after the fall of the Wahhābī power in Syria they were quick to throw of this irksome yoke of strict piety.

Bibliography: Burckhardt, *Bemerkungen über die Beduinen und Wahabi* (1831); A. Blunt, *Bedouin tribes of the Euphrates* (1879); E. Sachau, *Reise in Syrien und Mesopotamien* (1883); M. v. Oppenheim, *Vom Mittelmeer zum persischen Golf*. (RECHENDORF.)

ANBAR (A.), ambergris (*ambre gris, ambra grisea* to distinguish it from *ambre jaune* = amber), a substance of sweet musk-like smell, easily fu-

sible and burning with a bright flame; highly valued in the East as a perfume and as a medicine. It is found floating on the water in tropical seas, (spec. gravity 0.78—0.93), or on the shore, some-times in large lumps. Ambergris probably is a morbid secretion of the gale-bladder of the sperm-whale in whose intestines it is found. Kāzwīnī mentions it together with sulphur, asphalt, mineral tar and naphtha, and states in addition to various marvellous theories of its origin that it is secreted by an animal and found in the body of sea-fishes. There is, he says, no difference of opinion as to its originating in the sea; the 'sea of Zandj' especially (i. e. the part of the Indian Ocean stretching along the east coast of Africa) washes it ashore at certain times in big lumps, mostly of the size of a head, the largest lumps weighing 1000 *mithkāl*. — He states further, that it strengthens the brain, the senses and the heart in a wonderful way; it increases the mental substance, and is of the greatest use to old men owing to its subtle warming effect. — The fullest account of the medicinal effects of ambergris are found in Ibn al-Baitār, the most detailed account of its origin of the various commercial varieties and their provenience in the Encyclopaedia of Nuwairi who follows Aḥmed b. Ya'qūb and Muḥammad b. Aḥmed al-Tamīmī respectively. There is an interesting reference to varieties called 'fish-ambergris' and 'beak-ambergris': the former also called 'swallowed ambergris' (*al-mablū*) is said to be got from the belly of a large fish called *bāl* or 'anbar who swallows the ambergris floating on the sea and dies in consequence; the body is cast ashore and bursting open gives forth the ambergris which it contains. The, 'beak-ambergris' (*al-manāḳirī*) contains the claws and beak of a bird which alights on the lumps and being unable to get away perishes on them. This fable is obviously founded on the fact (pointed out by Dr. Swediaur) that ambergris frequently contains the hard mandibles (beaks) of a cuttle-fish which serves as food to the sperm-whale.

Bibliography: Ya'qūbī, (*Bibl. Geogr. Arab.* ed. de Goeje), vii. 366 *et seq.*; Mas'ūdī, *Murūdj* (Paris), i. 333 *et seq.*; 366; Idrīsī, transl. by Jaubert, i. 64; Ibn al-Baitār, transl. by Leclerc (*Notices et Extraits*, xxv^a, 469 *et seq.*); Kāzwīnī (ed. Wüstenf.), i. 245; Damīrī, *Ḥayāt al-Ḥayawān* (Bulāq, 1284), ii. 186; — *On bāl* cp. Kāzwīnī, i. 131; Damīrī, i. 141.

(J. RUSKA.)

'ANBAR (BANU 'L-'ANBAR), an Arab tribe whose name is derived from ambergris or the sperm-whale [cp. the preceding article]. The grammarians mention Bal'ambar as an abbreviation of the name, but this form occurs only very rarely in literature. Khaḍḍam is also given as the name of their ancestor.

The genealogy is al-'Anbar b. 'Amr b. Tamīm; the Hudjaim, Usaiyid and others were brother-tribes, the Djundub, Ka'b, Mālik, and Bashsha septs of the 'Anbar. The 'Uraidi and Hundiḍ belonged to the Djundub. A malicious genealogical story about the many marriages of their ancestress Umm Khāridja is found in *Aghānī* i. ed., xii. 79; 2. ed., xii. 75; *Kāmil* (ed. Wright) I, 265. Their seats were in the Yamāma. Of mountains belonging to them there are mentioned: al-Mughazil, Ṭamiya; of wādi's and wells:

al-A'zala, al-Faky (occupied after its inhabitants had perished with Musailima), Faldj, al-Khall, al-Kharānik, al-Lubaiyān, Māwiya (in the valley of Faldj), Mawshūm, Munbadjis, al-Targhasha, Tibrāk, Usaila; of localities: Dhū Sudair, al-Fak' (inhabited by the Dabba and 'Anbar), Hisy-dhī tamannā (palm-plantations), Lughāt (inhabited by the Mabdhul and 'Anbar), Makāmā, al-Rā'igha (palm-plantations), al-Rakmatān, Shaṭṭ Fērōz (palm-plantations and fields). History. When Muḥammad made war against the Tamīm in consequence of the refusal of one of their tribes to pay the tax on their cattle, he sent the Uyaina against the 'Anbar. The latter were beaten and had to leave a considerable number of captives in the hands of the Muslims. The induced the whole group of Tamīm tribes to tender their submission through their shaiḫs. In the insurrection of the year 11 (632) the 'Anbar seem to have been among the loyal Tamīm, and later they took part in the expedition of 'Ikrima.

(RECKENDORF.)

AL-ANBĀR, a town on the left bank of the Euphrates, in the north-east of 'Irāk (Babylonia), situated under 43° 40' E. long. (Greenwich) and 33° 23' N. Lat. According to the Arabic geographers the distance between Anbār and Baghdād on the mail route was 12 (Yākūt: 10) parasangs (= about 68 km. = ca. 42 miles, reckoning the parasang at 5.7 km.) (Cp. Streck, *Babylonien nach den arab. Geographen*, Leiden 1900, i. 8). The town is said to have been built by the Sāsānid king Shāpūr II (Arab. Sābūr) who reigned from A.D. 310—379; this statement however in all probability does not refer to an actual new foundation, but to the rebuilding and fortification of an older settlement already existing on the spot, especially as the survey of the ruins still extant on the site, which was undertaken by Ward and Hilprecht, has furnished definite grounds for assuming the existence of a pre-Sāsānid town. Anbār soon became one of the principal towns of the Sāsānid empire, and already in the time of Ammianus it was regarded as the most important town of Babylonia after Ktesiphon. As a strong military station intended to protect the capital in case of attack from the side of the Eastern Roman Empire, it was of pre-eminent strategical importance, and thus played a considerable part in the emperor Julian's well-known campaign against Persia. The importance of the geographical position of Anbār was chiefly due to the fact that the first large navigable canal of Babylonia which served as a communication with the Tigris, branched off from the Euphrates at a short distance below the town. This canal called Nahr 'Isā in the Arabic sources (cp. Streck, *loc. cit.*, i. 25 *et seq.*; G. le Strange, *Baghdad during the Abbasid caliphate*, Oxford 1900, p. 71 *et seq.*) undoubtedly belongs to the pre-Islāmic period, and seems to have been cut by one of the Sāsānid kings, most probably Shāpūr II. Being situated in the midst of the most fruitful province of the Persian empire and connected with the capital Ktesiphon by a short and convenient waterway the strongly fortified town was chosen by the later Persian kings for their arsenals and magazines. It is to this circumstance that the town owes its name; for the word Anbār, which the Arabs regarded as a plural, is derived from the Irānian (Old. Irān. hypothet. *ham-bāra*, Mod.

Pers. *anbar*, armen. *hambar*) and signifies store-house or treasury; cp. Nöldeke, *Grammatik der neusyrischen Sprache* (Leipzig, 1868), p. 403; S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen* (Leiden, 1886), p. 136; Hübschmann, *Armenische Grammatik* (Leipzig, 1897), i. 178; Scheftelowitz in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lix. 699. Among the Arabs this appellation almost entirely supplanted the official name of the town Pērōz-Shāpūr (Arab. Fairūz-Sābūr) i.e. Victorious (is) Shāpūr, derived from the name of its second founder, the Sāsānid king. The Persians seem always to have used the name Pērōz-Shāpūr, by which it was also known to the Romans (Ammianus Marcell. i. Pirsabora; Zosimus: *Βυρραβώρα*); it is also used by the Syrians who had a Nestorian bishop residing in the town (cp. Guidi in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.* xliii. 413). The Byzantines know only the form "Αμβαρα ('Αβαρα, 'Αββαρέων) which they had heard from the Arabs. The latter retained the name Fairūz (Fīrūz)-Sābūr only as the designation of a district (*assūdī*) in the province (*astān*) al-'Alī, of which Anbār was the chief town; cp. Streck, *loc. cit.*, i. 16, 19.

Anbār remained a flourishing town during the early centuries of Islām. It was taken as early as the year 12 (634) under the caliphate of Abū Bakr, by Ḳhalīd who defeated the allied Persians and Byzantines in a sharp conflict near the town. For a short time it even was the seat of the caliphate; the first ruler of the 'Abbāsī dynasty, Abū'l-'Abbās al-Saffāh (132—136 = 750—754) made Anbār his residence and was buried there in the palace which he had built; and his successor, Abū Dja'far al-Manšūr, resided in the town until the foundation of Baghdād in the year 145 (762). After this the importance of Anbār gradually diminished; its capture and devastation by Abū Ṭāhir, the leader of the Ḳarmāṭians in 315 (927) accelerated the process of decay. In the time of al-Mukaddasī (375 = 985) the number of inhabitants was already small. The palace of the caliphs was still extant in the days of al-Istakhrī (340 = 951), though in a partly ruined condition; it is mentioned once more in Rashīd al-Dīn's account of the Mongol advance against Baghdād in the year 656 (1258).

To-day the site of Anbār is quite waste; the situation of the town is indicated by the ruins of Tell 'Akhar ('Akar, 'Akra) and Ambār (Chesney: Omm Barrā), in which latter form Ritter already recognised the old name of the town.

The Nahr Saḳlāwiya which leaves the Euphrates to the west of these ruins cannot (at any rate in the earlier part of its course) be identical with the above-mentioned Nahr 'Isā (differently H. and R. Kiepert; cp. the map in M. v. Oppenheim's *Vom Mittelmeer zum Pers. Golf*, Berlin 1899). The very extensive mounds of ruins which indicate a town of considerable size, have recently been visited and described by J. B. Bewsher and Ward (together with Hilprecht).

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), i. 77; ii. 155; iii. 123; Yākūt, *Mu'djam* (ed. Wüstenf.), i. 367; iii. 929; Belādhori (ed. de Goeje), p. 246; Rashīd al-Dīn, *Hist. des Mongols de la Perse* (ed. Quatremère) i. 280; G. Weil, *Gesch. d. Chalifen* (Stuttgart, 1846 sqq.) i. 35 *et seq.*, 244; ii. 609; iii. 476; K. Ritter, *Erdkunde*, x. 145 *et seq.*, 144 *et seq.*;

G. Hoffmann, *Auszüge aus syrisch. Akten persisch. Märtyrer* (Leipzig, 1880) p. 83, Anm. N^o. 754, p. 88 et seq.; Nöldeke, *Gesch. d. Perser und Araber zur Zeit der Sasaniden* (Leiden, 179), p. 57; Andreas in Pauly-Wissowa's *Realencyklop. der klass. Altertumswissensch.*, i. 1780—1795; G. Rothstein, *Die Dynastie der Lahmiden in al-Hira* (Berlin, 1899), p. 17, 145; G. le Strange, *The lands of the eastern caliphate* (Cambridge, 1905), p. 25, 65; Chesney, *The expedition for the survey to the rivers Euphrates and Tigris* (London, 1850), ii, 438; Bewsher, in the *Journ. of the Geograph. Society*, xxxvii (London, 1867), p. 174; Ward in *Hebraica*, ii. (Chicago, 1885), p. 83 et seq.; Hilprecht, *Explorations in Bible lands* (Philadelphia, 1903), p. 298. (STRECK.)

AL-ANBĀRĪ ʿABD AL-RAḤMĀN B. MUḤAMMAD B. ʿUBAID ALLĀH B. ABĪ SAʿĪD KAMĀL AL-DĪN ABU ʿL-BARAKĀT, Arabic philologist, born in 513 (119), studied philology at the madrasa al-Nizāmiya at Baghdād where al-Djawālīkī and al-Shadjarī were amongst his teachers, and later became a lecturer on this subject at the same college. He never left the capital, but towards the end of his days he retired from public life in order to devote himself entirely to his studies and to pious exercises; he died on the 9. Shaʿbān 577 (19 December 1181). His most important work from our point of view is a history of philology from the beginning to his own time arranged in biographies, under the title *Nuzhat al-alibbāʾ fī ṭabaqāt al-ʿuḍabāʾ* (lith. Cairo 1294). His easy manual of grammar, *Kitāb Asrār al-ʿArabiya* has been edited by C. F. Seybold (Leiden, 1886). Extracts from his work entitled *Kitāb al-inṣāf fī masʿal al-khilāf baina ʿl-naḥwīyin al-baṣriyin waʿl-kufiyyin* — of which Mss. are preserved at Leiden (*Catal. cod. or. Bibl. acad. Lugd. Bat.* i. v. J. 1886, N^o. 169), in the Escorial (H. Derenbourg, *Les mss. ar. de l'Esc.*, N^o. 119), and in the Yeni Mosque at Stambul, have been published by Košut, *Fünf Streiffragen der Basrienser und Kufenser* (Wien, 1878); W. Girgas, *Skizze des grammat. Systems der Araber* (russ., 1873), p. 46—66, Girgas and de Rosen, *Arabsk. Khrestom.*, (St. Petersburg, 1876), p. 435—455, and G. Weil in the *Zeitschr. f. Assyriologie*, xxx, 56 et seq. A few smaller grammatical treatises are preserved at Leiden (*Catal.*, N^o. 170-171) and Paris (de Slane, *Catal. des Mss. ar. de la Bibl. nationale*, N^o. 1013, 4) as well as in the Escorial (Derenbourg, ii. 772, 4). The following of his works are lost: a grammar, *al-Mizān*, a dictionary *al-Zahūr* quoted by ʿAbd al-Qādir al-Baghdādī, *Khizānat al-adab*, Būlāk, 1299, ii. 352, 4); *al-Kitāb al-fāʾik fī asmaʾ al-māʾik* (quoted by himself in the *Nuzha*, p. 38, 3), *Kitāb al-waḥf wa ʿl-ibtidāʾ* (quoted by al-Suyūṭī, *Sharḥ Shawāhid al-Mughni*, Cairo 1322, p. 158, 26), and a book on the interpretation of dreams.

Bibliography: Ibn Khallikān (Būlāk, 1299, 1310), N^o. 432 (ed. Wüstenf., N^o. 469); al-Kutubi, *Fawāt al-Wafayāt* (Būlāk, 1299), i. 262; Wüstenfeld, *Die Geschichtsschreiber der Araber*, N^o. 169; Brockelmann, *Gesch. d. arab. Litter.* i. 281. (BROCKELMANN.)

AL-ANBĀRĪ, AL-QĀSIM B. MUḤAMMAD B. BASH-ŠĀR, a noted traditionist and writer on philology, died 304 (916). His son Abū Bakr Muḥammad, whom he had taught himself, though

he had also been a pupil of Thaʿlab, lectured in the same mosque as his father in the latter's lifetime, and was known for his phenomenal memory. He died in the year 327 (939), according to others in 328.

Of the fathers works the only one preserved is a commentary on the *Mufaddaliyyāt* revised by the son; cp. Ch. Lyall, in the *Journ. of the Roy. As. Soc.*, 1904, 9. 319 et seq. Of the sons works the following are extant: 1. *Kitāb al-Addād* (ed. M. Th. Houtsma; Leiden, 1881; Cairo, 1325); 2. *Kitāb al-zāhir fī maʿāni kalimāt al-nās* (MS. in Stambul, Köprülü N^o. 1280); 3. *Kitāb al-idāh fī ʿl-waḥf wa ʿl-ibtidāʾ*, on pause in the Korʾān (MSS. in London, *Catal. cod. mss. orient. ... in Museo Britannico ...*, ii. N^o. 1589, and Stambul, Köprülü N^o. 11; 4. On the passages in the Korʾān where *Tāʾ* is written instead of *Hāʾ* (MS. in Paris; see de Slane, *Catal. des mss. ar. de la Bibl. nationale*, N^o. 651, 2) probably an extract from the *Kitāb al-hāʾat fī kitāb Allāh*. Ibn Athīr in his preface mentions his *Kitāb gharīb al-ḥadīth* among his sources.

Bibliography: Fihrist (ed. Flügel), i. 75; ʿAbd al-Raḥmān b. al-Anbārī, *Nuzhat al-alibbāʾ* (Cairo, 1294), p. 330—342; Ibn Khallikān (Cairo, 1299), i. p. 637, N^o. 614; Flügel, *Die grammatischen Schulen der Araber*, p. 168—172; Brockelmann, *Gesch. d. arab. Litter.*, i. 119; Haffner, in the *Wiener Zeitschr. f. d. Kunde des Morgenl.*, xiii, 344; Kern, in *Mitt. des Seminars für oriental. Sprachen*, xib, 262 et seq. (BROCKELMANN.)

ANBĪK. [see ALEMBIK.]

ANBIYĀʾ (A.), plural of *Nabi* [q.v.], prophet; *Surat al-Anbiyaʾ* is the title of *Sura 21*.

AL-ANDALUS, Arabic name of the Iberian Peninsula. The name first appears amongst the Arabs, but its origin is still somewhat obscure just as that of the older 'Iberia' of the Greeks and 'Hispania' of the Romans: for the etymological explanation as a patronymic, adduced by some Arabic writers, — 'Andalus (son of Tubal), son of Japheth — deserves of course no serious consideration. It seems to be most natural however to connect it somehow with the German tribe of the Vandals, and thus to derive it from a hypothetical form 'Vandalicia'. This may have denoted either the old province Baetica, which the Vandals however occupied for less than 20 years (411—429) or the harbour Traducta, from which they crossed over to Africa and which some Arabic writers identify with the town later called Tarifa after the Berber chieftain Tarif (although it is more probable that Traducta corresponds to Algeciras). According to this theory the Arab and Berber invaders at first transferred the name from a small town or province to the whole of the old Baetica (of the Romans and Goths), and later extended it to the whole peninsula which they had conquered so rapidly, including in it at first even the dependencies in Southern France (Septimania = Gallia Narbonensis as far as the Rhône). During the slow but steady decay of the Arab power on the Peninsula in consequence of the Spanish 'reconquista', which began under Pelayo as early as 718 and extended well-nigh through more than 8 centuries, the name al-Andalus, at first of such wide content, gradually lost more and more in significance: it was restricted from time to time to the regions in the South which still remained

in the power of the Muslims, and finally limited to the modest kingdom of Granada. The Christians of Northern Spain did not know it at all, but used the old name Hispania or Spania for the Arab South, while calling their own country by specific names like Asturias, Leon, Castile, Aragon etc. This is pointed out in a similar way by al-Idrisi (p. 174). Cp. Dozy, *Recherches sur l'histoire et la littérature de l'Espagne* (3. ed.), i. 301—303; Abu 'l-Fidā', *Taḳwīm al-buldān*, transl. by Reinaud, ii. 234; Gosche, *Die Alhambra*, p. 85; *Marāṣid al-Iṭṭilā'* (ed. Juynboll), iv. 178.

Following the ill-drawn and distorted map of Ptolemy, beyond whom they did not easily venture to go in tracing the exterior boundaries, the Arabs frequently describe Spain as an irregular triangle with the following points: Punta Marroqui and Tarifa (Djazirat Tarif) on the Straits of Gibraltar which is called *al-Zuḳāḳ*, the road *κατ' ἐξοχῆν*, in the South, Finisterre in the North West, Cabo de Créus and Port Vendres (Fanum Veneris = Haikal al-Zuhara) in the (North) East. Similarly the whole coast from Tarifa to Créus (cp. al-Marrākushī, *al-Mu'adḍib*, p. 4) or at any rate as far as Tarragona and Barcelona is sometimes regarded as the southern frontier, while the chain of the Pyrenees assumed to run almost due south to north and thus drawn in the maps appears as the frontier on the east. Later on however 'Sharḳ al-Andalus' (East Spain) is of course also used more correctly to denote the later Kingdoms of Valencia and Murcia. The western frontier on the Atlantic (Baḥr al-Zulma or al-Zulumāt, al-Baḥr al-muḥlim = mare tenebrosum; al-Baḥr al-muḥit al-a'zam, Awḳiyanūs, al-Kāmūs, al-Baḥr al-gharbi contrasted with al-sharḳī, al-rūmī, al-shāmī, al-mutawassit, the Mediterranean) is also frequently reckoned only from Tarifa to Cape St. Vincent or to Cabo da Roca near Lisbon; the northern frontier beginning there is made to turn round the corner of Galicia and to reach the West Pyrenees near Fuenterrabia. The Pyrenees are usually called *Djebel al-Burtāt*, mountain of the puertos (mountain-passes) or al-Djebel al-ḥādjiz or al-fāṣil, the separating mountains (*baina 'l-Andalus wa 'l-Ifrandja*), the mountain ranges of Castile bear the name *Djebel al-Shār(r)āt*, mountains of the Sierras, and the Sierra Nevada is called *Djebel al-Thalḍj*, snow-mountain, or *Djebel Shulair*, mons Solorius.

As regards the descriptions and maps of Arab Spain which have hitherto been published, e.g. in the atlases of Spruner and Menke (2. ed. 1880) and Droysen (1894; cp. also the maps in August Müller's *Der Islam im Morgen und Abendland*, ii. and especially in Stanley Lane-Poole's *The Moors in Spain*, 2. ed. 1887), it must unfortunately be said that all without exception are inaccurate and full of errors which are handed down almost ineradicably from the unhappy times of Casiri, Conde, Sousa, Jaubert, Gayangos, Hammer, Mehren etc.; even the labours of a Dozy seem to have left almost no trace on the geographical exploration of Arab Spain, and that great critic and historian himself was not nearly critical enough in dealing with the impossible names and travestied forms in the section on Spain of the *Description de l'Afrique et de l'Espagne par Edrisi* (texte arabe avec une traduction, des notes et un glossaire, par R. Dozy et M. J. de Goeje, Leyde 1886; cp. on this

work E. Saavedra, *La geografía de España del Edrisi*, Madrid 1881—1889), though the responsibility for the mistakes probably rests with the original text of al-Idrisi. Apart from such sporadic corrections of details, and identifications of names and sites as are found scattered throughout the works of Dozy (cp. especially *Observations géographiques sur quelques anciennes localités de l'Andalousie* in the *Recherches*, 3^e ed., i. 295—347) and in the writings of Saavedra, Simonet, Eguilaz, Codera and Basset, very little has hitherto been done for a scientific treatment of the geography of Muslim Spain. It will therefore be necessary to collect from all accessible printed and unprinted sources all the notices referring to this large subject, which occur in Arabic geographers and historians, as well as in biographical dictionaries and anthologies: the material thus brought together will have to be compared, arranged and subjected to critical analysis, and to be used as the basis of an entirely new geographical description and for the preparation of new maps: no help at all can be derived from the utterly uncritical and unscientific identifications of Casiri and Conde down to those of Hammer and Mehren; it will be sufficient to compare only the undigested mass of 833 place-names of the Iberian peninsula, put down without all critical selection in the most arbitrary forms, pronunciations and mis-readings, which Hammer's blind encyclopaedic zeal compiled chiefly from Casiri, Conde, Jaubert and Gayangos and on which he wasted 47 pages of the *Sitzungsberichte der Wiener Akademie* (1854). In the field of history the great Dozy found it necessary to throw overboard all the old ballast (Conde etc.), before he could write his monumental *Histoire des Musulmans d'Espagne* by the help of the Arabic sources, first critically edited and exploited by himself; in the same way it will be necessary for geographical research to turn over an entirely new leaf, before a really critical exploration and description of Arab Spain — al-Andalus — is possible. I have shown in isolated examples the method to be followed (involving of course, where necessary, the comparative study of the Medieval sources, both Latin and Spanish, and even of Ancient classical literature); and I have indicated, how from the study of Arabic sources results can be gained even for determining and identifying ancient classical place-names and for fixing the corresponding sites; cp. *Otobesa* = *Abixa* = *Oropesa y Anixa* = *El Puig de Cebolla* = *Onusa* (?) in *Homenaje á Don Francisco Codera* (Saragossa, 1904), p. 115—119; *Monchique et Arrifana d'Algarve chez les auteurs arabes* in *O Archeologo Português*, viii. (1903); *Zur spanisch-arabischen Geographie: Die Provinz Cádiz* in R. Haupt's *Katalog 8* (1906); *Die geographische Lage von Zallāḳa-Sacralias (1086) und Alarcos (1195)* in the *Revue Hispanique* for 1906; cp. also David Lopes, *Toponymia arabe de Portugal* in the *Revue Hispanique* for 1902. Owing to the fact that during the 'reconquista' especially after the capture of Granada (1492) invaluable treasures of historical and geographical literature, especially dealing with Spain, were sacrificed to blind fanatical zeal and irrevocably destroyed, the material about Spain which still exists scattered in North Africa and the East, should be brought together from all quarters; the whole material should then be made accessible to a wide circle

of scholars, geographers and historians, by means of critical translations accompanied by detailed commentaries. The whole geographical and historical literature of the Arabs, in so far as it contains any reference to Spain, should be treated in this way, beginning with Ibn Khordādhbeh's short notices written in A. D. 846, and the works of al-Ya'qūbī, Yāqūt etc. (cp. especially the monumental *Bibliotheca Geographorum Arabicorum* ed. de Goeje, 1870—1894) down to the late gigantic compilation which the Maghribī Aḥmed al-Maḥḥarī collected at Damascus in the years 1628—30 out of 100 Arabic sources, and which may be described as an encyclopaedia of Muslim Spain, especially as Gayangos' so-called translation of this mine of information, *The History of the Mohammedan Dynasties in Spain* (2 vols. 1840—1843) is most inaccurate, uncritical and obsolete, and avoids difficulties by ignoring them. All geographical references and names should moreover be collected from the vast Arabic dictionaries of learned men and of nisba's especially as many of these books treat of a surprisingly large number of Spaniards, thereby proving the flourishing condition of Arabic letters in Spain; the principal work to be used in this way is of course Codera's *Bibliotheca Arabico-Hispana*, the ten volumes of which contain biographical works specially dealing with Arab Spain; (it is unfortunate however that false readings and corruptions are particularly frequent in the case of place-names).

The history of Muslim Spain can here be only treated in its outlines. It begins with the marvellously rapid Arab conquest of the Peninsula (from 92 = 711 onwards) the story of which has been embrodered by many legends; led at first until 755 by the quickly changing governors of the Umayyad caliphs of Damascus (more than 20) the Arabs boldly advanced as far as the heart of France (732 Tours-Poitiers); there followed the civil war between Northern and Southern Arabs and Berbers, and in the year 756 the foundation of the separate emirate of Ḳurṭuba (Cordova) or al-Andalus independently of the 'Abbāsids by 'Abd al-Raḥmān I, the Umayyad who had escaped from the ruin of his family. The rule which he founded reached its highest point of splendour under 'Abd al-Raḥmān III (912—961; caliph 929); soon however it began to wane, especially after the death of the gifted regent (*al-Ḥāḍir*) al-Manṣūr (1002) [q. v.], the greatest statesman and general of Arab Spain, who may be called the Bismarck of the x. century; and in 1031 it disappeared entirely. Out of the ruins of the great caliphate there arose numerous but shortlived petty states under princes (*Mulūk al-Ṭawā'if*, Reyes de Taifas) who for the most part were men of high culture. In the years after 1086 (victory of Yūsuf b. Ṭāshfīn over the Christians at al-Zallāka = Sacralias north east of Badajoz) these small dynasties were destroyed in a tragic manner by the rough force of the Almoravids (*al-Murābiṭūn*), Berbers from Morocco, who in their turn were supplanted both in Africa and Spain (1145—1150) by another religious and political sect and dynasty, the Almohades (*al-Muwahḥidūn* = Unitarians). The power of the Almohades in Spain gradually dwindled down after their heavy defeat at Las Navas de Tolosa (al-Ṭḡāb) in 1212; and after 1236 the Arab dominion was restricted to the small, but

industrially active kingdom of Granada which, though protected by the mountains, yet had to acknowledge the suzerainty of Castile. The town of Granada was taken in 1492; there followed the insurrections of the Moriscos, especially in 1568—70, and at last in 1609, the final expulsion of the Moriscos, Mudejares and Jews. A detailed treatment of this long history would be out of place here, and we must refer the reader to the special articles dealing with the various subjects. Here we content ourselves with an enumeration of the various dynasties which ruled in al-Andalus, with the names of their capitals:

Umayyads (Cordova).	756—1031.
'Abbāsids (Seville).	1023—1091.
Djāhwarids (Cordova).	1031—1070.
Ḥammūdids (Málaga).	1035—1057.
Zīrids (Granade).	c. 1015—1090.
Birzēlids (Carmona).	1029—1067.
Bakrids (Huelva).	1011—1051.
Banū Yaḥyā (Niebla).	1023—1051.
Banū Muzain (Silves).	1028—1051.
Sā'id b. Hārūn and his son Muḥammed (Santa María de Algarve).	1016—1052.
Aḥṣāsids (Badajoz).	1022—1092.
Banū Dhī 'l-Nūn (Toledo).	1036—1085.
'Āmirids (Valencia).	1021—1065.
Banū Hūd (Saragossa).	1039—1110.
Banū Razīn (Albarracín).	1011—1103.
Banū Ḳāsim (Alpuente).	c. 1025—1092.
Banū Ṣumādīh (Almeria).	1044—1091.

Cp. the chronological table in Dozy's *Histoire* (appendix), which is followed in Stanley Lane-Poole, *The Mohammedan Dynasties* (abridged; London 1894); Antonio Vives y Escudero, *Monedas de las dinastías árabe-españolas* (Madrid, 1893); Codera, *Tratado de numismática árabe-española* (Madrid, 1879), and his smaller special contributions; Juan de Dios de la Rada y Delgado, *Catálogo de monedas árabigas españolas que se conservan en el Museo arqueológico nacional* (Madrid, 1892); H. Lavoix, *Catalogue des monnaies musulmanes de la Bibliothèque nationale. Espagne et Afrique*. (Paris, 1891).

For the period from 711—1110 we have Dozy's classical work, *Histoire des Musulmans d'Espagne* (Leiden, 1861; german tr.: Leipzig, 1874; spanish by F. de Castro, 2. ed., Seville-Madrid 1877-1878), an abridgment of which is given by A. Müller, *loc. cit.* For various controversial points and disputed questions recent investigations must of course be consulted e.g. Saavedra's *Estudio sobre la invasión de los Arabes en España* (Madrid, 1892), where it is made probable that Rodrigo escaped after the first battle against the Arabs and Berbers on the Laguna de la Janda in 711, and put up a brave fight in the North West until 713, in which year he was killed fighting against Mūsā in the battle of Segoyuela and Tamámes, south west of Salamanca, a theory supported by the traditional site of his tomb at Vizeu in northern Portugal. (Cp. also Saavedra, *Pelayo*, Madrid 1906; Juan Menendez, *Leyendas del último rey godo*, Madrid 1906). — The times of the Almoravids, Almohades, and Naṣrids or Aḥmarids (Banū Naṣr, Banu 'l-Aḥmar; 1232—1492) of Granada, i.e. the period covered by the xii—xv. century, still wait for a second Dozy, whose first task it would be to make full use of the Arabic sources. Sporadic contributions like Codera's *Decadencia y desaparición*

ción de los Almoravides en España = *Colección de Estudios árabes*; iii. Saragossa, 1899) are of course to be welcomed gratefully as affording material which ought to be critically analyzed. Fagnan's French translations of several Arabic sources for the history of Spain and the Maghrib are also very meritorious: *L'histoire des Almohades d'après 'Abd el-Wāḥid Merrākechi* (Algiers, 1893); *Chronique des Almohades et des Haffides attribuée à Zerkechi* (Constantine, 1895); *Ibn el-Athir: Annales du Maghreb et de l'Espagne* (Algiers, 1898—1901); *Histoire de l'Afrique et de l'Espagne intitulée al-Bayān al-maghribi* (by Ibn 'Adhārī), i. (Algiers, 1901), ii. (1904); *En Nodjoun ez zāhira: Extraits relatifs au Maghreb* (out of Abu 'l-Mahāsīn b. Taghribardī; Constantine, 1907); unfortunately the place-names do not receive sufficient critical treatment.

It is only the last episode of the chivalrous struggle protracted through 800 years for the possession of the beautiful peninsula, which has again and again inspired historical works either of more or less romantic tendency or of serious purpose: these will have to be given their due share of attention in a final history of Granada and its Alhambra, e.g. L. de Eguilaz Yanguas, *Reseña histórica de la Conquista del reino de Granada por los Reyes Católicos según los cronistas árabes* (2. ed. Granada, 1894), one of the latest contributions. For the special geography of the small kingdom of Granada Simonet's (died 1897) *Descripción del reino de Granada sacada de los autores árabes* (Madrid, 1860; 2. ed. 1872) is still the foundation, though even in its second edition it must frequently be used cautiously and critically, the same author's monumental *Historia de los Mozárabes de España deducida de los mejores y más auténticos testimonios de los escritores cristianos y árabes* (Madrid, 1897—1903; Tomo xiii. of the *Memorias de la Real Academia de la Historia*: 58 pp. preface + 976 pp. of text) is to be consulted for the whole Arab period. Of the many histories of towns and localities, so popular in Spain, only a few are of special historical value, e.g. Alvara Campaner y Fuertes, *Bosquejo histórico de la dominación islamita en las Islas Baleares* (Palma 1888; on which cp. Codera, *Estudios críticos de historia árabe española* = *Colección de Estudios árabes*, vii, Saragossa 1903, p. 249—301; Alfred Bel, *Les Benou Ghānya, derniers représentants de l'Empire almoravide et leur lutte contre l'empire almohade*, Paris 1903); Mariano Gaspar Remiro, *Historia de Murcia musulmana* (Saragossa 1905) etc. Altamira's most recent comprehensive manual *Historia de España y de la civilización española* (i—iii. Barcelona 1900, 1902, 1906 down to the year 1700) is also occasionally useful, although its treatment of the Arab period is based on secondary sources only and must be used cautiously and critically. A good survey (based chiefly on A. Müller) is also given by Th. Lindner, *Weltgesch. seit der Völkerwanderung*, ii. (Stuttgart-Berlin, 1902), 102—140. As a valuable bibliographical contribution must be mentioned: F. Pons Boigues, *Ensayo bio-bibliográfico sobre los historiadores y geógrafos arabigo-españoles* (Madrid, 1878); Brockelmann in his *Gesch. arab. d. liter.* also deals with the Spanish-Arabic writers, although his accounts (especially in the first volume) are frequently less complete than might be desired.

Schack, *Poesie und Kunst der Araber in Spanien und Sicilien* (2^e ed. Stuttgart, 1877) gives the best account of the particularly rich poetical literature of the song-loving Spaniards, as well as of the so-called Moorish, as developed especially in their architecture which is characterised by a wealth of decorative detail (arabesques, stalactites, and ornamental inscriptions) and in which the ornamental element predominates over the constructive; its development is traced by Schack from the great mosque of Cordova (786) to that jewel-casquet, the Alhambra. The best pictorial reproductions — many of them in colour — are as yet Calvert's *Moorish remains in Spain* (Cordova, Sevilla, Toledo, Granada; 1906/1907). The manner and the extent of the influence, which the medieval civilization of Arab Spain exercised on the West, has so far been scientifically investigated to a small extent only: this applies e. g. to the still unsolved problem of the so-called school of translators at Toledo, and the intermediary rôle played by the Neo-Hebrew literature of the Spanish Jews which reached a high state of development under the influence of the Arabs. Cp. also Seybolds annual bibliographical reports (since 1891) in Vollmöller's *Romanischer Jahresbericht*; id., *Die arab. Sprache in den roman. Ländern in Gröber's Grundriss der roman. Philologie*, Ib (1904), 515—523; id., *Hispano-Arabica* in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*; lxiii, 350—364 and article ALJAMIA, besides the article ARABIA.

(C. F. SEYBOLD.)

ANDARĀB, Middle Persian (hypothetical) Andarāp-ak ('Between the waters'), a geographical name occurring several times in countries of Iranian speech to denote rivers and localities:

1. The river on which Ardabil is situated, belonging to the system of the Aras (Araxes). Rising on the south slope of the Sawalān chain (the Sablān of the Arabic geographers, see above p. 134^b) it flows in a curve round these mountains, first in a north-easterly, and below Ardabil, in a north-westerly direction. The sudden change of direction is caused by the mountains of Gilān which obstruct the course of the river like a dam and prevent it from flowing into the Caspian Sea. To the north east of the Sawalān-Dagh the Nahr Andarāb joins the river of Āhar coming from the west. The united river — the modern name of which is Ķara-Šu — flows northward to join the Aras. The Nahr Andarāb is nowadays called Balīḡ-Šu ('fish-river'); the name Ķara-Šu is also frequently extended to it.

2. Name of a town situated at a distance of a few parasangs from Bardha'a, the capital of the province of Arrān (q. v.); also name of the fruitful district of which Bardha'a is the centre.

3. Town in Khorāsān, 2 parasangs from Merw; also called Andarāba.

4. Town and river, five days journey south-east of Simindjān (to the south east of Balkh); like N^o 3, it is also called Andarāba.

Bibliography: To 1—4: G. le Strange, *The lands of the eastern Caliphate*, p. 168 et seq. 177, 401, 427; to 1: K. Ritter, *Erdkunde*, ix. 790 et seq.; to 2—4: Yāqūt, *Mu'djam* (ed. Wüstentf.), i. 372 et seq., 558; to 4: Ibn Baṭūṭa (ed. Deffrémery and Sanguinetti), iii. 85; Marquart, *Erānsāhr n. d. Geogr. des Pseudo Moses Xorenac'i*, p. 81. (STRECK.)

ANDIDJĀN, chief town of the district Farghāna in Russian Turkestan, important commercial town with 49 612 inhabitants (1900). Under the name of Andukān it is mentioned as early as the iv. (x.) century; it is said to have been re-built towards the end of the vii (xiii) century by the Mongol rulers Duwā and Kaidū; under the Timurids and later it was the residence of the princes or governors of Farghāna; in Eastern Turkestan all inhabitants of Farghāna are still called Andidjāni. All buildings of the modern town (mosques, madrasa's etc.) belong to the last century. In 1898 there was a rising against the Russian government, which was suppressed in a few days; in 1902 occurred a great earthquake, in which nearly all the houses of the natives were destroyed, and which claimed 4500 victims. As in most towns of Turkestan, a Russian quarter has risen side by side with the original 'Asiatic' town.

(W. BARTHOLD.)

ANDJUMAN (Turkish pronunciation ENDJÜMEN), a Persian word the original meaning of which is 'union, assembly, group' (Arabic equivalents: *maǧlis* and *maǧmaʿ*). For a long time however, as Champlan points out, the word andjuman has been used to denote especially religions or denominational associations such as the Zoroastrian societies of Yazd and Kermān which exercise judicial functions, and the associations of darwishes founded by Ẓāhir al-Dawla, the governor of Hamadḥān. Since the introduction of parliamentary government the word has acquired a new meaning, and the political groups which arose in great number at first in the provinces and later in Teheran, were called andjuman's. In the latter sense the word has frequently been rendered by 'club', a translation which, though not incorrect, yet fails to express adequately the character of these societies of modern Persia. Most of them undoubtedly present a striking analogy with the Clubs of the French revolution, and exercise the same kind of political activity. At the same time however they play, according to their importance, the part of provincial parliaments or municipalities. There have also been andjumans formed as philanthropic, scientific or technical societies, or even as professional syndicates; but all these associations, whatever their name, were devoted to liberal and constitutional ideas, and exercised some political activity.

The most famous of these societies is the Andjuman-i-Millī (National Club) of Tabriz founded on the 1st Ramaḍān 1324 (17th December 1906) by the leaders of the constitutional movement after leaving the British consulate where they had taken sanctuary (*best*). At first it consisted of twenty merchants and a few *ʿulamāʾ*; but the number of members increased rapidly and soon included representatives of all classes of the community. From the very beginning its influence was such that the *walī ʿahd*, Muḥammad ʿAli Mirzā was represented in it by an accredited deputy. Nor was the growth of its authority impeded by some conflicts with the Chamber of Deputies, especially when the latter ordered the recall to Tabriz of the exiled *ʿulamāʾ*, or by the difficulties attending the vote on the law concerning the provincial assemblies which desired to obtain legal recognition at the earliest moment. The club was temporarily dispersed after the coup

d'état of June 1908, but re-assembling soon afterwards, it seized the supreme power in Ādharbaidjān and appointed Sattār Khān and Bakir Khān generals of the constitutional party; working in agreement with the other andjumans of Persia it organized the well-known gallant resistance against the perjured government. Although supported all through by the press, the National Club decided to found an official organ, the Djeride-i Milli which published the minutes of their meetings.

The next in importance after the Tabriz club, is the sacred club of Iṣpahan, founded in 1907; it consists of 18 members, 3 from each class of the community, and ordinarily meets every Saturday. It is the andjuman of Iṣpahan which organized the resistance against absolutism in the South of Persia; it also secured for the constitutional party the powerful assistance of the Bakhtiyārīs and freed Fārsistān from the domination of the Shāh. Other societies of no less activity were founded at Meshhed (3 andjumans, of which one is charitable, and another educational), Hamadḥān, Ardabil, Resht, Shirāz, Bender-Būshir etc. At the last mentioned place the opening of the meeting was announced by salutes of artillery, and the troops presented arms before the delegates of the people.

The capital was somewhat slow in following the example set by the provinces. At first it had only meetings of corporations for the purpose of preparing the elections — for which each class of the population nominated its representatives separately. — But as soon as the andjumans had been approved of by the religious authorities of Irāk their number multiplied rapidly. A separate one arose in each quarter of the town, and a central andjuman served as a municipal council and originated many important reforms. Other societies were formed to include people belonging to the same province, or following the same occupations, e.g. students, professors, physicians, and telegraph officials, or interested, in the same questions; similarly there was founded a society for Public Education, which had representatives in the provinces, an agricultural club and many charitable associations. The Andjuman of the Brethren admitted Zoroastrians as members. There was even a society of women: the Andjuman-i Niswān which met every Friday for the discussion of social questions of interest to women. During these meetings ladies were not permitted to smoke or to drink tea, nor were they allowed to bring their children. In June 1908 Teheran possessed no less than 114 andjumans; nearly every inhabitant of the town belonged to one, and many to several. It must be admitted that apart from a few exceptions, these societies in spite of their great number and varied aims, maintained on the whole a perfectly correct attitude. Their meetings were much frequented, and the smallness of the contributions facilitated the acquisition of new members.

Several Persian andjumans were founded in foreign countries; at Bombay e.g. there exists a Persian patriotic society called the Andjuman i-Waṭankhāhān-i Irānī. After the restitution of constitutional government in Turkey several liberal associations, among them a Persian Committee of Union and Progress, were founded at Constantinople in order to collect financial assistance for the champions of freedom, and to secure for them the sympathies of Europe. Persian societies for

mutual assistance have for a long time existed in the Caucasus and in India.

In India the name of andjuman has been adopted by a large number of Muslim societies, on which cp. A. le Chatelier's important article on the *Aga Khan* in the *Revue du Monde musulman* (November 1906, p. 77-78; cp. also *ibid.* November—December 1907, p. 579, January 1908, p. 172, March 1908, p. 600). Such societies are e.g. the Andjuman Islāmiya at Bombay which has done much to improve the state of the Indian Muslims; the Andjuman Islāmiya of Patna, Lahore, Bangalore, Coimbatore, Trichinopoly; the Andjuman-i Muzaffarī of Bombay; the Andjuman-i Mufid Ahl-i Islām of Vellore; the Andjuman Mufidu 'l-Islām of Madanapore and others.

Bibliography: Robert Champlan, *Les Andjoumens* (in the *Bulletin du Comité de l'Asie Française*, May 1908, p. 175-176); Ghilan, *Le club National de Tauris* (in the *Revue du monde Musulman*, May, 1907, p. 1-9, and August—September 1907, p. 106—117). — See also *Revue du monde Musulman*, May 1907, p. 311-312 and 379, August—September 1905, p. 145—147, November—December 1907, p. 569 (on the Andjuman-i Niswān), January 1908, p. 85—89, and 161, March, 1908, p. 597-598, May 1908, p. 167-168, October 1908, p. 291—293, September 1908, p. 745, November 1908, p. 534—539 (on the National Club of Tabriz), for the Persian andjums. (L. BOUVAT.)

ANDKHUI, in Yākut (*Mu'djam*, ed. Wüstenf., i. 372) *Andakhūdh*, also written *Addakhūdh* and *al-Nakhūdh*, name of a province (*khānate*) and town in Afghan Turkestan. The town is situated on the river Sangalik and serves as an intermediate station for the caravan trade between Afghānistān and Bukhārā.

Bibliography: G. le Strange, *The lands of the eastern caliphate*, p. 426 and the authors quoted in the note to that passage.

ANEIZA [see 'UNAIZA.]

ANFĀL (A.), plural of *Nafal*, booty; *Sūrat al-Anfal* is the title of Sūra 8.

ANGAREB (ANKARIB), a low bedstead covered with leather, used in the Sūdān.

ANGORA, the ancient Ancyra, called *Ankīra* by the Arabs and *Enguriye* by the Turks, capital of the wilāyet of the same name in Asia Minor. The town which, according to Cuinet, has 27 825 inhabitants, is built upon the slopes of a rock which rises above the plain to a height of about 500 feet; at the top of the rock is the citadel (*Aḳ ḥa'fa*). The most notable building is the mosque of Hādjī Bairam dating from the time of sultan Sulaimān, at the north side of which are found the remains of the famous temple with the inscription of the emperor Augustus (*Monumentum Ancyranum*). Since 1892 Angora has been the terminus of the Anatolian railway. The town is also known for its goats and cats, but the formerly flourishing wool-industry and the important export-trade in materials made of goats hair has now ceased; at present these materials are only manufactured in a single village of the wilāyet called Stanos or Istanos. The distillation of spirits is now a flourishing industry, and the surrounding district produces excellent wine and other kinds of fruit.

History. During the prime of the Arab caliphate the town suffered frequently through

the annual raids against the Byzantine empire; it was not, however, permanently occupied by the Muslims until the time of the Seldjūks. After the fall of this dynasty the district of Angora was temporarily independent, until it was incorporated in the Ottoman empire by Murād i. (761-792 = 1359—1389). In the neighbourhood of the town is the plain of Çibukābād, the scene of the battle between Bāyazīd and Timur (19 Dhu 'l-Hijja 804 = 20 July 1402) in which the former was defeated and taken prisoner.

Bibliography: V. Cuinet, *La Turquie d'Asie*, i. 279 et seq.; Pauly-Wissowa, *Realencyklop. der klass. Altertumswissenschaft.*, s. v.

ANHALWĀRA (ANALAWĀTA), the former capital of Gujjarāt, taken by Mahmūd of Ghazna in 416 (1025). The site is now occupied by the town of Patan (in northern Baroda).

AL-ANḤŪRĪ B. SELIM EFENDĪ, modern Syrian-Arabic poet, two volumes of whose poems were published at Damascus 1885 and Bairūt 1886, under the title *Sihr Hārūt wa-badārī Mārūt*. An elegy on the death of his relative Yuhanna al-Anḥūrī who died in Paris on the 13. Adhār (March) 1890 (cp. *Journ. Asiat.*, série 9, xvii, p. 333) was printed in the collection *al-Mubakkhiyat* published as a memorial to the latter (Bairūt 1890, p. 21). Two other works: *Āyat al-ʿaṣr* and *al-Djawhar al-fard* are mentioned in Zaidān's catalogue for 1906/1907, on p. 105.

(BROCKELMANN.)

ĀNĪ, an Armenian town, the ruins of which are found on the right bank of the Arpa-Cai (called by the Armenians *Akhuryan*) at a distance of about 20 miles from the point where that river flows into the Araxes. The origin of the name is unknown, though the suggestion has been made that the town may owe its name to a temple of the Irānian goddess Anāhita (the Greek Anaitis). It is certain at any rate that the district was inhabited in the pre-Christian period, pagan tombs having been found in the immediate vicinity of the town. As a fortress Ānī is mentioned as early as the v. century A.D.; it was bound to be chosen for that purpose owing to its strong position between the ravine of Tzakotzadzor, through which a stream coming from the Hills of Aladja flows towards the Arpa-Cai, and the steep bank of that river. In the ensuing centuries the royal house of the Kamsarakan had a castle at Ānī, the foundations of this building, erected of stone blocks without mortar right on the rock, have been discovered during the excavations in the citadel. The oldest portion of the building seems to be a little church built perhaps before the castle (towards the vii. century), which later was incorporated in the castle and used by the Kamsarakan as a domestic chapel.

From the viii. century onward the district of Ānī, like the rest of Armenia, was under the suzerainty of the caliphs. During this period the dynasty of the Bagratids succeeded in gradually enlarging their possessions and in establishing their power on a firm basis. The princes of this house endeavoured to enter into direct relations with the caliphs without having recourse to the Muslim governors of Armenia. In A.D. 887 the Bagratid Ashot 'prince of the princes of Armenia and Georgia' was proclaimed king by the nobles of his country and confirmed in this dignity by the caliph. The son of this first king, Smbat

(called by Arabic authors Sanbāt b. Aṣḥut) was crucified in the year 914 by the governor Yūsuf b. Abi 'l-Sādī, whose act is stigmatised as 'tyranny and rebellion against God and His prophet' by Ibn Ḥawḳal (ed. de Goeje, p. 252). Even under Smbat the kingdom of the Bagratids is said to have included the whole region from Dwin (Arab. Dabīl) to Bardha'a reaching southwards as far as the frontiers of Mesopotamia (al-Djazīra; thus al-Iṣṭakhrī, ed. de Goeje, p. 188 and 194). The son of the murdered king, Ashot the Iron, succeeded, partly with Byzantine assistance, in re-conquering his kingdom; as ruler of Armenia he bore the Persian title *shāhānshāh* (king of kings) which had already been conferred on his predecessor and rival, Ashot son of Shapuh, by Sabuk, the successor of Yūsuf.

A early as the first half of the ix. century the Bagratids under Ashot Msaker bought the district of Ānī from the Kamsarakan; but it was not till time of Ashot iii. (961—977) that Ānī became the royal capital. The wall which is now extant was built by Smbat ii. (977—989); the site of an older wall erected in 964 has been fixed by the excavations of 1893, and a comparison of the spaces enclosed by the two walls shows that a few decades had been sufficient to witness a considerable increase in the number of inhabitants. At a later period town life was undoubtedly not restricted to the comparatively narrow space within the walls. The Bagratids built several bridges over the Arpa-Çai thus enabling the trade between Trebizonde and Persia to take the shorter route through Ānī instead of passing through Dwin. Their dynasty reached the summit of its power under Gagik I (990—1020); and the most flourishing state of the capital would naturally coincide with this period; from 993 onwards Ānī was the residence of the Catholicos of Armenia. As numerous inscriptions prove, Gagik retained the Persian title of *shāhānshāh* which also appears in an Armenian form (arkayitz arkai); he was also styled 'king of the Armenians and Georgians.' The remains of a church erected by Gagik in 1001 were excavated in 1905 and 1906; among them was found a statue of the king which represents him as wearing Muslim headgear (turban); the same headgear is also found in a relief portrait of his predecessor Smbat ii. preserved in the monastery of Hagbat.

Under Gagik's successors the kingdom rapidly hurried towards its close, and as early as 1044 it became a part of the Byzantine empire. The growth of the town of Ānī however was further encouraged by the Byzantine governors (catapans); an Armenian inscription ascribes to the catapan Aaron the erection of a magnificent aqueduct conducting water from the hills of Aladjā to the town.

The Greek rule was ended by the sultan Alp Arslan who conquered and destroyed Ānī in the year 1064; according to Ibn al-Aṭṭār (ed. Tornb., x. 27) the town possessed at that time 500 churches. In 1072, a year after the defect of the emperor Romanos Diogenes, the sultan sold Ānī to the Muslim dynasty of the Shaddādids (probably of kurdish descent, mentioned as early as the x. century as rulers of Gandja), and down to the end of the xii. century the town remained (apart from a few interruptions) the residence of a branch of that family. At that period the town had

two mosques, one of which is still preserved and has been used, since 1907, as a museum for the objects discovered during the excavations; the other collapsed during the second half of the xix. century. There are also Christian buildings belonging to the same period; the Shaddādids acted as beneficent rulers even towards their Christian subjects, and being related by marriage to the Bagratids, they were recognised by the Christian population as native and lawful kings. The walls of the town were repaired and furnished with some towers during their rule.

Ānī was for the first time conquered by the Georgians as early as 1124, under David II who laid the foundation of the power of the Georgian kings; after the final expulsion of the Shaddādids the town became a part of the kingdom of Georgia, but was left in the possession of the Armenian dynasty of the Zakharids who held it as a fief. Under the Zakharids the walls of the town were extended so as to reach the steep banks of the Arpa-Çai. The ecclesiastical buildings of the period show that the Georgian rulers (like their Greek predecessors) favoured the so-called 'Chalcedonic' (Greek-Orthodox) tendency, which accordingly predominated at the time, — a fact ignored by the Armenian tradition. There was no religious persecution of Muḥammadans during this period, just as there had been no persecution of Christians under the Shaddādids; a Muslim contemporary (cp. Ibn Ḥawḳal, ed. de Goeje, p. 242 *et seq.*) bears witness to the fact that the Georgian king protected Islām against all injury, and that under their rule no distinction was made between Muslim and Georgian.

Ānī was besieged unsuccessfully by the Khwārizmshāh Djalāl al-Dīn in 1226, and conquered by the Mongols in 1239; but even after this conquest the town remained for a time in the possession of the Zakharids; an inscription on the main gate shows that at a later period it was considered the 'private domain' (*Khāss-Indjū*) of the Mongol rulers of Persia; but it never regained its former importance. According to tradition Ānī was finally destroyed by an earthquake in the year 1319; but both inscriptions and coins of a later date have been found. A variety of copper-coins struck at Ānī by the Ilkhān Sulaimān (1339—1344) is called by the Turks 'monkey-coin' (*maimun sikkesi*), the coins bearing the image of a hairy figure. Money with the inscription Ānī was struck as late as the second half of the xiv. century by the Djalāir, and even in the xv. century by the Kara-Köyünlü; but their mint is probably to be sought in the vicinity of the town, perhaps in the fortress of Mahazpert at a distance of less than 2 miles from Ānī. It is impossible to determine when the town was finally abandoned by the inhabitants; the excavations shows that after the decay of the palaces and churches a rude and miserable population had built their dwellings on the ruins. At the time of Ker Porter's visit (November 1817) it was possible even without excavations to distinguish clearly these houses and their separate rooms, as well as the streets of the later period, which are only 12—14 feet wide. Ānī is now the name of a Turkish village situated near the ruins. As the villages of the neighbourhood possess no mosque for the Friday service, the mosque of the town which is still comparatively well preserved, was

down to recent times used for the purpose. This is done even now on one occasion in the year, although in the eyes of many Muslims the building has been desecrated, since the objects found during the excavations, including the statue of king Gagik and many stones with crosses, were brought into the mosque.

Bibliography: Accounts of the history of Ānī are chiefly found in Armenian sources, especially in Stephan Asolik, a contemporary of king Gagik I. The Arabic and Persian accounts are extremely scanty, and the town is not mentioned at all by the Arabic geographers of the ix. and x. century; Yākūt (ed. Wüstenf., i. 70) gives it a single line; Ḥamd Allāh Ḳazwīnī (cp. Nizām al-Mulk, *Siyāsāt-Nāme*, ed. Schéfer, Supplement, p. 229) states merely that the district has a cold climate and produces much corn and little fruit (translated in *The lands of the eastern caliphate* by G. le Strange, p. 183: 'a town in the mountains where much fruit was grown'). Ibn al-Athīr (ed. Tornb. x. 27) seems to be the only Muslim author who describes (not quite accurately) the situation of Ānī.

The ruins were first visited in 1693 by Gemelli-Careri (*Collection de tous les voyages faits autour du monde*, ii. Paris 1788, p. 94) and described at length in 1817 by Ker Porter (*Travels*, i. London 1821, p. 172—175). Since the peace of Turkmen-Čai (1827), in which Persia ceded the district of Eriwan to Russia, the Arpa-Čai constitutes the frontier between Russia and Turkey; the ruins of Ānī therefore, although on Turkish ground, were now situated close to the Russian frontier, and travellers could visit them from Russia without danger or difficulty. Plans of the town were sketched by Texier (1839; cp. *Voyages en Arménie*, Paris 1842, *Atlas*, plate n^o. 14) and Abich (1844; cp. M. Brosset, *Rapports sur un voyage dans la Géorgie et dans l'Arménie*, St. Petersburg 1851, *Atlas*, plate n^o. 23 and id., *Les ruines d'Ani*, St. Petersburg 1860, *Atlas*, plate n^o. 30); Abich's plan was still used during the excavations of the last years. The Christian monuments were specially described by Murawjew (1848; cp. his *Gruziya i Armeniya*, St. Petersburg 1848); an account of the Muḥammadan inscriptions is given by Khanykow (1848; cp. *Mélanges Asiatiques*, i. 70 et seq. and M. Brosset, *Rapports etc. 3^{me} rapport*, p. 121—150); the *Album* compiled by Kästner (1850) contains pictures of architectural monuments on 36 leaves, and a collection of Armenian, Arabic, Persian and Georgian inscriptions on 11 leaves (cp. Brosset, *Les ruines d'Ani*, p. 10—63). Among Armenian writers special recognition is due to Nerses Sargisyan and Sargis Djalalyantz for the collection of Armenian inscriptions. A study on the history of the town based on this material was published by the Armenian Alışan (Venice 1855, in Armenian, cp. Brosset in the *Mélanges Asiatiques*, iv. 392—412); the writer had not himself visited the ruins, but his results have only been made obsolete through the excavations of the last decades.

Ānī became a part of the Russian empire through the conquests made in the war of 1877-1878; but the excavations were not begun until 1892; they were interrupted for 11 years

after 1893, and continued systematically since 1904. The results of these investigations conducted by N. Marr throw new light on the history of the town. Buildings which formerly had been inscribed to the Bagratids have now been recognised as dating from a later period; on the other hand discoveries have been made both in the town and in its surroundings of buildings belonging to the earliest period of Armenian Christianity, when the influence of the Syrian Church had not yet been supplanted by the Greek civilization. The excavations have brought to light clear evidence both of Byzantine and of Arab and Persian influence, where the tradition of the church has preserved no record of such connections with foreign culture. The results of the excavations have therefore acquired considerable importance not only for the investigation of Armenian history but also for the treatment of general historical questions on the relations between the civilizations of Christianity and of Islām.

As the excavations have not yet been completed, only separate articles and reports by Marr are so far available: 1. *Ani, stolitsa drevnei Armenii* (St. Petersburg 1898, from the collection *Bratskaya pomoshch' arm'yanam*); cp. *Mitteil. des Seminars für oriental. Sprachen, Westas. Stud.* ii. 93 et seq.; 2. *Raskopki w Ani w 1904 godu* (St. Petersburg, 1906, from the *Izvestiya Imp. Archeologičeskoj Kommissii* part 18); 3. *O raskopkach i rabotach w Ani. Vrem 1906 g.* (St. Petersburg 1907); 4. *Zapiski wostoč. otd. Imp. Russk. Arch. Obsch.*, xvii. protokolly, p. xxv—xxviii (on the excavations of 1905). A systematic study of the history of Ānī based on the results of the excavations is still wanting. The facts brought together in this article are derived partly from the reports quoted and partly from direct communications from the explorer and his collaborators.

(W. BARTHOLD.)

'ANKĀ', a large legendary bird, which is said to have received its name from its long neck or, according to others, from a white collar on the neck. (The name of the biblical 'Anāqim is derived from the same root). The further accounts of Arabic authors suggest both the griffin and the phoenix, and legend connects the 'ankā' with the aṣḥāb al-rass [q. v.] mentioned in *sūra* 25, 40 and 50, 12. Although it is generally assumed that the bird only existed in the remote past, Ibn Ḳhallikān (quoted by al-Damīrī) claims to have read in the historian al-Farghānī, that an 'ankā' was to be seen among other strange animals in the zoological garden of the Fāṭimite caliph. The description which he adds indicates that he alludes to a species of waders (herons) occurring in Upper Egypt).

Bibliography: Ḳazwīnī (ed. Wüstenf.) i. 419 et seq.; Damīrī, *Ḥayāt al-Ḥayawān* s. v.; Freytag, *Proverbia Arabum*, ii. 25; Lane, *The 1001 nights*, chap. 20, note 22.

'ANKABŪT (s.), the spider. Al-Ḳazwīnī and al-Damīrī mention several species, the most dangerous of which is the poisonous tarantula, *al-Rutailā'* or *al-Ruthailā'*. Al-Damīrī also describes a fieldspider of reddish colour with fine hair on its body; at the head it has four claws with which it bites; it digs a nest in the ground, and seizes its prey by night. The weaving spiders make their

webs according to mathematical rules; according to some the male spins the warp and the female the wof; according to others the female only is capable of making a web; as material they use spittle. When the web is finished the spider sits down in a corner waiting for a fly to enter the web, and pounces on it at once. Others suspend themselves on threads, others sit motionless on the ground and catch their prey at a jump; after rendering it helpless by entangling it in their web they carry it off to their lair and suck its blood. According to al-Djāhiz the spiders young are among the most wonderful of existing things because they are able to spin without being taught. The spider lays eggs out of which come small worms which, after three days, change into spiders; the act of copulation lasts a very long time, Damirī describes how the male approaches the female. — Spiders webs are applied to external wounds to stay the flow of blood; they are also used for polishing cornished silver. The spiders themselves when pounded, are said to be a good remedy against mucous fever etc. — According to the tradition a spider once saved Muḥammad from a great danger. When during the Hidjra he and Abū Bakr had sought refuge in a cave the Kuraish who pursued him found a spider web in its opening. They therefore gave up the search thinking that no one could have entered the cave a short time previously. This and similar legends are founded on the fact that the spider makes its web with extraordinary rapidity. — *Sūrat al-‘Ankabūt* is the title of sūra 29. — Cp. also the article *ASTURLĀB*.

Bibliography: Kaẓwīnī (ed. Wüstenf.), i. 439; Damirī (Cairo, 1298), ii. 132 *et seq.* (J. RUSKA.)

ANMŪDADJ, arabicised from the Persian *numūda*, model, pattern.

ANNA, a coin and weight in British India. The coin equals 1/16 of a rupee [q.v.]

ANŌSHARWĀN, Arabic form of the name assumed by Khosraw I (Tabari, ed. de Goeje, i. 862), Pehlevī *anōshak-ruwān*, Pāzend *anōsh-ruwān*, ‘of immortal soul’; in Persian it has become *Nūshirawān* (Firdawsī), explained as *nūshīn-rawān*, of gentle soul (*Burhān-i Kātibī*). — It is also the name of a son of Manūčīhr and a daughter of Maḥmūd of Ghazna, who was amir of Djurdjān from 420—434 (1029—1042; Ibn al-Athīr ix. 262 14). [cp. *NŪSHIRWĀN*]. (CL. HUART.)

ANŌSHARWĀN B. KHĀLID B. MUḤAMMAD AL-KASHĀNĪ, wazīr of the Seldjūks Maḥmūd (521 = 1127) and Mas‘ūd (528—530 = 1134—1136), and from 526—528 (1132—1134) of the caliph al-Mustarshid bi’llāh. Anōsharwān was greatly honoured by his contemporaries, and especially praised in many poems by poets of his time, because he was an author himself and liked the society of poets. He composed memoirs in Persian on the events of his time, entitled *Futūr zamān al-ḡudūr wa-ḡudūr zamān al-futūr*, which were later translated into Arabic by ‘Imād al-Dīn [q.v.]. Al-Bondārī’s abridged version of this translation has been edited by Houtsma (*Recueil de textes relat. à l’hist. des Seldjoudes*, ii). Another work by him, entitled *Nafthāt al-Maḡdūr* is mentioned by al-Warawīnī (ed. Mirzā Muḥammad, p. 4) and Ḥādjdjī Khalifa, but is not extant. It was Anōsharwān who encouraged al-Ḥarīrī to compose his famous *maḡāmas*. He died in Ramaḍān 532 (Mai 1138).

Bibliography: *Recueil de textes relat. à l’hist. des Seldjoudes*, ii. preface; Ibn al-Athīr (ed. Tornb.), x. xi; Sibṭ b. al-Djauzī, MS. Leiden.

ANŞĀB (A.), plural of *Nuṣūb* or *Nuṣb* [q.v.]. **AL-ANŞĀR** (A.), ‘the helpers’, title of the believers of Medina who received and assisted the prophet after his flight from Mekka. They are sometimes called more explicitly Anşār al-Nabī, ‘the helpers of the prophet’. The word is probably the plural of *naşīr*, which however does not occur in the sense of the religious term in question. To express the singular the patronymic form *anşārī* was derived from the plural *Anşār*; this form however is also used as a patronymic in the sense of ‘descending from one of the Anşār’ and as an adjective ‘belonging to the Anşār’, and forms the plural *anşāriyyūn*. In making Jesus call the disciples helpers of God (Sūra 3, 45; 61, 14) Muḥammad seems to play on the resemblance of the word with *Naşārā*, the name of the Christians; the idea that the believers should be helpers of Allāh is several times expressed by Muḥammad. He mentions the Anşār with special distinction together with the *Muḥādjirūn* [q.v.] as those who led the way, and who are followed by the other believers (Sūra 9, 101; besides Sūra 9, 118 this is the only passage in the Korān in which the word is directly applied to the faithful of Medina).

At a time when Muḥammad’s doctrines had rendered his position at Mekka very precarious, he succeeded in creating an interest in Islām in a number of men from Medina who had come to Mekka for the pilgrimage. Having assured himself of their protection he emigrated to Medina (A.D. 622) and found there the promised assistance for himself and for his community, part of whom were living in the direst poverty and had to rely on the material help of their friends at Medina; he also found assistance in spreading his faith. At first the followers of Muḥammad were chiefly members of the Medinite tribe of Khazraḍj, and the name Anşār must be understood as referring to them; the tribe of Aws kept back in the beginning, and was partly even hostile to the prophet; within the ranks of the Anşār themselves not a few made a distinction between the assistance which they were prepared to render to Muḥammad as prophet and as statesman. The community of believers at Medina is thus divided into *Muḥādjirūn* and *Anşār*, and the two constituent parts remained distinctly separate, although the prophet strove from the very beginning to knit them together as closely as possible by establishing the bond of brotherhood between individual *Muḥādjirūn* and *Anşār*. The most intimate companions of the prophet always belonged to the circle of the companions of the flight; and within the Anşār themselves there remained certain pre-Islāmic tribal contrasts, which however never again became as acute as before. The duty of supporting the poor, although involving a very pressing burden, was fulfilled by the Anşār in a most self-sacrificing spirit; for the rest the ‘assistance’ rendered was at first chiefly of a defensive character, it was only reluctantly that they lent their aid for the offensive wars of the faith, and none of the Anşār took part in the first struggles against Mekka. The want of enthusiasm shown by the Anşār in the fulfilment of the military duty was a source of much anxiety for the prophet; he relied however on the help of Allāh,

where the help of men was not forthcoming. Gradually the helpers became his subjects. While expected to advance his cause they were also prohibited from rendering any form of assistance to his enemies; they were commanded e. g. to lay information with Muḥammad against their pagan relatives. At the same time they preserved up to a certain point the right of criticism, and demanded respect for their persons, which Muḥammad was ready to accord. — The Anšār had no reason to regret their espousal of the cause of the prophet; 'Allāh helps those who help him' was a saying of Muḥammad, which did not remain unfulfilled. After passing through the critical period the community of the Anšār soon began to flourish; rich spoils of war flowed into the town, and trade improved. After the taking of Mekka many Anšār feared that Muḥammad might transfer the seat of government to that town, but he allayed their fears by saying that he wished to live where they lived and to die where they died. It is obvious that he could have found in the population of no other town such trustworthy supports of his ecclesiastical state as the Anšār had gradually become. Yet it was the fate of the Anšār to see the noble population of Mekka, who formerly had opposed the prophet in every possible way, loaded with tokens of his favour [cp. further the article MUḤAMMAD.]

Although the Muslim monarchy after Muḥammad's death was at first elective, the Anšār did not succeed in securing the dignity of caliph for one of their number; and when it had become hereditary in a dynasty of the ʿQoraish belonging to Mekka they were for ever excluded from the succession. They became however the classical types of Muslim piety, devoted to the memory of Muḥammad and pre-eminent in the science of tradition. This distinction was their answer to the pride of the Mekkans, which occasionally found expression in venomous words; they could also appeal to the fact that they alone had rendered assistance to the persecuted believers in their direct need, and the recognition which their conduct had received from the prophet. Like the ʿQoraish they traced back their excellence to the character of their noble ancestors and opposed the confident pride of the ʿQoraish in their ancestral nobility by an embellished version, probably invented at that time and for this purpose, of their own early history, which told of glorious past in South Arabia, their traditional home; it is probable that the famous contrast between Northern and Southern Arabs established by the genealogists, had its chief source in the jealous imagination of the Anšār (see Goldziher, *Muhammedanische Studien*, i. 93 et seq.) Yet their chief pride was in the name of Anšār, which they preferred to their former much praised tribal names of Medina.

Bibliography: A. Sprenger, *Das Leben und die Lehre des Muḥammad*; A. Müller, *Der Islam im Morgen- und Abendland*; H. Grimme, *Mohammed*; Caetani, *Annali dell' Islām*; D. S. Margoliouth, *Mohammed and the rise of Islam*; H. Reckendorf, *Mohammed und die Seinen*.

(H. RECKENDORF.)

‘ANŠARA (dialectical form *‘anṣereth*), name of a festival celebrated in North Africa and other places on the 24. June (according to the Julian calendar), by lighting fires of plants which produce

much smoke, (cp. our fires on the day of John the Baptist) and by similar usages; the object being to produce a wet and therefore fruitful year by sympathetic magic. According to Dozy, *Supplément*, ii. 181, the word is derived from the hebr. עֶצְרָה (עֶצְרָה), pentecost.

Bibliography: Besides Dozy *loc. cit.* and the books quoted there: Doutté, *Merrâkech*, i. 377; Westermarck, *Midsummer customs in Morocco* (Folklore, 1905); Bel, *La population musulmane de Tlemcen in Revue des études ethnograph. et sociolog.*, 1908; Destaing, *Fêtes et coutumes saisonnières chez les benî Snous in Revue Africaine*, p. 362 et seq.

ANŠĀRĪ (Abū Ismā‘īl ‘Abd Allāh b. Abū Maṣṣūr Muḥammad), one of the oldest and most famous Persian mystics, usually called Pīr-i Anšār or (after his birth-place) Pīr-i Hiri, his nisba indicating that he boasted of Arab descent (he is said to have been a descendant of the famous Abū Aiyūb al-Anṣārī). The year of his birth is 396 (1006), that of his death 481 (1088). Anšārī is the author of several Arabic and Persian works, the titles of which are enumerated by Ethé and Zhukowski in the books quoted below. The best known of them are his Prayers (*Munādjāt*) which have been frequently printed (Teheran, 1299, 1304; India, 1286, 1297).

Bibliography: Suyūṭī, *Ṭabaḳāt al-mufas-sirin* (ed. Meursinge), p. 15; Dhahabī, *Ṭabaḳāt al-kuffāz* (ed. Wüstenf.) p. 24; Djāmi, *Nafahāt al-uns* (Calcutta), p. 212; Ethé in the *Grundriss der iran. Philol.*, ii. 282; Zhukowski in *Wostok-niya Zamietki*, p. 79 et seq.

AL-ANṬĀKĪ (Dāwūd b. ‘Omar al-Darīr), Arabic writer on medicine, born at Antioch as a son of the ra‘īs of Ḳaryat Sīdī Ḥabīb al-Nadīdjār; in spite of his blindness he travelled extensively, and visited Asia Minor where he learned Greek, in order to study the sources of his science in the original texts. Later he lived at Damascus and Cairo and died in 1008 (1599) at Mekka, where he had resided less than a year.

His chief work is a great compendium of the whole science of medicine *Tadhkirat uli ‘l-albāb wa ‘l-djāmi‘ li ‘l-‘adjab al-‘udjāb*, printed at Cairo 1308-1309 = 1324 (*Dhail* by a pupil, and, on the margin, a treatise on Therapeutics, entitled *al-Nuzha al-mubhidja fī taṣṣih al-adhhān wa taḍl al-amzidja*), cp. Leclerc, in the *Notices et Extraits*, xxiii, p. xiii. The ars amatoria having always been considered as an appendix to medical science, he prepared an abridgment of the work of Muḥammad al-Sarrādī (died 500 = 1106) on Love, entitled *Taḏayin al-aswāk bi tafsīl (tartīb) ashwāk al-‘ushshāk*, printed Bulāḳ 1281, 1291; Cairo, 1279, 1305, 1308; cp. Kosegarten, *Chrestom. arab.*, p. 22; A. v. Kremer, *Ideen*, p. 408; Goldziher, in the *Sitzungsber. d. Wien. Akademie, Phil.-hist. Classe*, lxxviii, 513 et seq., n° vii. In addition to a few smaller treatises on his science he wrote a book on the philosophers stone *Risāla fī ‘l-ṭā‘ir wa ‘l-ṣūbāb* (de Slane, *Cat. d. mss. ar. de la Bibl. Nationale*, n° 2625, 8) and one on the application of astrology to medicine *Un-mūdhādī fī ‘ilm al-falak* (*ibid.*, n° 2357, 2).

Bibliography: Muḥibbī, *Khulāṣat al-Athār*, ii. 140—149; Leclerc, *Histoire de la médecine arabe*, ii. 304; Wüstenfeld, *Geschichte der arab. Aerzte und Naturforscher*, N° 275;

Brockelmann, *Gesch. d. arab. Litter.*, ii. 364.

(BROCKELMANN.)

AL-ANṬĀKĪ (Yahyā b. Sa'īd, Arabic author who continued the history of Eutychius [q.v.]. The work which deals with the years from 326—417 (938—1026) was completed at Antioch, where the author had gone in 405 (1014/1015). It is probable that he was born in Egypt where he had spent the first 35—40 years of his life, and that he died in 458 (1066).

Bibliography: V. von Rosen, *Imperator Wasilii Bolgaroboitza* etc. (St. Petersburg, 1883); Brockelmann, *Gesch. d. arab. Litter.*, i. 148; Wasilew, *Wizantiya i Arabi*, iib, 58 *et seq.*

ANṬĀKIYA (the classical ANTIOCHIA), a town in Northern Syria, situated in the very productive and beautiful plain of the lower Orontes valley, not very far from the rivers mouth, (about 14 miles in a straight line) under 36° 10' North. Lat. and 36° 6' East. Long. (Greenw.)

Antākiya was founded in B.C. 300 by Seleucus I in place of two unimportant older Greek colonies; as the residence of art-loving rulers and as an important emporium of trade, it soon became the capital of Syria, and was later regarded as the most important and most populous city of the whole Roman empire after Rome and Alexandria, and as the capital of all the Asiatic provinces. Its gradual decay dates from the foundation of the Sāsānid empire which caused the regions on the Euphrates and Tigris to be more and more removed from the sphere of its political and economic influence. This was followed in 499 by the complete separation of the Persian Nestorian Church from the Church of the West, with the result that Antākiya lost its primacy over the Christians of Babylonia. It had always been the policy of the Persian kings to weaken the Asiatic centre of the Roman power. As early as 260 the town was besieged and captured by Shāpūr I, who transplanted a large number of its inhabitants to Djundeshāpūr in Susiana (cp. Ṭabarī, i. 827). Again in the vi. century Antākiya was the principal object of the expeditions of the Persians. Khosraw I Anōsharwān captured and destroyed the town in 538, and deported a large portion of its inhabitants into the immediate vicinity of Ktesiphon, where a town called Rūmiya was built for them exactly on the plan of the Syrian Antākiya; cp. Nöldeke, *Gesch. d. Perser und Araber zur Zeit der Sasaniden* (Leiden, 1879), p. 165, 239; Streck, *Babylonien nach den arab. Geographien*, ii. (1901), p. 266 *et seq.*

Apart from the two devastations by the Persian kings the decay of the town was accelerated by terrible earthquakes which occurred with extraordinary frequency. During the first five centuries of our era no fewer than ten great earthquakes are counted, one of which (in 526) claimed 250 000 victims. The emperor Justinian rebuilt the town on its ruins after the destruction by Khosraw I, but it was restored in considerably less than its previous size. Antākiya was occupied by the Arabs in the year 17 (638); cp. al-Belādhori (ed. de Goeje), p. 132; Weil, *Gesch. d. Chalifen*, i. 79 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 259; and the Muslims remained in possession of the town in spite of the heavy defeat which the inhabitants suffered at the hands of the Byzantines in 69 (688; cp. Weil, *loc. cit.*, . 470). It was not until the end of the year

355/966 (according to Cedrenus) or at the latest 358/969 (according to the Arabic sources) that Antākiya was wrested from the Hamdānids by Burtzes, the bold general of the Greek emperor Nikephoros Phokas, assisted by a traitor among the Arabs (an earlier attempt to gain possession of the town, which Nikephoros Phokas himself had undertaken in the spring of 355/966, had proved unsuccessful); cp. Freytag in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xi. 213, 230; Weil, *loc. cit.*, iii, 18; A. Müller, *loc. cit.*, i. 574. For more than a century Antākiya remained the chief bulwark of the Byzantine empire against Islām. After 473 (1080) it had to pay tribute to Muslim, the ʿUqailid prince of Mosul (Mawṣil), and in 477 (1083) it passed again under Muḥammadan rule, the treachery of the Greek governor having opened the gates of the town to Sulaimān I, the Seldjūk sultan of Iconium. A dispute broke out between Sulaimān and Muslim regarding the possession of the town, and the latter was killed in 478 (1085) in a battle near Antākiya, Sulaimān died soon afterwards (479 = 1086), whereupon Muslim's lieutenant invoked the intervention of Malikshāh who established order by appointing Yāghī Baṣān amir of the town. The latter was still ruler of Antākiya when the army of the Crusaders appeared before its walls on 21 October 1097.

The town was protected by strong and extensive fortifications as well as by the natural features of the ground, so that the siege presented considerable difficulties to the Christians. It took more than four months to complete the investment on all sides, but as in the case of two previous attacks it was only possible to capture Antākiya by the help of a traitor. On 2. June 1098 the crusaders stormed the town with great slaughter. Three days later there appeared a large Muslim army under Kerbōghā, the amir of Mosul, who had set out to raise the siege: the Christians were now besieged within the town, and their position soon became desperate. But their spirits having been fired by the alleged discovery of the holy lance, they raised the siege on 23. June by a bold sally, which was followed by an overwhelming victory over the troops of Kerbōghā in spite of their great superiority in numbers. For 179 years Antākiya remained in the possession of the Christians and became the capital of a principality, a vassal state of the kingdom of Jerusalem, comprising the coast region of Northern Syria from the Nahr Djaīhān (Pyramus) in the North to the Nahr al-Kebīr (near Lādhiqiya) in the South and including the 'Amk depression [q.v.] and the valley of the Orontes as far as Shaizar (Larissa, to the north west of Ḥamāt). During this period Antākiya once more experienced a certain prosperity; many new buildings were erected, and the population increased and gained in wealth owing to the revival of trade.

The Christian rule in Northern Syria found a sudden termination at the hands of Baibars, the Mamlūk sultan of Egypt. Already in 660 (1262) his armies had devastated the principality of Antākiya; in 666 (1268) he proceeded to greater deeds. Threatening the town by a sudden attack he gained a complete victory over its knights who had met him in the open field; negotiations for a surrender having proved unsuccessful he attacked the town by open force on 19. May, and

Antākiya fell into the sultans hands almost without further resistance; 16000—17000 Christians are said to have perished at the capture of the town, 100 000 to have been led away to captivity; the whole town including the citadel was burned down, and the spoil taken was enormous; Antākiya never recovered from this blow; it has remained under Muslim rule ever since, but its importance has decreased steadily.

The situation of Antākiya is most delightful; it lies in the richly-watered valley of the Orontes which is here about 140 feet wide. The favourable climate and the great productiveness of the soil make it one of the fairest spots in the East; and Orientals praise Antākiya as the most pleasant town of Syria after Damascus. The abundant rainfall to which it is exposed — and which according to Petermann has gained for the town the nickname *al-shekkhākhā* (= pissabed, Wensinck's correction of Petermann's *shekkākhā*) produces a most luxuriant vegetation.

The modern Antākiya is situated in the plain on the southern bank of the Orontes and extends as far as the slopes of mons Silpius (Arabic Ḥabīb al-Nadjdjār, 1525 feet above the level of the sea) which belongs to the Casius chain. The town is surrounded by extensive gardens in the East, and the pleasant fruitful land of the immediate surroundings affords a vivid contrast with the wild and rugged mountains of the neighbourhood, the sharp outlines of which present a very beautiful view. In antiquity the slopes of the Silpius were covered with houses, but the modern Antākiya occupies hardly a tenth part of the space which it occupied before Justinian's time. Its extent at that period can still be clearly determined by the traces of the ancient walls which suffered no serious damage at the conquest of the town by Khosrow I, and the course of which can still be recognised everywhere. The town as re-built by Justinian occupied a smaller space within these walls.

By far the most interesting of Antākiya's ancient remains is the enormous girdle of fortifications of which considerable portions are still extant; it draws a wide curve round the little modern town situated in the north west corner of its circumference. The manybuttressed walls, led boldly over the heights, as well as the enormous dimensions of the fortifications which, for the medieval art of war, were practically unassailable, still excite our admiration. Their length is more than 16 miles; enormous towers of defence rose from the walls at distances of 70—80 paces from each other (altogether, it is said, more than 360). The destruction of the walls has advanced rapidly during the last few decades, as after the last great earthquake (1872) the inhabitants received permission to use them as building material for their houses. The citadel built by Nikephoros Phokas on the Silpius has been in ruins since it was destroyed by Beibars. On the Silpius is shown the martyr's tomb of the 'prophet' Ḥabīb al-Nadjdjār (i. e. Agabos: Acts II, 28) said to have been the first Christian of Antioch; it is regarded by the Muslims as an honoured place of pilgrimage, and has given to the Silpius its modern name. The most important remains of antiquity are situated on the slopes of the Silpius, the ruins of the colossal aqueducts being especially noteworthy. Of the ancient gates

a few are still tolerably well preserved; the interior of the modern town has no buildings of importance, the 14 mosques of the town are unimportant. The houses give an impression of great poverty; and the frequently recurring earthquakes have left everywhere vast heaps of rubbish and ruins. The mounds on which the town is built can in many places be clearly recognised as similar rubbish heaps of an older period.

The ancient Antākiya situated at the meeting-place of the roads leading from the Euphrates to the sea with those leading from Syria to Asia Minor, was the chief centre of traffic between the East and the West; to-day trade and industry are in a state of absolute decay. The bazars are unimportant and not much frequented. The most considerable of local industries is the manufacture of soap for which Antākiya is the most important town in Syria next to Idlib (S. E. of Ḥaleb). Other occupations of the inhabitants are the production of silk, the cultivation of corn and olives; eels are also caught in the Orontes in large quantities. The appellative noun *Antākiya* = 'cover, carpet' indicates the former importance of the town as a seat of textile art; cp. Fränkel, *Die aram. Fremdwört im Arab.* (1886), p. 44, and Zuhair, *Mu'allaka*, 8 (9), Var.

In Antiquity Seleucia Pieria (Arab. Salūkiya) served as harbour of Antākiya, in the Middle Ages al-Suwaidiya situated farther to the South at the mouth of the Orontes. Both harbours are now in a state of absolute decay. The modern Antākiya suffers not only through the want of a protected harbour, but also through the fact that the upper part of the river as far as the town is not navigable. One of the chief reasons why the town in spite of its magnificent and advantageous situation never again rose to any degree of prosperity since it was captured by Beibars, must be sought in the fierce hatred with which Muslim fanaticism regarded the former capital of Oriental Christianity. Another obstacle to economic progress were the frequently recurring severe earthquakes (see the enumeration in Ritter, *Erdkunde*, xvii. 1155 *et seq.*); the most important shocks of recent date occurred in 1822 and 1872. Since the decline of Antākiya trade and traffic was more and more diverted to Ḥaleb (Aleppo).

The number of inhabitants, which was very considerable in Antiquity and the Middle Ages is now greatly reduced; in the last decades a slow increase of the population can be observed. In 1853 H. Petermann counted about 10 000 inhabitants (one third of whom were Jews and Christians, chiefly Greeks and Armenians), another estimate dating from 1848 states the number as 17 000 (1500 Christians), later authorities give only 6000 inhabitants; Sachau's informant in 1880 estimated the size of the town as containing 3500 houses, i. e. about 17 500 inhabitants (among whom 2500 Christians and 250 Jews); Cuinet (1890) notes 25 000 inhabitants, Bäderer (edition of 1900) 28 000 inhabitants (4000 Christians, a small number of Jews). In the Arab Middle Ages Antākiya was the capital of the 'Awāšim district [q. v.] i. e. of the 'military frontier' erected against Byzantium on the frontier in Syria and Asia Minor. To-day Antākiya belongs to the wilāyet of Ḥaleb and is the seat of a Kā'im-makām. Of the five existing 'patriarchates of Antioch' belonging to the different Christian sects (on which cp. Neher

in Kaulen's *Kirchenlexikon*, Freiburg 1882 *et seq.*, i. 948 *et seq.*) none has now its residence in Antākiya itself.

Bibliography: The accounts of Antākiya given by the Arabic geographers are collected and translated in G. le Strange, *Palestine under the Moslems* (London 1890), p. 36, 61, 71, 367—377. — Important information about the author's native town is given by Yahyā b. Sa'īd al-Antākī in his chronicle entitled *Ta'rikh al-Nīl*, on which cp. Brockelmann, *Gesch. der arab. Litterat.*, i. 148. Extracts from this work relating to Antākiya were translated by A. v. Kremer in the *Denkschriften der Wiener Akad. der Wissensch.*, (1852), iii. Abt. 2, p. 24 *et seq.*; the same scholar gives accounts of Antākiya by other Arabic authors, *ib.*, p. 21—31. — Al-Mas'ūdī (wrote 332 = 943) gives noteworthy information, based on personal observation, especially on ancient Antioch (foundation, walls, Church of St. Paul); see his *Murūdj al-Dhahab* (Paris), ii. 226 *et seq.*, 282 *et seq.*; iii. 406—410; iv., 55, 91; viii. 68—70. — An anonymous Arabic description of Antākiya (Cod. Vatic. arab. n° 286) edited and translated by I. Guidi in the *Rendiconti della reale accad. dei Lincei*, ser. iv. vol. 7 (Rome 1897) is valuable; it possibly goes back to a Syriac original and cannot have been composed before Nikephoros Phokas i.e. before A.D. 968; important corrections to Guidi's edition derived from a Bodleian ms. were given by D. S. Margoliouth in the *Journ. of the Roy. Asiatic Society*, 1898, p. 157—169. The same account of Antākiya was used in the universal geography of Hādījī Khalīfa entitled *Djihān Numā* (Stambul 1145 = 1732, p. 595 *et seq.*) — Abu 'l-Hasan al-Mukhtār b. Buṭlān (died 455 = 1063) describes his experiences at Haleb and Antākiya in a *Risāla* which was largely used by Yāqūt in his article on Antākiya (*al-Mu'djam*, ed. Wüstenf., i. 382 *et seq.*); cp. on Ibn Buṭlān: G. le Strange, *loc. cit.*, p. 7; Brockelmann, *loc. cit.*, i. 413; Heer, *Die hist. und geogr. Quellen in Yāqūt's geogr. Wörterb.* (1898), p. 22.

II. On the history of Antākiya during the crusades cp. F. Wilken, *Gesch. d. Kreuzzüge* (Leipzig 1807—1832), i. 173—263; ii. 52, 300, 349, 380; iii. ii. 143; vii. 523 *et seq.*; B. Kugler, *Gesch. d. Kreuzzüge* (Berlin 1880), p. 44—56, 89—95, 116, 218, 389—390; R. Röhrich, *Gesch. des Königreiches Jerusalem* (1100—1291) (Innsbruck, 1898), index; R. Röhrich, *Gesch. des ersten Kreuzzuges* (Innsbruck, 1901), p. 108—152; cp. also Weil, *Gesch. der Chalifen*, iii. (1851), p. 163—169 (events of the years 1097—1098).

III. Of books of travel the following are worthy of notice: R. Pococke, *Beschreib. des Morgenlandes*, german ed. by Breyer and Schreber (Erlangen, 1791), ii. 273—280; Pococke who visited the East in 1737 is the first author who gives topographical details. — C. Niebuhr, *Reisebeschr. nach Arabien* (1774 *et seq.*) iii. 15—18 (corrects Pococke's plan of Antākiya in several details); J. Rusegger, *Reisen in Europa, Asien und Afrika* (1847), i. 363—373; Chesney, *The expedition for the survey to the rivers Euphrates and Tigris* (London, 1850), i. 425 *et seq.*; Sandreczki, *Reise nach Mosul und durch Kurdistan nach Urmia* (Stuttgart, 1857), iii. 467 *et seq.* H. Petermann, *Reisen im Orient* (Leipzig,

1867), ii. 366 *et seq.*; E. Sachau, *Reise in Syrien und Mesopotamien* (Leipzig 1883), p. 462 *et seq.*

IV. The following works give comprehensive accounts of Antākiya: Ottfr. Müller, *Antiquitates Antiochenae*, Göttingen, 1839; K. Ritter, *Erdkunde*, xvii, 1147—1210; E. Reclus, *Nouvelle géographie univers.* ix., 766 *et seq.*; Streber in *Kaulen's Kirchenlexikon* (Freiburg, 1882 *et seq.*), i. 941—945; V. Cuinet, *La Turquie d'Asie* (Paris, 1890 *et seq.*), ii. 193—197; J. Benzinger in *Pauly-Wissowa's Realencyklop. der klass. Altertumswissensch.*, i. 2442—2445; R. Förster, *Antiochia am Orontes in the Jahrb. des deutsch. archäolog. Instituts*, xii (1897), p. 103—149 (an important historical account of the building of the town). S. Krauss, *Antioche in the Revue d. étud. juives*, 1902, n° 89 (collects and discusses all the accounts found in Jewish sources concerning the foundation of Antākiya, the history of the town until A. D. 70, the Christians of the town, and the Byzantine and Arabic periods); Bäder, *Palästina und Syrien*, 5. ed. (1900), p. 427—433. (STRECK.)

'ANTAR(A) B. SHADDĀD B. 'AMR (according to others b. 'Amr b. Shaddād) b. Mu'āwīya al-'ABSI, an ancient Arabic poet who flourished in the last decade of the vi. century, two generations before the victory of Islām. He was the son of or black slave-girl called Zabiba, and is therefore counted among the *Aghribat al-'Arab*, 'the ravens of the Arabs'; It was not until he was grown up that his bravery won him his father's recognition as a legitimate member of the family. According to Nöldeke's observation (*Fünf Mo'allagāt* etc. ii. 9) he betrays himself as a half-caste in lines 25 and 27 of his Mu'allāka, where like a true upstart, he refers to black slaves in somewhat contemptuous terms. It is not very probable that he was known by the nick-name al-Falḥā, 'of the cleft lip', as in that case he would hardly have represented a man with this infirmity in his Mu'allāka (line 41; Nöldeke, *loc. cit.* p. 10, note 1). 'Antar(a) took a prominent part in the war of Dāhis and Ḡhabrā' (cp. A. Müller, *Der Islām im Morgen- und Abendland*, i. 5 *et seq.*), and in his old age was killed in a battle against the tribe of Ṭaiyī'. He has become the most popular Arab hero whose memory is still preserved in the romance of 'Antar [q.v.] and in numerous place names (cp. Goldziher, in *Globus* lxiv, 65—67). His poems, although for the most part only preserved in fragments, were held in such estimation, that al-A'lam [q.v.] gave them a place in his collection of the six poets. The only complete poem of his which survives, is ranked as one of the Mu'allāgāt. It is a typical ḡasida, unusual only in the length of the nasīb, which owing to the insertion of several descriptions and similes extends to 33 lines. He similarly breaks through the conventional form of the nasīb in poem n° 20 (of Ahlwardt's ed.), where he combines it with praise of himself. It may be in allusion to this that a later poet prefixed to his Mu'allāka that line in which he complains that the poets had left him nothing 'to patch'. In an erotic scene of his Mu'allāka, line 64 *et seq.*, his manner is quite modern, recalling almost the style of 'Omar b. Abi Rabi'a (Nöldeke, *loc. cit.*, p. 43). A noteworthy feature of his technique is the comparatively frequent occurrence of enjambment (e.g. 15, 9, 10; 20, 9, 13, 14).

Bibliography: *Aghānī*, vii, 1. ed., p. 148—153, 2. ed., p. 141—146; Ibn K̄otaiba, *Kitāb al-Shi'r* (ed. de Goeje), p. 130—134; *Munyat al-Nafsi fī Ash'ār 'Antara b. Shaddād al-'Absi Intikhab Iskender Agha Abkarius* (Bairut, 1864); Diwān: W. Ahlwardt, *The Divans of the six ancient Arabic poets Ennābīga* etc. (London 1870), p. 33—52, app. p. 178—183; *Diwān 'Antara* (Bairut, 1888, 1901, Impr. Scient; Cairo, 1315); W. Ahlwardt, *Bemerkungen über die Aechtheit der alten Arabischen Gedichte* (Greifswald, 1872), p. 50—57; H. Thorbecke, *'Antarah ein vorislamischer Dichter* (Leipzig, 1867); Th. Nöldeke, *Fünf Mo'allaqāt übersetzt und erklärt*, II (*Sitzungsber. d. Kaiserl. Akademie der Wissensch. in Wien, phil.-hist. Cl.* cxlii; Wien 1900), p. 1—49; Brockelmann, *Gesch. d. arab. Litter.* i. 22. (BROCKELMANN).

'ANTAR Romance of; Arab. *Sirat 'Antar*, a popular treatment of old material similar to the *Sirat Banī Hilāl*, the *Sirat al-Zāhir* etc. (cp. Brockelmann, *Gesch. d. arab. Litter.*, ii. 62). The *Sirat 'Antar* shows clear traces of the traditions on which it is based. Essential features of this model badawī are already found in the account which the *Kitāb al-Aghānī* (1. ed. vii. 148; 2. ed. vii. 153) gives of the poet 'Antara (q.v.; for the secondary form 'Antar there is evidence already in the commentary to the *Hamāsa*, ed. Freytag, i. 108 1): his descent from the slave-girl Zabība, his reception into his father's family on account of his brave deeds, his love of 'Abla, his treacherous murder at the hands of Wizr b. Djabir, called al-Asad al-Rahis. The story was amplified by the insertion of numerous elements belonging to other cycles; it is now known in two recensions, that of Hīdjāz (*al-Sira al-hīdjāziya*) which is more detailed, and the shorter Syrian recension (*al-Sira al-shāmiya*) with which the Babylonian recension (*al-Sira al-'irāqiya*) is probably identical. The date of the origin of these recensions cannot be fixed with any certainty. The earliest authority quoted is al-Aṣma'ī who may be regarded as the *rāwī* of the old 'Antara poems but has nothing to do with the work in question, in which but little is found of the genuine poems. The Bairut edition mentions a certain Yūsuf b. Ismā'īl al-miṣrī (perhaps identical with Ibn Khallikān's Yūsuf b. Ismā'īl Abu 'l-Mahāsīn) as collector of the *Sira*. The statement of Ibn Abī Uṣaib'a, that Abū Mu'ayyad Muḥammad b. al-Mudjallī b. al-Ṣā'igh al-'Antarī (lived about 540 = 1145) collected stories concerning 'Antar is worthy of attention. We may assume that the stories about the hero and poet 'Antara re-cast in the form of a novel, became at an early period the subject of the recitations of professional story-tellers; a man of literary tendencies may now and again have put together the various recensions known to him, but the work of re-constructing the popular tale did not cease at any given time and is still in progress.

Bibliography: Bibliographical details in Chauvin, *Bibliographie des ouvrages arabes*, iii. 113 *et seq.* (to the Mss. there must now be added: Ahlwardt, *Verz. d. arab. Hss. d. Königl. Bibl. zu Berlin*, n° 9123—9137); Pertsch, *Die ar. Hss. d. Herzogl. Bibliothek zu Gotha*, iv. 363 *et seq.*, v. 53 *et seq.* — Chief editions: Cairo 1306—1311 in 32 parts (*djuz*) and Bairut 1868—1871 in 154 books (2. ed.) and 1883—1885

in 6 volumes. The Cairo edition represents the recension of Hīdjāz, the Bairut edition probably that of Syria. — About a third of the whole was translated by Hamilton (Terrick) *Antar, a Bedueen romance* (London 1819-1820; 4 vols.); L. M. Devic, *Les aventures d'Antar, fils de Cheddad, roman arabe des temps anté-islamiques* i. (Paris, 1864). (M. HARTMANN.)

'ANTARĪ (A.), a word derived from 'Antar [q. v.], denoting in Egypt (1) a reciter of the romance of 'Antar and (2) a short garment worn beneath the caftan. In the latter meaning the word also occurs in Turkish, where however it is written with *Alif*, not with *Ain* (*Antarī*); cp. Dozy, *Supplément*, s. v., and the passages quoted there.

ANTARTŪS. [See TARTŪS.]

ANWARĪ 'the shining', poetical name of Awhad al-Dīn 'Alī. Anwarī was born at Badna, a small village in the district of Khāwarān, and came to the court of the Seldjūq sultan Sandjar after having recited his first *kaṣīda* in praise of this monarch. When his patron had been taken prisoner by the Ghuzz he accompanied the embassy sent by Sandjars wife, Turkhān Khātun, to the ruler of Samarḳand, in order to ask for his assistance; on this journey he composed his famous elegy, translated into English by Kirkpatrick under the title *The tears of Khorasan* (*Asiatic Miscellany* i. 286 *et seq.*), in which he describes the terrible devastations perpetrated by the Ghuzz in Khorāsān. After Sandjar's death Anwarī seems to have lived at Merw at the court of the later rulers, until he suffered a serious blow in consequence of his predilection for astrological calculations. He predicted a storm for a certain day of the month of Radjab 581 or 582, on which all the planets stood in the sign of Libra; as however there was a complete absence of wind on that day, he gained nothing but universal derision for his prophecy. On this account he left Merw and went at first to Nīshāpūr, later to Balkh. He probably died shortly afterwards at the latter place (according to Ethé between 585 and 587 = 1189—1191), but the precise date is unknown.

Anwarī owes his fame chiefly to his *Ḳaṣīda*'s which are greatly admired by the Persians. His *dīwān* has been repeatedly lithographed in Persia and India (Tabriz, 1260, 1266; Lakhnaw, 1880), and poems of his have been published and translated (apart from Kirkpatrick) by Zhukowski, Pizzi and others.

Bibliography: 'Awfī (ed. Browne), ii. 125 *et seq.*; Dawlatshāh (ed. Browne), p. 83 *et seq.*; M. Ferte in the *Journ. Asiat.*, ser. 9, t. 5, 235 *et seq.*, Zhukowski, *Ali Awhad ed-dīn Enweri, Materiali dla yego biografii i karakteristiki* (cp. Pertsch in the *Litteraturblatt für orient. Philol.*, ii. 10 *et seq.*); Ethé in the *Grundriss der iranischen Philologie*, ii. 261 *et seq.*; Horn, *Gesch. d. pers. Litter.*, p. 195 *et seq.*; Browne, *A literary history of Persia*, ii, 365 *et seq.*

ANWARĪ. [See ENWERĪ.]

ANWARĪ SUHAILĪ, title of the Persian version of *Kalīla wa Dimna* by Kāshifī [q. v.].

A'RĀB (A.) = Badawī's, nomads. [See BADAWĪ.]

'ARABA, in the Old Testament name of the whole valley of the Jordan, now denoting only the continuation of this valley to the south of

the Dead Sea. It is a large bare desert of undulating ground traversed by the beds of streams; the mountain-ridge *Risht al-Hawwar* divides it into two unequal parts, the larger of which belongs to the Dead Sea. Musil conjectures that even in historical times a narrow arm of the Red Sea reached as far as *Ghadyān*. To the North is situated the fruitful plain of *Ghōr Fēfe* which extends as far as the *Sebkha*, the biblical Valley of Salt. Cp. detailed description in Musil's *Arabia Petraea*, II^a and II^b, where bibliographical references are given.

ARABESQUE. In German the word *arabesque* denotes the foliage ornament of Muslim art; in a wider sense current already since the Baroque period it is applied to the ornament of that art in general. The word *moresque*, properly referring to the art of Muslim Spain, is almost synonymous. Modern usage frequently applies the word *arabesque* to that style of Renaissance ornament, which more correctly is called *grotesque*. — It is similar in English: the word is used in a general way, but without historical accuracy, to denote decoration in the grotesque style, and the *moresque* is frequently distinguished from it as being the ornament of Muslim art proper. — In French the adjective *arabesque* is from of old applied to works of art from the countries of Islām; since the Renaissance it is also used as a noun for the corresponding ornamentation, whence it was transferred to denote decoration in the *Grotesque* style.

It is probably not without reason that in all three languages the term was transferred to an object which on the surface seems to have no connection with its original meaning. The *grotesque*, it is true, in the first instance is a Renaissance revival of that form of ancient classical ornament, which was first discovered in the vaults of the *thermae* of Titus excavated at that period. The attention aroused by these discoveries led Raphael to decorate the Loggia of the Vatican with his famous *grotesques*, wherein he was assisted by his pupils Giovanni da Udine, Giulio Romano, and Gian Francesco. As the vaulted chambers of the *thermae* of Titus had been buried under the ground, they were called '*le grotte*', whence the strange style of ornamental painting discovered in them got the name '*grottesca*'. The *grotesque*, which is derived from purely classical sources, is an architectural ornament. The ornament of Renaissance arts and crafts however, especially in tapestry, pottery, metal-work and book decoration, exhibits before and after the discovery of the *grotesque* numerous elements, which are obviously drawn from the ornament of Muslim art. Such *arabesque* elements are found even in architectural decoration, it is only necessary to mention the churches of San Michele at Pavia, of St. Francis of Assisi, and of San Domenico at Bologna. The *arabesque* influenced even the *grotesque* proper, a fact which may have facilitated the general transference of the word *arabesque* to the ornament of the Renaissance, and to the *grotesque* in particular. The influence of the *arabesque* is especially prominent in the ornament of the Renaissance at its prime, and in that of the late period, where it is frequently due to conscious imitation of oriental models. This is particularly noticeable in the French Renaissance in the style of Henri II, especially in book de-

coration; in Germany, to mention only a few examples, especially in the decorative work of Peter Flötner and Virgil Solis of Nuremberg.

This popular meaning of the word *arabesque* must be distinguished from the form as now used in the history of art, and as it ought to be used, i. e. as denoting the ornament of the art of the Muslim countries. It would even be justifiable to restrict it to the foliage ornament as being the dominating element of that ornamentation: it would be difficult however in an historical or aesthetical treatment to separate this from the other elements, such as intertwined bands, motifs derived from writing and the less frequent figurative subjects. These may therefore be included in the meaning of the term.

The foliage ornament as conceived by Muslim art can hardly be described and analyzed as a unity, since it exhibits considerable differences according to time and place. There are however some general characteristics which distinguish it clearly from the foliage ornament of other periods e. g. from that of classical antiquity. As to its origin it is certainly derived from the classical foliage ornament with its conventional flora, always unrealistic however realistically treated, consisting of palm-leaves, acanthus and elements derived from these. In Greek antiquity we observe a gradual striving towards life-like forms, a constantly increasing approximation to nature, which reaches its culminating point towards the early hellenistic period; later however there begins a reaction which is caused partly by other, unhellenic ideals and views of Art, but partly also by the decline of technical skill. These under-currents become dominant in the art of Islām, which in a general way may be regarded as representing the further development of the reaction, beginning already in the classical period, of the oriental hellenistic provinces against those of the West. The *arabesque* of Muslim art shows from the outset a consistent tendency to become more and more abstract and to treat the foliage ornament more and more as a geometrical design. This tendency finds expression in the following principles which are of universal application. In the design of the foliage there is no longer any notion of truth to nature, whereas formerly the principle had been if not to imitate nature, at any rate to avoid direct opposition to it. The design of the foliage is now only determined by a regard for the symmetry which may be required by the pattern itself or by a pendant corresponding to it. The vegetable stalk loses almost entirely its character as a part of a plant, and becomes a mere geometrical line combined to pleasing figures and compartments, but meaning less as a representation of a natural object. The leaf similarly loses almost entirely its vegetable character and gives up all pretension to realism, although it is still possible to trace its derivation from the conventional leaf of hellenistic ornamentation in the drawing of the contour and the interior design. This however is not the only source of the treatment of the leaf. The ornamentation of the Tūlūnid and early Fāṭimid monuments, as well as that of the buildings of Nūr al-Dīn Maḥmūd in Mesopotamia, show clearly how the whole composition and its separate elements frequently go back to the classical scheme of foliage growing out of a vase, together with many figurative

elements like cornucopias, vases etc. In the fully developed arabesque even these objects, cornucopias and vases, have become abstractly conceived designs of leaves. Abstraction goes so far that the whole wealth of decorative elements taken from plants consists only of many combinations of a small number of patterns some resembling palm-leaves and others wholly untrue to nature. Stalk and leaf are no longer as in nature — two co-ordinate but formally distinct elements — but have coalesced to such an extent, that the leaf no longer grows out of the chief stem on a small stalk, but represents simply an expansion or outgrowth of the chief stem. The want of realism, or rather the direct opposition to nature, is further emphasised by the fact that the stalk grows through the leaf, in other words the leaf does not represent an end, but develops into a new stem and so on in countless repetitions. This is connected with the fact that the composition of the ornament is usually based on the principle of infinite correspondance, that is to say each surface, however small, is ornamented in such a way that by putting together the design we get a doubly symmetrical surface pattern capable of infinite expansion. This law of composition governs not only the ornamentation of surfaces, but also that of borders, although the latter, by their nature, are capable of infinite expansion in one dimension only. In spite of this fact their composition is frequently of such a nature as to admit of infinite continuation, without change, in their secondary direction, viz. that of width. In the case of borders there frequently appears the cognate principle of reciprocity, in which two corresponding parts of the pattern stand to each other in the relation of punch and matrix, so that the infinite correspondence is effected by a means resembling the reflexion of mirrors. Apart from this the ornamentation of borders exhibits the conventional schemes of single, double, and undulating intermittent foliage with a wealth of variations. Another composition of frequent occurrence is that representing the foliage as growing out of a vase. It is dominated by the principle of strict symmetry in relation to a single axis, as is also the scheme of composition known as the 'heraldic style'. Another form of composition, closely related to the last and sometimes indistinguishable from it, represents the foliage growing up as a tree, and may be connected with the old oriental ideas of the tree of life. — While these principles are universally applicable to the arabesque of all periods, other features are subject to variation according to time and place. The quantitative relation between surface and pattern, and that between stalk and leaf, varies between two extremes. One of the extremes is represented by the type of arabesque best known from the stucco decoration of the mosque of Ibn Tulūn at Cairo, where the leaf covers almost the whole surface. The stalk very nearly disappears altogether, so that leaf grows out of leaf. The result is that the ornamented surface is entirely covered, and nothing is seen of the ground. This is the 'horror vacui' of ornamentation. It follows that the design of the positive ornament is effected merely by means of a few negative lines, especially spirals, which pass through the leafage. The artisan in executing the design, draws or carves or points not so much

the ornament itself, as the ground. The opposite extreme is found e.g. in the ornamentation of the buildings of Nūr al-Dīn Maḥmūd: here the leaf plays a quite secondary part, the pattern consisting of stalks ingeniously and elegantly intertwined. The positive ornament is equally balanced, or even dominated by the ornamented ground. All the other principles of form and composition are preserved.

The tendency to a geometrical composition of arabesques finds an unmistakable expression in the intertwining of several systems which are frequently arranged in such a way, as to create a contrast between larger and smaller geometrical compartments, or between compartments ornamented with greater or less fulness, or in different styles of design. Besides the ornament consisting of foliage only, geometrically intertwined bands are similarly combined with foliage. This combination is the most common form of arabesque. The intertwined geometrical design forms a complicated framework; the manifold irregular polygons formed by the mutual crossing of the lines are filled by the foliage, either separately or in a connected pattern. These forms pass into arabesques of a purely geometrical nature, i. e. those consisting of intertwined bands. Here all possible combinations are represented, from the simplest plaiting, the mere interscating of systems of parallel lines, to the most complicated geometrical figures. As in the case of the foliage ornament the effect aimed at is the creation of a contrast: a linking up of the positive pattern by means of larger or smaller portions of the ground surface. A wealth of polygonal shapes or stars appear as the fixed points which create order in the kaleidoscopic confusion, of small irregular polygons. These compositions, which are often most ingenious, are formed by the well-thought out and frequently surprising use of a few lines not unfrequently broken; it is often very difficult to disentangle their fantastic play so as to arrive at the system. A certain advanced stage of the power of geometrical vision is an indispensable presupposition of this kind of composition. The systems most favoured are those founded on polygons or stars with an odd number of angles, e.g. pentagons or nonagons, or stars with seven or fifteen points.

In addition to these two prevalent elements — foliage and intertwined bands — there appears a third specific feature in the motifs derived from the Arabic script. Writing itself as a decorative element plays a much more important part in Muslim art than in any other. It is undoubtedly an expression of a certain bigotry on the part of the Muslims, that they inscribe nearly every article of artistic craftsmanship with some verse from the Kor'ān, the confession of faith, or with innumerable, sometimes rather pointless, formulas of blessing or congratulation. But besides these inscriptions proper, which we may well accept with gratitude because of their historical importance, there frequently occur groups of letters which do not form intelligible words or sentences at all. This should by no means lead us to the conclusion that the objects thus inscribed are the work of illiterate men. It is rather a purely decorative use of the characters, an ornament in the shape of letters. The letters most frequently employed in this way are, on the whole, Alif-Lām

and Lām-Alif, which often form whole borders. We may suppose that these are not quite meaningless characters, but that they serve as a kind of 'siglum', being in fact an abbreviation for ornamental purposes of the *Shahāda*, which already in the papyrus protocols is abridged as a number of Lām-Alif's. The decorative value which the letters of the *Shahāda* already possess owing to their rhythmical and symmetrical shape, is still enhanced by this abbreviation. — Other meaningless groups of characters are inaccurate copies of the blessings and congratulatory formulas which occur so frequently; and letters, the nature of which has been completely misunderstood, are found on objects made by non-Muslim artisans especially on Western imitations of Arab works of art. Finally — and this of greatest importance for the arabesque — the decorative writing developed into a particular kind of linear ornament, in which all consciousness of the original nature of the letters was completely lost. This phenomenon appears very clearly in carpets from Asia Minor.

The term arabesque in its wider sense, as denoting the ornament of Muslim art in general, also comprises a number of figurative elements. It would indeed be possible to distinguish these from the arabesque, taking this word in a narrow sense, and to class them under the term 'iconography'; but the value of these figurative elements is for the most part purely ornamental, while their composition is frequently closely connected with or even inseparable from the arabesque. A short survey of these figurative elements belongs therefore to an aesthetic analysis of the arabesque. — The most independent elements are a number of genre pictures: hunting scenes, banquets, games, occupations are represented sometimes in a whole series of pictures. They usually fill appropriate spaces of the rich arabesque in the form of médaillons. In subjects and style they depend chiefly on miniature painting, and frequently show the influence of Eastern Persia and Central Asia. — Another class is formed by representations with an astrological or originally symbolic meaning, which have become merely decorative forms. Their wide-spread occurrence is due to the decorative value inherent in all symbolic representations, a fact which it would be easy to illustrate by instances from all periods of art. To this class belong pictures of the Sphinx and griffons, genii or angels, the signs of the Zodiac, the seven planets, centaurs with bows and arrows, and animal combats. None of these decorative motifs has been created by Muslim art; they all belong to the inherited stock-in-trade of older periods of art. No essential change was made even in their specific forms. We may include in this class the somewhat rare old representations of dragons, of St. George slaying the dragon (*Khidr*, *Ilyās*), probably also the Sāsānid winged crowns which frequently bear the Pehlewī sign of the *Khwaruno* (unless we ought to adopt a recent suggestion and read it as Arabic '*bakr*') and the royal rams. In the same connection should be mentioned the Chinese motifs, frequent since the Šafawid period, but occurring even earlier, such as the dragon, the phoenix, and both together forming the Ming crest, the Kilin and the Fohu, the line of clouds '*çi*' symbolising immortality, and many others; lastly Indian sub-

jects, such as the three spheres as a Buddhist symbol and the Angavastra garment. Some figures have even been identified as Buddhas and Bodhisatvas, but this identification is disputed. — Another frequent feature of the arabesque are the representations of animals belonging to the so-called heraldic style. They are placed facing each other according to a strict principle of symmetry, some vegetable element serving as axis. The more frequent animals are lions, griffons, deer, hares, peacocks, parrots etc. Besides this animals also occur in another scheme of composition, known already in antiquity, viz. in an undulating foliage ornament interrupted by pictures of animals. — Another group is formed by heraldic crests proper. The Ming crest has already been mentioned. Crests consisting merely of an animal emblem, such as the lion or leopard or the double eagle, belong to the Turkish race, and probably go back to primeval totemistic ideas. There are further the emblematic crests of the Mamlūks which are closely connected with the ornamentation of pottery and enamelled glass-ware; and such isolated subjects as the Man with the Moon, the crest of Badr al-Dīn Lu'lu'. In Spain we find representations resembling castles, which recall the crests of occidental towns. These especially, but also the other motifs, are found in close organic connection with the arabesque. — Lastly there occur isolated figurative elements, such as the heads of lions and other animals, the bodies and wings of birds, claws and hands, which coalesce with the arabesque and are of the same ornamental value as the foliage. This phenomenon can be observed particularly in the ornamentation of Mesopotamian art in the period of Badr al-Dīn Lu'lu', but it also occurs in later Eastern Turkish and Turkish works of art.

It is clear that the arabesque as described above according to its principles of composition and its separate elements, did not suddenly come into existence ready made at the time of the rise of Islām. The aesthetic description of the arabesque as something given, must therefore be followed by an inquiry from the point of view of the history of art, which regards it as something in the process of becoming. There is an obstacle to this mode of inquiry in the fact, that our knowledge of monuments varies considerably according to time and place. — As there are some great gaps in our knowledge, it is somewhat dangerous to draw a rapid sketch of the course of development. — So far as we can survey the growth of the arabesque, we may say that the first steps in the arts and crafts of all the provinces of the caliphate meant an uninterrupted continuation of a received tradition; a fact which has recently been emphatically demonstrated by the monuments of Mshatta and ʿAmmra. As mentioned above, the already existing tendencies, which had started as a reaction of the oriental provinces of hellenistic art against those of west, gradually gain a more and more extended authority. The different provinces naturally exhibit considerable differences of style, and some characteristic provincial features of the earlier period are adopted locally. As the material has to a great extent become known quite recently, or is still unpublished we cannot avoid the enumeration of definite examples. Generally speaking the arabesque continues the tradition of the universal hellenistic foliage ornament with

its conventional flora consisting of acanthus, vine leaves and trefoil. In the mosque of 'Amr in Old Cairo we still see carved blocks of wood over the capitals of some of the columns of the entrance hall, which exhibit an acanthus border of quite classical forms. They belong without doubt to the first period of construction, and have at a later stage been imitated in a degenerate form in a few examples on the western narrow wall of the ḥaram. In Egypt the dependence on ancient classical forms of ornament can also be studied on the tomb-stones belonging to the first three centuries of Islām, on which the inscriptions are usually given in the form of a 'tabella ansata'. In Syria the province where good traditions had been observed most faithfully during the late classical period, the good traditions of craftsmanship survived the Muslim conquest. The only reason why it was possible to regard Mshatta at first as a classical building is the fact, that its rich foliage ornamentation had preserved an extraordinarily classical character: altogether it may be said that the buildings of Syria belonging to the late classical period give a much more archaic impression than the contemporaneous buildings of a province like Asia Minor. Specifically classicistic ornamentation is found in Syria even late in the Middle Ages, thus on the large old minaret of the Great Mosque of Aleppo, built by Aḳ Sonḳor during the reign of Malikshāh, on a building near the Bāb Antākiya in the same town dated 545, on a mihrāb of Nūr al-Dīn Maḥmūd in the masjid Ibrahim al-Khalil in the citadel of Aleppo, on the minbar of the Dījami' Nūrī at Ḥamāt, and in the form of an acanthus frieze on a mosque of the same Nūr al-Dīn at Raḳka (possibly the remains of the decoration of an older building). — In Egypt the Coptic style of ornamentation predominated, as appears from the objects in the Egyptian and Arab museum at Cairo when compared with the ornamentation of the mosque of Ibn Ṭulūn. The style of arabesque exhibited by the latter is of the specific Egyptian-Coptic type, of which however examples are also found in Syria and Mesopotamia (on all the monuments of Nūr al-Dīn and e.g. on wood-carvings from Takrit in the Kaiser Friedrich-Museum in Berlin), and in Asia Minor (gate of the Dījami' al-Kal'a at Diwrigi, 576 = 1180-1181). — The vestibule of the Khasekī Dījami' at Baghdad contains a very old mihrāb fashioned of a block of yellow marble, which exhibits splendid Byzantine ornamentation of the acanthus and vase type; the very archaic forms of this monument force us to place its date in the first two centuries of the Hīdjra i.e. in a period preceding the foundation of Baghdad. On fragments of stucco decoration, which are brought to the Baghdad market from the ruins of Irāk and the Persian-Turkish frontier (some specimens in the Kaiser Friedrich-Museum) we find typically Sāsānid motifs, such as the winged palm-leaf, the royal ram, and singular budlike forms resembling rosettes and lotuses; the same motifs, as is well known, occupy a large part of the rich decoration of the Mshatta façade. It would not be difficult to add to this list of examples illustrating the early stages of the arabesque as an immediate continuation of provincial peculiarities.

The present list however is sufficient to enable us to state the historical problem. This is twofold: the question arises 1. how did the arabesque

become a dominant feature of supreme authority for the whole art of Islām? and 2. how was it possible for the arabesque, derived as it is from many heterogeneous sources, to become a single organic unity? Both questions can only be answered when treated in connection with the whole of Muslim art. In order to find an answer to the first problem we must remember, that the Muslim outlook on life, as contrasted with that of classical antiquity and even of christianity, left, strictly speaking, no room at all for Art on a large scale. The whole character of the Muslim view of life explains the gradual disappearance of the figurative element from their works of art, whereas in antiquity figures had formed the essential part and vegetable ornament only an accidental by-work. The development of ornamental decoration as exhibited in the arabesque, was favoured by the prejudice against the large forms of art in general and against the representation of figures, which latter applied equally to the detailed work of the craftsman; the great wealth on the other hand created a desire for luxury, art and ornament.

It is even more difficult to find an answer to the second question. An analogy to the unity of Muslim art may indeed be found in the unity of hellenistic art, as the provinces influenced by it extended to the East and West even beyond the frontiers of the kingdom of Alexander and of the Roman Empire. We may even regard the unity of hellenistic art as a necessary condition without which the rise of a homogeneous Muslim art would have been impossible. There is however a great contrast between the conditions at the beginning of hellenistic and Muslim art. In the one case the conquerors were the most artistic nation that has ever existed, and in this respect contributed most in their relation to the conquered peoples. The case of the Muslims was completely different. The Arabs had no artistic gifts, and the conquerors were the receiving element in all matters affecting culture. The hellenistic countries were welded together by Greek civilization; the link which bound together the countries of Islām was only the community of religion and government; handicrafts were left entirely to the subject population. In the hellenistic provinces the participation of the subjects caused the change and the decay of Greek art; in the Muslim countries it created the art of Islām. In view of these facts the only explanation hitherto advanced for the homogeneity of artistic style, and for the dominating position of the arabesque, was a reference to the general economic situation and to the state of Muslim civilization. All the lands of the caliphate were united by religion and language. The pilgrimage to Mekka afforded an opportunity for intercourse and exchange between the inhabitants of the East and the West. In spite of the imperfect means of transit, lively traffic circulated through all the Muslim countries, as formerly through the Roman empire. A great number of individuals travelled through large portions of the known world; while commerce, the most important factor in the spread of art, extended with fewer limitations than at any previous period, through all the countries of Islām. Although these considerations afford a perfectly opposite contribution towards an explanation of the fact of artistic unity, they are yet of such a vague and

general nature, that they cannot satisfy us completely: Resent research, especially C. H. Becker's study of papyri, has brought to light a tangible and very important element: the Greek system of 'liturgies' existed in the early times of Islām: the populations of the most divers parts of the empire were bound to make their contribution towards public buildings and institutions of common utility, not only in the shape of money and materials, but also in the form of workman and master-builders. In constructing the Umayyad mosque of Damascus, for instance, a Persian and an Egyptian Arab served as architects; and workmen of the most various nationalities were employed on the great buildings. This fact explains the syncretism of Muslim art; it explains the occurrence of Persian elements at Mshatta, the existence of coptic features in Syria and Asia Minor. The 'liturgies' brought together the craftsmen of different nationalities, and gave them an opportunity of learning the various traditions from personal experience. In this way there began a process of unification and the creation of an homogeneity, from which the art of Islām, and with it the arabesque, arose as a unity. As always in the case of such developments, it is hardly possible to determine the date of its end, especially as the material known to us is scanty. We may say that the arabesque in its developed form is found already in the mosque of Ibn Ṭūlūn. This however does not yet signify the final completion of the assimilating process. The ornamentation in question, although a pure arabesque, is yet a specific variety belonging to Egypt. The arabesque in which the provincial types are blended in a more complex form, and which attained universal predominance, does not seem to have reached its goal until the Fātimid period. — Immediately after the end of the unifying process, there begins a series of centrifugal developments. Just as the caliphate dissolves itself into separate states, the art of Islām is broken up into the arts of the provinces, which partly strike out new paths of their own. This development is particularly recognisable in the field of ornamentation, i. e. of the arabesque. Three large regions can be distinguished, characterised both by internal relationship and by manifest differences from each other: the East, with its centre in Irān, surrounded by the eastern Djazīra, Irāk, Turkeṣtān and India; the centre consisting of Egypt, Syria with the western Djazīra, and Anatolia, each of which parts maintains a certain independence; and lastly the West consisting of Northern Africa and Spain. The arabesque of the eastern group shows a development towards greater realism, obviously under the influence of Central and Eastern Asia. The arabesque of the central group preserves most faithfully the principles, by which it had been dominated at the time of its origin: Byzantine influence being very noticeable in Anatolia. The arabesque in the art of the western group shows some characteristics approaching occidental taste. — All provincial developments, apart from a few exceptions, change the style of the arabesque in its outward features only. The essential characteristics of the arabesque are preserved throughout, both as regards the composition and the elements; there is therefore only one and the same arabesque in antiquity as well as in modern

times, in the East and the West, and in the South as well as the North. (E. HERZFELD.)

'ARABFAḤĪH ('Abd al-Qādir b. Ṣalīm b. 'Othmān Shihāb al-Dīn), Arabic historian; he wrote towards the year 950 (1543) at *Djizān* a history of the wars of the Imām Aḥmed Grāñ of Ḥarār against the Christian Abyssinians; the book is entitled *Tuḥfat al-Zamān* or *Futūḥ al-Habasha*, and is based on statements made by the Imām himself and by the amīr Ḥusain b. Abī Bakr al-Djātīrī; the account of the events beginning with the year 934 (1528) is preceded by a short history of the descendants of Sa'd al-Dīn, who ruled over the Somali coast. In addition to the Mss. at Algiers (cat. Fagnan, N^o. 1628 *et seq.*) and London (Rieu, *Supplement*, N^o. 599) cp. Nerazzini, *La conquista Musulmana dell' Etiopia nel secolo XVI* (Rome 1891); R. Basset, *Histoire de la conquête de l'Abyssinie (XVII^e siècle)* par Chiheddin Aḥmed b. 'Abd el-Qāder, surnommé 'Arab-faḥīh (text, French transl. and notes, Paris 1897—1901), and A. d'Abbadie and Th. Paulitschke, *Futūḥ el-Habasha, les conquêtes faites en Abyssinie au XVI^e siècle par l'Imam Muḥammed Aḥmed dit Gragne*. (French transl., Paris 1898).

(BROCKELMANN.)

ARABIA, the westernmost of the three peninsulas of southern Asia.

a. TOPOGRAPHY, CLIMATE, PRODUCTS.

Arabia, called by the Arabs *Djazīrat al-'Arab*, "the peninsula (island) of the Arabs", or abbreviated *al-Djazīra*, "the peninsula", 'Arabistān by the Persians and Turks, is only joined to continental Asia in the North and is bounded to the West by the Red Sea, to the East by the Persian Gulf and the Sea of 'Omān, to the South by the Indian Ocean. By the isthmus of Suez it is connected with Africa, from which only the straits of Bāb al-Mandeb separate it at the entrance to the Red Sea. To the East at the entrance of the Persian Gulf it approaches the coast of Persia. The area of Arabia corresponds to about a fourth part of Europe, but it is almost impossible to give an accurate statement because data as to the boundaries in the North differ considerably. Some draw them as far as the territory of Aleppo and the Euphrates. But although the mesopotamian plain has been inhabited by Arabic tribes for many centuries past, no geographer has made Arabia reach farther than the Euphrates boundary. Neither must the so-called "Arabia provincia", "Arabia Petraea" be regarded as belonging to Arabia but to Syria, although it is inhabited by Arabs. The Sinai-peninsula *al-Tih* [q. v.] on the other hand, which most Arabic and European scholars regard as a part of Egypt, geologically belongs to Arabia.

West-Arabia (extending in length about 16°) consists of two large parts: *Ḥidjāz* and *Yemen*. *Ḥidjāz* — the name means barrier — is properly speaking the mountain-range separating *Tihāma*, the lowland along the coast, from *Nedjd*, the highland; as a matter of fact however it stands for the whole country, bounded to the West by the Red Sea, to the East by *Nedjd* and stretching from the farther end of the Gulf of 'Akāba to a few days' journeys south of Mekka where Yemen begins. The northernmost part of *Ḥidjāz* (as far as *Tabūk*) is called *Ḥimā* after the mountain-range crossing it from North to

South. It is a poor country, possessing, it is true, a great number of wādīs (valleys) through which after heavy rains mountain-streams (*sail*) flow towards the sea, but yet suffering much from drought. Formerly the *Djudhām* lived here, at present the *Huwaitāt*, who are regarded as the descendants of the old Nabataeans.

The road from 'Aḳaba to Medina, the old pilgrims' road from Egypt, goes along the coast as far as Yanbo^c or a little farther to al-Djār, the old harbour of Medina at a distance of two days journey from this town. The only place worth mentioning on the Gulf of 'Aḳaba is Maḳnā whose inhabitants as early as in the year 9 (630/631) concluded a treaty with the Prophet from which it is evident that they were weavers and fishermen. Next we may mention al-Wadḥ where the territory of the Bali-Arabs begins and which offers an excellent roadstead for small ships. Close by is the mouth of the great wādī Idam with its many branches, now called wādī 'l-Ḥamḍ, which begins to the south-east of Khaibar not very far from the source of the wādī Rumma. It first turns to the South-West, then passes near Medina and making a great bend goes on to the North West. In pre-historic times this must have been an important stream; now it only occasionally has water after heavy rain-fall. Farther inland but more to the north are the ruins of Madyan [q. v.]. From Madyan the road used to lead straight through Badā to Wādī 'l-Kurā ("the valley of villages"), of which Kurḥ was formerly the principal place. Here the road from Egypt to Mekka joins the pilgrims' road from Damascus which goes east of the Ḥismā-mountains past Ma'ān, Tabūk and al-Ḥidjr, or Madā'in Šālih. Sprenger regarded al-Wadḥ as the harbour of al-Ḥidjr which corresponds to Strabo's Egra. On the coast south of this place we find al-Ḥawrā' ("the white village"), in which Sprenger recognised the old Leukekome. Here is the end of the Bali-territory and the beginning of that of a kindred tribe the *Djuhaina*. The country between al-Ḥidjr and Wādī 'l-Kurā used to be the territory of a tribe famous even up to the present day for their depth of passion, the 'Udhra, "who die when they love".

The whole country round about Medina is volcanic — the volcanic zone is said to reach from Palmyra as far as Mekka — and even in historical times have been a few eruptions. The last of which we know, took place in 654 (1256; see Samhūdī, p. 40). In Arabic the black volcanic mountains are called *Ḥarra* or *Lāba* (lava). Medina itself is situated between two of them; hence the phrase: "what is between its two ḥarras (or lābas)" for "the whole town". The valleys in these ḥarras are remarkable for their comparatively great fertility. The cultivation of dates especially has been of importance for centuries past.

Less than an hour north of Medina is the hill of Oḥod [q. v.]. To the territory of the town belongs the big ḥarra of Khaibar (to the east of Wādī 'l-Kurā) where the wādī Rumma has its rise. Taimā' (Tēma) to the east of Tabuk on the west frontier of the Nufūd desert and even the oasis Dūma (also Dūmat al-Djandal, i. e. the Dūma built of stone), called at present al-Djawf or al-Djōf [q. v.] and situated on the north-west boundary of the Nufūd desert at a distance of 13 days journey from Medina and 10 days from Damascus,

are also reckoned to belong to the territory of Medina by the arabic geographers.

From Yanbo^c it is possible to travel along the coast to Djidda and from there in two days straight to the east to Mekka. The Holy territory (al-Ḥaram, now also often called al-Ḥudūd, i. e. Ḥudūd al-Ḥaram, the frontiers of the Ḥaram) is entered at Tan'im at a distance of a parasang from Mekka where the mosque of 'Ā'isha stands. In all other directions the boundaries are farther away from Mekka. Even before crossing the frontier the *iḥrām* is put on. The pilgrims from Nedjd and Yemen put it on at Ḳarn al-Manāzil. In its vicinity was the once famous market of 'Okāz where a competition between poets took place. Almost due southward 36 miles from Ḳarn al-Manāzil is Ṭā'if situated high up in the Ḡhazwan hills, the summer-resort of the well-to-do Mekkans. The air here is invigorating so that all south-european fruit grows in abundance. Especially famous since olden times, are the grapes and raisins of this district. According to al-Iṣṭakhri the mountains of Ṭā'if are the only place in Ḥidjāz where in winter the water freezes. (This happens on many mountains of Yemen, e. g. according to Glaser on the Ḥadār).

The hills to the south of Mekka have been inhabited from very ancient times by the Hudhail, who produced many talented poets. In their neighbourhood we find even to the present day the *Ṭhaḳif* to whom Ṭā'if formerly belonged. Here the mountain-range, called further on Sarāt, broadens out and becomes an Alpine country. This is the most fertile part of the Ḥidjāz. The mountains themselves are inhabited by Yemenite Arabs called Bahīmīya (i. e. "cattle-like") by Ibn al-Mudḡawir on account of their rough customs. The instances he gives are partly corroborated by Burckhardt. Ibn Djubair relates that they behaved very disreputably in Mekka in what is still Arabia's most sacred month, the month of Raddjab, but that people had to put with their conduct because of the rich supplies they brought to market. At the time, in the xiii. century, they were still called Badjila, now they bear the name 'Asir [q. v.]. The eastern part of the alpine highlands is the territory of the *Ḳaḥṭān*, who are for the greater part camel-breeders. They are a very old but still a vigorous tribe from whom most of the Yemenite-Arabs claim descent.

Yemen — properly the country 'on the right', i. e. the southern country, also the happy country — has been famous from time immemorial for its great fertility and its riches. It consists of two unequal parts: Tihāmat al-Yaman (the coastland of Yemen) and Nedjd al-Yaman (the highland of Yemen), also Djibāl al-Yaman, the mountains of Yemen), with the plateaus of Nedjrān in the North, Mārib in the East, Šan'a' in the centre, Ta'izz in the South. The Yemenite Tihāma is the continuation of the Tihāma of the Ḥidjāz, according to Glaser's observations it grows ever broader, owing to the retreating of the sea.

The road from Mekka to the highland of Yemen goes round the mountains on which Ṭā'if is situated and leads over the well-known stations Turaba and Tabāla to Biṣṣa, the chief town of a flourishing fertile district on the wādī Biṣṣa, which continues as far as Central Arabia. Journeying from Ḥidjāz to Yemen the frontier is crossed between Taḥlith, situated at about the

same latitude as al-Sirrain, and Djurash. From there the main road goes straight on to Şa'da, while a branch way leads eastwards to Nedjran [q.v.].

From Şa'da the road goes southward to Şan'a', the capital of Yemen. To the east of Şan'a' lies Mārib [q.v.] The territory of which Mārib is the capital, is now called al-Djāwf (Djōf). It stretches from Nedjran as far as wādī Baihān to the south-west of Mārib. Everywhere traces of former prosperity are found. Ibn al-Mudjāwir mentions as a town of importance Barākish, famous from antiquity. The first Europeans who visited these regions with great danger to their lives were Arnaud and Halévy. The part of Yemen further south has recently been described at length by Landberg (*Arabica*, v).

Going southward from Şan'a' through Dāmār (Dīmār), famous for its horsebreeding, Yarīm is reached, the village where Forskāl, Niebuhr's companion died; half a day's journey further are situated the ruins of the capital of the Hīmyars, Zafār in the longitude of Şan'a', and the latitude of Zabid. From here the road led over Saḥūl, famous for its cotton spinning — the Prophet's body was swathed in a shroud of Saḥūl — to Djanad, formerly the second capital of Yemen with the famous mosque of Mu'adh b. Djabal, not far from Ta'izz. In the vicinity of Saḥūl was situated the famous fortress al-Mudhaikhira, the basis of the Ḳarmaṭian rule over Yemen. The town farthest south in the mountains is Ta'izz, in the middle ages and up to a century ago a place of great importance, the capital of the Rasūlids, but now in decay. The mountains are here called Şābir, alluded to by Ibn al-Mudjāwir as 'the Prince of Yemen's mountains', and famous for its coffee plantations arranged in terraces and an excellent system of irrigation, and for the cultivation of the *ḳāt* (*celastrus edulis*). The young sprouts of these plants, which are highly valued as an anti-narcotic are exported in large quantities to all the towns of the Tihāma. To the north of these mountains, between Ibb (Abb) and Djibla (Djibla, also called Dhū Djibla), is the watershed between the Indian Ocean and the Red Sea. Here are the sources of two perennial streams the wādī Zabid flowing to the North and the wādī Banā (Bannā) flowing through the old mikhlaḥ Ru'ain and opening out into the Gulf of 'Aden to the east of the mouth of the wādī Tuban or wādī Maitam. Another road, which Manzoni has followed, leads from Yarīm straight southward to 'Aden. The road from Ḥodaïda to Şan'a' over Manākha (the chief staple for coffee) has been described by Glaser.

The old division of Yemen into districts, *mikhlaḥ*, which also applied to Hīdjaz and the Yamāma, has long been obsolete.

South-Arabia. To the east Yemen is bounded by the province of Ḥaḍramawt, now usually pronounced Ḥaḍramūt. This is a mountainous country intersected by many valleys, whose industrious enterprising inhabitants in more than one respect resemble the Swiss. Since very early times they yearly have sent part of their young men to other regions to try fortunes and thus they are not only found in the seaport towns of Arabia but also in Egypt and in British and Dutch India. Almost all the Arabs in both the last named countries are Ḥaḍramīs. The country is bisected from West to East by a wide valley, the wādī 'l-Kasr. This wādī

has a perennial stream which falls into the sea on the east frontier near Saiḥūt; the two largest places Shibām and Yarīm are also situated there. To the south east of the latter town, at the entrance of the wādī Barahūt (Balahūt, Borhūt), named thus after a still active volcano, is found the grave of prophet Hūd, well known from the Kor'an. Here begins the great desert which surrounds Ḥaḍramawt on the North-West, the North and the East. The best seaport of the country is Makallā (the name means simply 'harbour'). It is not improbable that this place is identical with the Las'a (al-As'a) of the Arabic geographers. Just as in Yemen numerous ruins and tombs point in Ḥaḍramawt to a bygone time of considerable prosperity and wealth.

To the east of Saiḥūt, which perhaps corresponds to the old Khairīdj, begins the 'incense-coast', named Mahra and often called Shihr by the Arabic geographers, a name meaning 'coast' in the old language of South Arabia. The name Shihr is now limited to the first (westerly) seaport. The eastern frontier is Hāsik to the east of Mirbāt. The latter place has an excellent harbour but it has decayed to an unimportant village. The town which is now called Mirbāt lies to the east of the harbour. Originally Mirbāt was the harbour of the old, now depopulated capital Zafār. This town was devastated according to Ibn al-Mudjāwir in the year 618 (1221). In Ibn Baṭūṭa's time however it still was an important town. The latter speaks of the sardines which are still caught there in such enormous quantities that camels are fed on them. In the country they are called *warḳ* and also 'aid. In the mountain chain which runs parallel to the coast grows the incense-tree. According to Ibn al-Mudjāwir everywhere between Ḥaḍramawt and 'Omān traces were found of former terraced cultivation. This is corroborated by Bent's description of this remarkable district. The cultivation of incense in now very limited. The inhabitants of the Gara mountains and of the fertile coast between these mountains and the sea are partly troglodytes. The coast to the east of Hāsik as far as 'Omān is said to be devoid of trees and shrubs, the inland is absolutely unexplored.

East-Arabia. 'Omān, the easternmost province of Arabia, is for the greater part a very fertile mountainous country with a coast rich in harbours. The gulf of 'Omān abounds in fish and from olden times the people along the coast have been excellent sailors. Ḳalhāt, only founded in the xii. century and once a beautiful fortified town is now in decay. Maskaṭ on the other hand, of little importance in the middle Ages — al-Muḳaddasī calls it a beautiful place with an abundance of fruit; Ibn Baṭūṭa not even mentions it — is at present the most notable town of the country and has the best harbour on the Persian Gulf. According to European travellers the heat there is even greater than at 'Aden and almost unbearable. That is probably the reason why the Prince's residence is either at al-Rustāk or Nazwa (Nizwa), both in the Green Mountain (Djebel akḥḍar). The latter town, visited by Wellsted is old but still flourishing. To the north of Maskaṭ lies Şohār, the old capital, therefore also called 'Omān just as Damascus is now generally called al-Shām. Because of its extensive trade with the East al-

Muḥaddasī calls this town "the portal of China." Ibn al-Muḍjāwīr says that it lay waste in his time. It must however have recovered afterwards; Wellsted describes it as a well-fortified town of some note. To the north of it, on the east side of the peninsula, the point of which is formed by the promontory Rās Mosandam (Misandum), lies Dabā (or Damā), which was already in the time of the prophet a town of great importance and even now the capital of North 'Omān. Opposite on the west side of the peninsula lies the flourishing seaport town of Shardja. About the aboriginal population of 'Omān we have no information whatsoever. Tradition only says that after the breaking of the dike of Mārib the Azd migrated into 'Omān. The former inhabitants seem to have been Mazūn, as 'Omān is also sometimes called. The Azd appear to have remained the prevailing tribe although great numbers of them migrated to 'Irāk in the time of the Umayyads. They belong to the Ibādites [q. v.]. Taiyites also settled in 'Omān and a branch of these, the Nabhān, has for a long time have held the upper hand. Even Northern Arabs (Banū Ghāfir) later settled in 'Omān. Dates are the favourite food and are largely exported to other countries.

The country stretching to the west and north west of 'Omān as far as the boundaries of 'Irāk was called in the golden age of the Arabs al-Baḥrain, (now the name of the island Uwāl), or after the capital Hadjar. In the beginning of the x. century the Ḳarṁāṭians built their residence al-Aḥsā', also pronounced Laḥsā, not far from Hadjar; this al-Aḥsā' (or al-Ḥasā) is at present the name of the country. The southernmost region is named after the tribe which inhabits it, the Ḳawāsīm (Djawāsīm), who are notorious pirates; farther west is the peninsula of Ḳaṭar. From very old times the inhabitants have been pearlfishers and dreaded pirates. The capital is nowadays called either al-Ḥasā or Hufūf (Hufhūf) which name is not mentioned by Arabic geographers. A few hours farther east lies the harbour of 'Oḳair. Whether Mubarrāz, lying not far to the north of Hufūf, is identical with the old Mushaḳḳar it is difficult to decide because the description of the country given by the Arabic geographers is altogether very superficial. To the north of the district Laḥsā lies that of al-Ḳaṭīf named after the well-known seaport. The coast was formerly called al-Khatt, after a harbour from which the Arabs got the bamboo-canes for their spears imported from India. Laḥsā abounds in dates so that an arabic proverb speaks of 'carrying dates to Hadjar' in the sense of 'carrying coals to Newcastle'. For centuries the 'Abd al-Ḳais tribes and the Tamīm have contended for the over-lordship. The latter held it as long as the power of the Ḳarṁāṭians lasted (close on two centuries). About the coast from al-Ḳaṭīf to Kuwait nothing need be said: it is flat and sandy. Kuwait — the name means 'the little kōt (citadel)' — is also called Ḳurain ('the little horn'), now pronounced Grēn, hence the English spelling Grane. It lies on the south entrance of a bay and will probably become an important trading-place. For the state of the Shammar it is the nearest port for traffic with the East. The Shaiḳh of the territory is under Turkish suzerainty but practically independent. On the west side of the bay lies Ḳāzima, the most important

station on the road from Baṣra to Laḥsā and to Yamāma.

Central Arabia. To the east of Yemen, north of Ḥaḍramawt and Mahra and west of 'Omān as far as Central Arabia there extends a vast desert, of which we know the borders only and these imperfectly. It seems to be similar to the Nufud desert in North Arabia. Water is scarcely to be found. After rain the ground is covered with vegetation and abounds in pasturage. Then the bedawīs journey inland with their camels, sheep and families and live there for three or four months. Neither they themselves nor their cattle need water: the people live on milk, and because of the succulence of the herbage — the most juicy plants grow on the sunniest spots — the cattle have no need of water and even refuse it when it is given to them. As soon as the summer heat has dried up the plants they go back to the settlements of their tribe. This is the custom of all bedawīs who live at the edge of the desert. How far they actually venture into the interior is unknown to us. The desert has several names. The part between East-Yemen and Northwest-Ḥaḍramawt is named Ṣaiḥad; to the North and the East of Ḥaḍramawt it is called al-Aḥḳāf (the dunes); the part north of Mahra the Arabs call Wabār, but generally it is called al-Dahnā, 'the red country', after the colour of the sand. On maps it is indicated as al-Rub' al-Khālī, i. e. the empty quarter. Whether there is any water in the interior so that at least animals may live there is quite uncertain but not improbable. The bedawīs of Mahra, whose fleet dromedaries (called mahārī) are famous all over the world put down this excellence to the fact that their camel-mares are sometimes covered by camel-stallions of the Djinn. This might lead to the supposition that there are still wild camels living in the interior as is asserted by the Arabs who call them *ḥūshīya* (wild). Perhaps the same applies to the camels of West-'Omān which are equally famous. The assertion that a people speaking an unknown language dwells there (cf. v. Oppenheim, *vom Mittelmeer zum Persischen Golf*, II 332), is not likely to be true. According to Ibn al-Muḍjāwīr bedawīs as late as in the xiii. century ventured to travel right across the desert to Mīrbāt and Zafār for the exchange of goods from 'Irāk. On the north-east border of the vast desert, a three days' journey from the south of the Yamāma and nearly as far from Baḥrain, lies the formerly flourishing, well-watered oasis Yabrīn which was devastated by the Ḳarṁāṭians; after the oasis this part of the desert is sometimes called 'the sand of Yabrīn'. The way from 'Omān to Mekka goes through this oasis. From here a spur of the desert stretches to the North between Baḥrain and the Yamāma, which is also called al-Dahnā' or Nufud and sometimes 'the sand of 'Alīdj'. It is described as rich in pasture and is intersected by timbered mountain-chains, residence in which is said to be agreeable and healthy. On the west and north west border of the great dahnā' is found the territory of the Ḳaṭān and the large depression which was formerly called Falaḳj but is now named Wādī Dawāsīr (Dowasir) after an Arab tribe. Its continuation south west of Yamāma is the Wādī Afāḳj (formerly Falaḳj al-Afāḳj).

To the north of the desert commences the

central highland (Nadjd), the heart of the peninsula and without doubt the most healthy and to Arabs the finest part of Arabia. The south-eastern province (often not counted as belonging to the real Nadjd) is the very fertile Yamāma [q.v.] Yamāma and Bahrain are together called al-'Arūd.

From the Yamāma two mountain-passes ('Oyaina and Huraimila) lead to Tharmadā, which is already situated in Waṣṣm (also Waṣḥūm) and from there farther north-west to al-Shakrā, the chief town of this province, and in 9 hours to 'Onaiza, the principal town of the province of Kaṣīm, which is bounded on the North by the Shammar country, and on the West by Khaibar in the territory of Medina. We owe to Doughty a detailed knowledge of this country. Two hours north east of 'Onaiza lies Buraida. Right across Kaṣīm goes the large wādī Rumma which comes from the ḥarra of Khaibar (6000 feet high) and extends as far as the vicinity of Baṣra. This is a depression, most probably the bed of a stream in prehistoric times. Although a good many wādīs open out into it and though the beds of torrents (*sail*) conduct into it a considerable quantity of rain-water, still the wādī Rumma, often a day's journey wide, is generally dry — only twice or thrice in a century does it become a real river — but the water oozes through the ground and sometimes is visible in places. Kaṣīm owes its fertility to this circumstance. To the west of Kaṣīm the wādī goes between the two hills of Abān (well known through the ancients poets), of which the northern is called the black and the southern the red, formerly the white. The width of the valley is here from two to three arab miles. The part of Nadjd which lies farthest north east is now called Sodair (some pronounce Ṣodair, Sedeyr; Doughty even has Siddir). The name is modern. In the *Djihān Numā* it is the name of a station on the pilgrims road from Baṣra (cp. Norberg's translation, ii. 235 and 203). In older times the different parts of Nadjd were named after the tribes.

To the West the province of Kaṣīm is bounded by the territory of the Shammar, named thus after a branch of the great tribe of Tai' [q.v.] after whom it used to be called 'the two mountains of the Tai'.'

The Shammar mountains form the north boundary between Nadjd and the Nufūd or Dahna², the real desert with exactly the same characteristics as the great desert in the South. After the rain it is covered with green, juicy herbs; man and beast live for some weeks in abundance. But later the sun scorches everything and the country for want of water becomes a bleak waste, perilous for the traveller who loses his way. Several Europeans have crossed this wilderness among whom Lady Blunt and Euting deserve to be mentioned. The soil consists of reddish sand and gives the impression 'as if a herd of gigantic horses had stamped through it from East to West' (Euting). On the west side of the *falaḥ* (*falk*, *fuldī*), as such a hoofprint is called, is a high sand-ridge, at the east base of which the bare stone often shows; then the ground rises gently towards the East. The depression is called Ka'r in Arabic; the high sand-ridge *nifd* or *nafd*, the plural of which *nufūd*, (also *anfūd*), now denotes the whole desert, just as in the South the synonymous *aḥḳāf*. This *nifd* of which no trace is to be found in the classical language, has probably arisen

through metathesis from *find* or *fand* (with the plurals *afnād* and *funūd*). The facts that these *falaḥ*'s always retain their shape leads to the supposition that the stony foundation already had the described form and that the west wind has blown the sand against the ridges and piled it up there. The area of these depressions as well as their depth differs greatly. The length of the largest is estimated at just over a mile, the depth does not exceed 150 feet. The journey from Ḥayil to Djawf (Djōf) was done (in the opposite direction) by Euting in 8 days, by Lady Blunt in 10. After three days the oasis of Djubba is reached where numerous inscriptions and paintings on the rocks show that it has been visited since remote times. Not quite a days' journey from Djawf there is a well called Shakīḳ which Euting (1883) however found filled up. Djawf, already described above under its old name Dūma, is situated on the wādī Sirḥān, a hollow which stretches through Kaf to the Ḥawrān right across the stony desert, which is at present called Ḥamād, a name not to be found in the written language. Perhaps, as Wallin supposed, the real form is hamād from the verb *hamada* meaning 'to be barren'.

The name Bādiyat al-Shām, Syrian desert, was limited by the Arabs to the western part; the eastern part was called in the South Bādiyat al-'Irāk, desert of 'Irāk, in the North Bādiyat al-Djazīra, mesopotamian desert, also Khusāf. The southern part was also often called the Samāwa. The bādiya slopes from West and North to East and South and is intersected by numerous ravines whose water accumulates partly in ponds (*ghadīr*) partly in bigger streams which flow out into the Euphrates. In spring there is an abundant growth of grass and near the wells oasis-like gardens; in some spots where the soil is more bare or consists of limestone covered with a layer of sand, it remains quite sterile. An expedition right across this country from 'Irāk to Syria such as Khālīd b. al-Walīd undertook in the year 13 (634) with his horsemen is a hazardous enterprise. The boundaries of the territory expand or contract according to the weakness or the strength of the surrounding civilized states. At present the al-Ḥaṣṣ mountains south of Aleppo forms the north frontier according to Sachau, yet summer bedawis travel often as far as Mar'ash with their herds.

Climate. Products. On the whole Arabia suffers more from heat than from cold. Yet in the highlands the nights are often cool even in the summer and in winter the icy cold north wind becomes most disagreeable. — Poets look upon the east wind (*gabā*) as the most delightful. Much feared on the other hand is the *saḥūm*, now generally pronounced *simūm*, the 'poisonous' scorching landwind. All prosperity depends on rain, hence it is often called 'God's mercy' (*raḥmat Allāh*) and the ideas water and beneficence are often synonymous. The time after the rains, the *raḥī*, is the loveliest time of the year. Then grow the herbs and the grass needed by the cattle. The camels are specially fond of prickly plants among which the *sa'dān* is foremost, so that the proverb says: 'It is pasture-land but not like the *sa'dān*'. To men the bādiya (desert) yields the *fathḥ* (a kind of mesembryanthemum), now called *saḥḥ* (a name probably derived from *kaḥḥ*). Its reddish grains give a flour better than barley flour which is much used for the cooking

of porridge. They also use, but only in times of need, flour got from the seeds of the colycynth. Another product of the desert is the truffle, which is eagerly gathered and eaten, and the well-known senna (*sanā*). Wheat only grows in Yemen, in the Yamāma and in a few oases and always remains dear so that bread always has been an article of luxury. Barley is cultivated more because it is used for the horses. Here and there millet (*dhura*) is grown in fairly large quantities and in Laḥsā and 'Omān rice as well. The cultivation of tobacco had decreased under the oppressive rule of the Wahhābis who prohibited this article of luxury, but now it is beginning to increase again.

Of the trees of the bādiya we must mention several species of acacia like the *ṭalḥ*, which yields the gum arabic, the *salam*, the *ṣamur*, the *sayāl*, the tamarisk (*ithil*), the *nabak* (*rhamnus lotus*), the *ghaḍā* which gives excellent char-coal, the *dūm* (*dōm*)-palm always growing wild and the *hennā*. First and foremost, however, stands the date-tree so highly valued by the Arabs. The prophet is reported to have said: 'honour your aunt, the palm, which was made of the same clay as Adam and which is the only tree that is (artificially) fertilised'. The date is for many Arabs the principal food; the unripe fruit is eaten raw. There are several kinds of dates; in the territory of Medina more than a hundred different varieties are counted.

Lions (*asad*) are repeatedly mentioned by the old poets and Hamdānī gives a list of the regions where they were found. Ibn al-Mudjāwir says that there still were some in his time in the mountains north of Ṣan'ā and Doughty (i. 459) heard the same report in Central Arabia. They seem, however, to be extinct now. Panthers (*namir*) and leopards (*fahd*), hyenas, wolves and foxes are the large beasts of prey. About game the necessary facts are given in the ethnographical part of this article. Monkeys live in Yemen, perhaps also in other parts. Among the birds of prey there are two kinds of eagles, and falcons, hawks and owls. Crows are found everywhere. Among other birds we may mention the hoopoe (*upupa epops*, *hudhud*), the lark, the nightingale, some species of pigeons and of the partridges specially the *kaṭā*.

The first place among the cattle is taken by the camel (*djamat*) without which the desert would be practically uninhabitable. Rightly the poets have called it 'the ship of the desert' for it is the only means of traffic within it. The story that people in need of water go as far as to kill the camels and drink the store of water in their stomachs is called by Jacob (*Beduinleben*, p. 96) a fairy-tale. He is partly right but the story is not wholly invented as appears from Ṭabarī i. 2123 where horses are watered by such means. The Arabian camel has only one hump. A distinction must be made between the beasts of burden (*ba'ir*, collectively *ibīl*) and the riding-camels (*dhalūl*, i. e. really 'tamed', or *hadjīn*, 'noble'). To the first kind belong the milk-mares (*nāḡa*). The camel's flesh is eaten a good deal and their milk which tastes and is wholesome is much drunk but it is of no use for making butter for which purpose the milk of goats and sheep is used. Flocks of these animals are kept throughout Arabia, but cattle are rarely

found. Only on the Euphrates there are cow-herds called *baḡḡāra* in contrast to the *shewāya*, shepherds. The arabian thorough-bred is famous all the world over. It is small but beautifully shaped; and has great speed and endurance, and exhibits an almost touching devotion to its master. Only the wealthy can keep horses as they are used only for war or tournament (*djārid*, fantasia), for coursing and hunting; besides they are very expensive — a thorough-bred mare is said to be worth 25 camels — and want much barley and water. On plundering expeditions water for the horses is carried on camels; in time of want they often use up the greater part of the household allowance. Many details are found in Lady Blunt's and von Oppenheim's books of travel. Horses are bred not in Nadjd only but also in several parts of Yemen like Ḍamār, in Djauf etc. Since olden times horses have been exported from Arabia to India. The prince of Shammar every year sends some by way of Kuwait to Bombay. — Although donkeys are used in Hidjāz, in Laḥsā and Yemen as well as by the Ṣolaib in Central-Arabia, the bedawis consider donkey-riding beneath their dignity. The semi-bedawis in the valley of Sadjūr on the Euphrates have numerous herds of donkeys.

Of domestic animals we may mention dogs — the ordinary watchdogs very much like jackals, and the grey-hounds (called *slūgi* from *salūḡ*) — and cats bigger than european ones; fowls are rarely kept in the bādiya; in the towns, however, they are found fairly often. Monkeys are said to have been often used in Yemen for domestic services.

The locust plague is well-known in Arabia. It is said to appear every seventh year. When a swarm settles, young and old come down on it not only to exterminate the destroyers of the precious herbage but also because they regard them as pleasant to eat. They either cook them with salt or roast them. — Bee-farming does not exist; wild honey is found in several parts and regarded as a welcome gift of God.

Bibliography: contributions to the knowledge of the geography of Arabia are given by nearly all the Arabic geographers and historians of whom we may mention al-Hamdānī's *Ṣifat djaḡīrat al-'Arab* (ed. D. H. Müller, 1884—1891). Further the Turkish geography *Djihān Numā* (Stambul, 1145) deserves attention. The state of investigation till 1845 based on the travels of Niebuhr, Burckhardt, Wellsted a. o. has been summarised by Ritter: *Erdkunde* XII and XIII. The researches of later travellers, the results of which will be given in the special articles on the districts in which they have travelled, have been used in Zehme's *Arabien und die Araber seit hundert Jahren* (1875) and in Hogarth, *The Penetration of Arabia* (1905). For the old geography cp. Sprenger, *Die alte Geographie Arabiens etc.* (1875).

b. ETHNOLOGY.

The theory of the Arab genealogists that all Arabs are descended from Abraham, those of the North through Ishmael, those of the South through Yokṭān who is identified with Kaṭṭān, is based on the Old Testament. Another view connected with this is that the 'true Arabs' (*al-'Arab al-'arabā*) are the extinct tribes of 'Ād, Thamūd,

‘Imlik (Amalek) etc., together with the tribes descended from Kaḥṭān, and that the Ishmaelite tribes represent the ‘arabised Arabs’ (*al-‘Arab al-muta-‘arriba* or *al-musta‘riba*). The name ‘true Arabs’, however, is also used for the Badawīs who speak the purest Arabic. The plural A‘rāb or ‘Urbān is even used exclusively for them. They are called Badawī (of which ‘Bedouin’ is really a plural) because they live in the bādīya, the open country; in contrast to the inhabitants of fixed abodes, the Ahl al-ḥaḍar, they are also called Ahl al-wabar on account of their dwelling in tents of camel- and goats-hair while the Ahl al-madar (or al-ṭīn), have clay houses.

The division of the Arabs into northern and southern tribes is an actual fact. The southern tribes are called Yemenites, the northern ones Nizārites or Ma‘addites. Already in Muḥammad’s time, however, many tribes of Yemen were found long settled in the northern half, and in the South there were a few Nizārite ones. Tradition connects the migration of the former to the North with the breaking of the big dyke near Marīb. How far this is historically true we cannot decide from the dates that have come down to us. In any case there must have been other contributory causes and other wanderings must have taken place.

The condition of the country itself keeps the camel-breeding Arabs constantly moving about. The desert which surrounds Central Arabia in the North, East and South yields after the rainy season, extraordinarily rich pasture-land for some three months, so that man and beast can live in abundance. Thither they take their children and baggage and return to the territory of their tribes when the soil becomes barren again. Often, however, when their own country cannot support them all, parts of the tribe travel to other regions where they seek a new home sometimes by force. The Badawīs are very prolific and under favourable conditions a small group of families grows in a comparatively short time into a powerful tribe. Then the expulsion of neighbouring tribes or emigration is inevitable. As the southern territory of the Nomades, between the desert and the states on the coast is limited, the Badawīs of the South were obliged to emigrate to a far greater extent than those of the North. Already centuries before Muḥammad the powerful Yemenite tribe of the Ṭai’ had conquered a territory in the North of Naḍjd and the Kuḍā’a tribes had settled in the East and the South of Syria. Hence migrations of northern tribes to the South take place only in exceptional cases.

The opposition between the southern and the northern tribes may be due first of all to the fact that the latter regarded the former as intruders. Through contact with the inhabitants of the southern states (Yemen, Ḥaḍramawt, ‘Omān) they had acquired in their language and perhaps in their customs some peculiarities to which the northern people were not used and which they therefore resented. Afterwards the ill-will increased very much and finally became racial enmity in consequence of the rivalry of the Medinites — the Anṣār — who were of Yemenite origin, and the Mekkans — the Qoraish — who belonged to the Nizārite tribes. This antagonism has become disastrous for the Arab rule. It even exists at the present day.

The foundation of the tribe is the

family. To have as many sturdy sons as possible is the Arab’s ideal; through them his family becomes of importance and acquires supremacy over the kindred families who even recognise him as their elder (Shaikh) and call themselves his children. Out of this springs a tribe which is joined by other and weaker tribes if it is powerful and wealthy. Different tribes also often join force for mutual help or for great enterprises. Such a complex of tribes has a common name, generally that of the principal clan, also often one chosen at random, like ‘the Panthers’ (Anmār), ‘the Dogs’ (Kilāb) etc. All affiliated tribes are regarded as the descendants of one father or of one mother. As in olden times the antagonism between Yemenites and Nizārites was not so great as later, we often find in tribal groups that are mainly North-Arab some unmistakably Yemenite divisions, and sometimes the reverse is the case.

In the geneological tables of the Arabs Kaḥṭān is given as the progenitor of all Yemenites. It is worthy of note that the Kaḥṭān still exist as an important tribe in the country to the east of South-Ḥiḍjaz and North-Yemen and reaching as far as the great desert. (Whether the name of Kathan, according to Bent the name of the inhabitants of the incense-country, is identical with Kaḥṭān I do not venture to decide). South of this territory is that of the Kahlān tribe from which the most important of the two groups of Yemenite tribes is said to be descended.

To the Kahlān-group belong or did belong:

1. the Ṭai’, who have held for about two thousand years the two mountains named after them (Adja’ and Salmā). The Syrians and Persians called all Arabs Ṭai’ [q. v.] after this tribe. Now they are called Shammar after the name of one of their branches which gained supremacy. The ancestral seat of the Shammar was the village of Tuwārun in the Adja’-mountains. At present the name Ṭai’ only belongs to a few small tribes in Mesopotamia which are under the authority of the Shammar, but do not pay any *khūwa* (protection-money) and are regarded as of equal birth. The Shammar did not come to Mesopotamia where they are ruling now, until the end of the xvii. century, being driven out of the Syrian desert by the ‘Anaza.

2. the Hamdān- and Maḍhij-dj-tribes, which for the greater part have remained in Yemen. To the latter belong e.g. the Balḥārith, living to the south-east of Ṭai’f, and the Badjila who played a great part in the conquest of ‘Irāq in ‘Omar’s time.

3. the ‘Āmila and the Djuḍhām, who early settled in Palestine; the Lakhm, founders of the kingdom of Ḥīra on the Euphrates, and the Kinda who had the upper hand not only in their native country of Ḥaḍramawt but also governed the Banū Asad in the Yamāma and whose Emīr even bore the title of King. The famous poet Imru’ al-Qais belonged to this royal family.

4. the Azd, a powerful group of tribes which conquered ‘Omān and settled in the Sarāt-mountains and a branch of whom, the Ghassān, founded a kingdom in Eastern Syria; other branches of their group are the Khuzā’a, once masters of Mekka, and the two tribes who inhabited Yathrib (Medīna): the Aws and the Khazraj (the ‘Anṣār).

To the other group of descendants from Kaḥṭān, at the head of whom the genea-

logists put Ḥimiyar, belongs the great confederacy of the *Qudā'a*, of which the *Bahrā* and the *Tanūkh*, who settled very early in North Syria form a part; the *Djuhaina*, occupying the valley of the *Wādī Iḍām* in the *Ḥidjāz* and the kindred *ʿOḍhrā*, who lived in their vicinity and are famous for their depth of passion; the *Kalb*, inhabiting the Syrian desert; and the *Balī* who settled in the Northern *Ḥidjāz*. In ʿOmar's time large parties of the *Balī* and the *Djuhaina* were moved to Egypt.

The North Arabian tribes are called *Nizārites* or *Maʿaddites* after their supposed ancestor. The latter name is found in Procopius as the designation of a group of tribes, the former occurs in an inscription of 328 A. D., discovered by Dussaud at al-Nemāra in the vicinity of the *Ṣafā* (to the east of the *Hawrān*). This inscription says of Mar' al-*Kais* b. ʿAmr, 'King of all Arabs' that he ruled the *Asad* and the *Nizār* (*Lidzbarski* in the *Ephemeris*, ii. 34). Not counting the group of the *Iyādh*, once powerful but already lost to sight before *Islām*, they are divided into two great groups: the *Rabī'a* and the *Muḍar*. The dissolution of these groups had taken place long before *Islām*. The two tribes which had the upper hand, emigrated to Mesopotamia, where the two provinces of *Diyār Rabī'a* on the *Tigris* and of *Diyār Muḍar* on the *Euphrates* preserved their names for a very long time. These provinces were afterwards occupied by the *Taghlib* and the *Namir*.

To the *Rabī'a*-group belong the ʿAnaza and the closely related *Asad* who lived near each other to the north of the *Wādī Rumma*. The pilgrims' road from *Baṣra* to *Medīna* crossed their territory. The ʿAnaza, who are said to have driven the *Qudā'a* from Arabia in the remote past here kept the supremacy. In the second half of the xvii. century they occupied or subjugated nearly the whole of the Syrian desert. To them belong the *Banū Sabā'a* in the North-East and the *Ruala* in the West. *Asad* are still found in *ʿIrāk*. Closely related to them are the *Wā'il* divided into two important groups; the *Bekr* and the *Taghlib*; the fratricidal conflict between these two after the murder of *Kulaib*, who was in authority over the *Wā'il*, became fateful for both. Both migrated to Mesopotamia with the kindred tribe of *Namir*; the *Bekr* settled in the northern part in the province called after them *Diyār Bekr*. The capital *ʿAmīd* still bears that name. The *Taghlib* and the *Namir* occupied the southern part. They were Christians and therefore had to pay the double poor-tax in *Islām*. To the *Bekr* b. *Wā'il* belong among others the *Banū Ḥanīfa*, lords of the *Yamāma* and the neighbouring *Ṣhaibān*. Also the ʿAbd al-*Kais*, who lived in *Bahraīn* are considered to belong to the *Rabī'a*-group.

The first place among the *Muḍar*-group was originally held by the *Kais*, who were of such importance that very often all non-Yemenite Arabs were called *Kaisites*. At present it is only the name of a small, half-nomadic tribe on the *Euphrates* which has to pay the *khuwa* [s. a.] to the *Shammar*. To the east of them live the ʿAdwān, also under the authority of the *Shammar*; they formerly lived near the *Fahm* and the *Hudhail* in south *Ḥidjāz*. To the *Kais*-group belong further the *Hawāzin* and

the *Sulaim* who possessed the western part of *Nadjd* to the east of *Medīna* and *Mekka*. At the beginning of the iii. (xi.) century the *Sulaim* and their neighbours the *Hilāl* (reckoned to belong to the *Hawāzin*) became so troublesome on account of their large numbers, that they grew dangerous to the safety of the holy cities and had to be forcibly subdued. They decided to emigrate to Egypt; where at first they settled in the Nile-delta, then they were obliged to move to Upper-Egypt and in 444 they were persuaded by the promise of a camel and of a *dīnār* each to cross the Nile and to emigrate to North-Africa. Most Arab badawīs in North-Africa claim descent from these two groups. The *Hilāl* still live in popular stories, even in Central-Arabia. Formerly they belonged to the tribal-group of ʿAmir b. *Ṣa'sa'a*, to which also the *Kilāb*, the *Ḥushair* and the *ʿUkail* (ʿAgel) were considered to belong. The last mentioned tribe is still of importance in *Nadjd*. They supply the greater part of the camels and the escorts for caravans from Syria to *Baghdād*. A branch of them are the *Muntafiḥ*, who were already powerful in the iv. (x.) century and still remain so. Their territory lies on lower *Euphrates*.

The *Kais*-group also comprises the *Ghaṭafān*. Their two principal tribes the ʿAbs and the *Dhubyān* are well-known through the fratricidal war between them caused by two race-horses and called after them 'the war of *Dāḥis* and *Ghabrā'*'. The principal branch of the *Dhubyān* were the *Fazāra*. To the *Muḍar* belonged further the *Ḍabba* and the *Tamīm* who occupied the regions in *Nadjd* which had been formerly inhabited by *Bekr* and *Taghlib*. The *Tamīm* are a large tribe and have spread in all directions. True badawīs of this name are no longer to be found in Arabia (though there are some on the lower *Tigris*), yet a large number of the inhabitants of the *Nadjd* towns consider themselves to belong to this tribe. The large badawī-tribes in *Nadjd*, all of them *Muḍarites*, are now the *Ḥarb* (*Mozaina*) to the east of the *Ḥidjāz* dominating the road between the two holy cities; to the east of them, separated by the *wādī Rumma*, the powerful tribe of the ʿOtaiba; and to the east of these the *Muṭair*. The *Banū Khālid*, east of the *Yamāma*, are also *Muḍarites*; their importance has diminished under the rule of the *Wahhābis*.

Finally there belong to *Muḍar* the *Hudhail* who from ancient times have inhabited the mountains in the neighbourhood of *Mekka*; and the *Kinnāna*, once a powerful group in South *Ḥidjāz* to which the *Qoraish*, the old ruling tribe belong. At present this famous name is only borne by a small tribe of shepherds in the territory of *Mekka*, the only one among the nomadic tribes skilled in the art of cheese-making.

The conquests of *Islām* have caused considerable changes in the badawī-world. The badawīs provided very strong contingents for the armies, and when in ʿIrāk and in Syria large military stations had first been founded, new centres were formed for these bases in the East and in the West to which other contingents of badawīs were moved. On account of this some tribes were so much weakened that they had to join others and lost their independence in Arabia itself.

Between the *Rabī'a*- and the *Muḍar*-tribes jealousy has existed for ages to

such a degree that the former often allied themselves with Yemenite tribes against the Muḍarites.

The Hutaim who live scattered in the Ḥidjāz and Naǧd are not counted among the true Arabs. They are excellent huntsmen; their herds consist of small cattle; they also often do smiths' work. Related to them are the Sherārāt in the south-west of the Syrian desert who breed riding-camels. Still further removed are the Ṣulaib (Ṣlēb), "the gipsies of the desert", really tinkers but none the less excellent hunters (vid. the passages quoted by Oppenheim, *l. c.* ii. 118, No. 3). They ride on asses only. In ancient Arabic literature they do not seem to be mentioned at all.

The noble badawī scorns handicraft. Cattle-rearing, trading, hunting and robbery are in his opinion the only occupations worthy of men. Agriculture and navigation too he regards as beneath his notice. The Azd were often scornfully called 'sailors' by the Tamim, because their kindred in 'Omān were navigators; the Ḳoraish looked down on the Medinites because they tilled the soil. Their principal food is milk. From this they make by evaporation a kind of curd which becomes palatable again when mixed with water and is often carried on journeys. It is called *aḳiṣ* (now *ḳiṣṣi*), *marisa* or *maḍīr*. Butter is generally clarified and kept in this form. Generally speaking the badawīs do not know the art of cheese-making. Meat is not every-day food. Except on the not infrequent occasions when they are obliged to slaughter them, they kill their cattle for festive occasions and for guests only. But as a well-to-do badawī-shaikh has guests very often, his family eats meat nearly every day. Butter, wool and stuffs woven from camel's- or goat's hair, and — most important, — these animals themselves and horses (where they are reared), are brought to market by the badawī and he receives in exchange dates, corn, clothes and household utensils. In pre-islamic times many a rich *shaikh* obtained the expensive, heady wine in this way; now coffee and tobacco have become indispensable to all badawīs. Even these most conservative of all people have to obey the spirit of the time. Thus bows and arrows have been replaced everywhere by the rifle. So long as the Wahhābis were in authority smoking was tolerated in none of the regions under their influence.

The badawīs have taken part in commerce on a large scale only to the extent of providing the camels for the caravans and guarding these against hostile attacks for which protection they received black-mail (*ḳhiṣāra*). Even now powerful badawīs living along the high roads receive 'purses' (*ṣurra*) from the Government. Townspeople travelling through the territory of a badawī-tribe must establish with them the bond of 'brotherhood' (*ḳhūwa*, shortened for *uḳhūwa*), which they buy for money. The weaker tribes in want of protection have also to pay for this 'brotherhood'.

Hunting with greyhounds (*sluḡi*) and falcons (*ṣaḳr*) is much indulged in. The big game consists of gazelles, mountain-goats, wild cattle, a kind of antelope with heavy, straight horns, in all probability the prototype of the fabulous 'unicorn' — and wild asses. The chase of the latter, the fleetest runners of all, is the principal sport of the Arabs. 'The chase of the wild ass is

the sum of every kind of chase'. Of small game there are a few kinds of partridges, hares, jerboas (*yarbū'*) and the big lizard called *ḡabb*. Ostriches are shot especially by the Hutaim and the Ṣulaib. These birds are gradually disappearing, however, in the North-Arabian desert.

Raids (*ghazw*) play an important part in the life of the badawīs. A poet of the earliest time of the Umayyads (al-Ḳuṭāmī) says: 'we attack the camp of the Ḍibāb (Muḍarites), and then there happens to them what does happen and sometimes we come down on the Bokr (ibn Wā'il), our brothers, if we find no one but our brothers.' So it has always been and so it is still. To rob camels and often wives and children as well from any tribe, best of all from a hostile one, and to spill as little blood as possible that no bloodfeud may be created, is the badawī's ideal life. The women and children can be ransomed, the booty is divided according to fixed rules. The *shaikh* who has to keep up the tribe's dignity and must have the necessary means for this receives a large share. On the other hand the loss is borne by all the men of the plundered camp and the *shaikh* is expected to contribute handsomely. It is chiefly for these raids that horses are reared. Those who take part ride camels; the horses are only mounted in the fight and when retreating. A good horse is its master's pride but it is a very great expense, if only from the fact that he must always have plenty of water for his horse. The filibustering expeditions are altogether one of the chief causes of the impoverishment of the people of the desert. The place of destination is often at a great distance and the journey thither very fatiguing for men and beast. When they have attained their end they have to march home post-haste in order to escape the pursuing enemies; in this way not only the raiders but also the plundered people and animals suffer a good deal. If the pursuers succeed in winning back the prey they still suffer losses through the forced marches to which their animals are exposed. And the fortunate robbers are threatened by the same danger from some other direction. A weak tribe therefore is obliged to join a more powerful one. When men are in such a raid the consequences may be disastrous because if no blood-money is paid or accepted a blood-feud ensues which may bring about the fall of a whole tribe.

The Saiyid (Lord) or *Shaikh* (senior, though often a young man) of the tribe is really only primus inter pares, and in theory his dignity is not hereditary. As long, however, as his sons excel through ability and wealth it generally remains in the family. As a rule he is at the same time Emir (commander in chief) or *ḳā'id* (Dux) in time of war. The latter is now generally called *ʿaḳīd*, while the title of Emir belongs to the ruler of a province, as for instance to the prince of the Shammar. Beside the *Shaikh* stands the judge, al-*ḳāḍī*, whose dignity is usually hereditary. Justice is administered according to the law of custom (*ʿāda*, *ʿurf*), which agrees with Muslim law to the extent in which the latter is founded on the former; but as the *Shaikh* only gives advice and never commands, so the judge's sentence involves only a moral obligation.

The solidarity of the tribe and the responsibility of the whole tribe for every single member obliges the leaders to exercise some sort of police-

supervision. If a member commits a deed of which the tribe refuses to bear the consequences or offends his own tribe, he is expelled and is a lost man if no other tribe will give him protection. The feeling of solidarity and the duty to uphold and promote the interests of the tribe with all one's strength is called *ʿaṣabiya*. Unfortunately this often degenerates into blind party-spirit. The *badawīs* are the most matter-of-fact and the most realistic people one can imagine. In the matter of religion they are not only lukewarm but indifferent, they have little faith. Where the *Wahhābīs* have had some influence, however, the commandments of Islām are at least outwardly obeyed, as for instance now in *Nadjd*. Their gloomy fanaticism however has spoiled the character of many nomads. — The settled Arabs on the other hand are religious and are easily led on to fanaticism.

Most *badawīs* have only one wife. As a rule they only take another when the first is barren and they do not want to divorce her. The *Shaikhs* often have three or four wives, sometimes for political reasons, in order to be related to an influential family, sometimes, but more rarely, to give a home to a woman. Often the girls are only twelve years old when they marry. For this reason and because the women nurse their children for two or three years, they soon grow old. Besides they have much work to do. They have to provide fuel and water, to milk the herds and make butter, usually to cook the food and to weave tent-coverings, blankets and clothes. The wealthier women have all this done by the servants. Yet the position of the *badawī*-woman is much better than that of the woman of the towns. She enjoys much more freedom and is generally respected. The noble maiden (*karima*) of the tribe is very dear to all the people; the matrons often have a considerable influence in the decision of matters of importance. But a woman hardly ever enters the men's division of the tent. The veil is not generally worn. The bringing up of the children is very simple, but even in the roughest tribes they are accustomed to obedience to the parents and respect for grown-up people.

The *badawīs* possess, according to the unanimous testimony of all travellers a natural dignity. They are courteous and well-mannered and as a rule generous. That is the kernel of the manly excellence, which the Arabs call *murūwa* (virtue). They are keen on winning booty but theft is a crime in their eyes. They are hospitable, though often only for the reason that they wish their guests to repeat their praises. For to be a person of note, to be praised everywhere as noble, generous and brave, to be feared and admired, is the highest ideal of the aristocratic Arab.

The vicinity of the *badawīs* is a constant danger for all states roundabout the desert. These states have to be strong so that the *badawīs* may not venture to enter their territory without permission. If not, they have to buy their peace and must even thus suffer the *badawīs* to cross the frontiers and devastate their country. In such cases wide stretches of cultivated land become again pasture-lands, as for instance at present a great part of *ʿIrāk* and even regions beyond the *Tigris*. Or again Arab kingdoms arise on the frontiers, which reach far into the cultivated

states, like *Palmyra* and *Hathra* in antiquity, the kingdom of the *Ghassānids* in *Syria*. And in *ʿIrāk* that of the *Lakhmids* not long before Islām. In inner Arabia the *Wahhābite* rule has established a fairly good condition of order, and the heir of their power, the prince of the *Shammār* in *Hāʾil* has considerable influence over the *badawīs* in *Nadjd* and in the southern part of the *Syrian* desert. In the frontier districts the *badawīs* usually become half-nomadic, shepherds or even rearers of cattle and subsequently take to tilling the soil. The reverse process, that farmers take to a nomadic life, happens only very rarely. Life in the desert is much too hard for them and involves too much privation. Only the *badawīs* trained to it by nature can bear it.

The feeling of solidarity with other tribes is usually but a faint one. Nor is there always harmony within the tribe. This makes it easy to the possessor of the authority at any given time to subdue and conquer the otherwise intractable tribes one by one. Owing to the same cause they hardly ever join forces for a common enterprise. Acknowledged evils that might easily be removed by concerted action, remain in existence for years while the people resign themselves to the will of God.

The Arab kitchen is very simple. Formerly the daily food was a mixture of flour or roasted or pounded corn and dates (*sawīḳ*) and water or milk. At present it is *burghūl* (the name is Persian), pounded wheat or Indian corn steamed over water; for the benefit of honoured guests butter, melted lard or sour milk is poured over it and sometimes cooked meat is put on top. Bread was still rare in *Muḥammad's* time. Since the famine in the *Hidjāz*, however, in 18 (639), wheat was imported from Egypt. Bread is baked in very thin flat cakes. Milk is drunk a good deal and for refreshment they use sour milk (*laban*). Dates form the principal food for many Arabs. In time of need the *badawī* eats whatever he can find, not only the big lizards (*qabb*) and jerboas (*yarbūʿ*), but even snakes, *wabar* (a kind of big rat, according to others more like a rabbit), wolves and foxes, as well as many kinds of plants and roots.

Their clothes too are simple. Those who are not well off wear a shirt only (*thawb*) with a belt and an upper-garment (*abāʾ* or *abāya*). The wealthier people wear over the shirt a kind of kaftan and in winter over this a lined jacket, in place of which others wear a sheepskin coat. In place of the former turban, the *kūfiya* (at present generally pronounced *keffiya*) has become the general head-wear; it is a piece of cloth held together by a black ribbon (*ʿaḳāl*). Trousers are not used. Most people do without foot-wear, only the well-to-do wear boots and slippers.

The clothes are not washed as water is generally scarce. Owing to this same reason their bodies too have to do without regular washing. For bathing the children and for their own hair they have to use camel-urine. Wherever the *badawī* comes across a pool of water he takes a bath, but as this is a rare event, Islām has substituted in the case of the desert-people rubbing with sand for the ritual ablutions.

Each tribe has for its camels a special mark (*wasīm*) by which every *badawī* recognises them. It is often painted on the rocks to indicate the

frontiers of a tribe's territory. The Arabs who can write like to scribble their names near it with or without additional remarks etc. Formerly they also painted pictures, which do not give us a high opinion, however, of the artistic talents of the desert-people. Nor have they reached a high state of development in architecture. They are much more proficient in ornamentation, and have a turn for music but Islām has not favoured this art. They stand first and foremost, however, as masters of speech.

For the name Saracen, by which the Arabs were known in Palestine and in the West in general, see s.v. (M. J. DE GOEJE).

c. HISTORY.

ARABIA BEFORE ISLĀM.

All that we know of Arabia from pre-Muslim and, further back still, from pre-Christian times, falls naturally into two main divisions, one purely historical and the other dealing rather with civilisation and religion.

Our knowledge of the history we owe partly to inscriptions found in the country, partly to contemporary notices in the literatures and monuments of other nations (Babylonians and Assyrians, Egyptians, Hebrews, Greeks and Romans) partly also (for the centuries immediately preceding Muḥammed) to early Islāmic tradition. If our sources were more complete and especially if the chronology were more certain, we could perhaps draw a picture more or less free from gaps from about 1000 B.C. onwards (or even earlier), but, as it is, we do not even know for certain how far back we can carry the date of the oldest South Arabian inscriptions.

As early as the 3^d millennium B.C. the old Babylonian inscriptions mention a King Manium (also in the fuller form Mannu-dannu) of Magan or East Arabia; there is much to be said for the view that Magan was only a Sumerian rendering of an Arabic Maʿān, and that from this centre was founded (at a date unknown to us) the South Arabian kingdom of Maʿān (later vocalisation Maʿīn) or the Minaean state, which perhaps in the beginning embraced the whole of South Arabia (including Ḳatabān and Ḥaḍramawt). In addition a district named Melukh is mentioned as lying further off, probably covering Central and North West Arabia, from which as well as from Magan the Sumerians e.g. Gudea of Sirgulla (about 2350 B.C.) imported a large quantity of products (wood, stone and metals) for their temples. Hubert Grimme has given an explanation free from objection of this name Melukh from the Old Testament 'Amaleḵ (broken plural of a singular 'Amlūk) with a prosthetic vowel hardened as often in Arabic to 'ain and with the rendering (for which analogies may also be found) of *ḵāf* by an aspirate sounding like *ghāin* in Sumerian: thus there would really be epigraphic sources for the existence of this 'first of the nations' (Num. xxiv. 20) as early as the second half of the 3^d millennium B.C.

The South Arabian inscriptions begin at the least from about 800 B.C., but very probably several centuries earlier. The more exact understanding of these — not merely as regards the grammar but particularly the subject-matter, has not only laid the foundation for the history

of Arabia before Islām but has actually opened up a new era for semitic archaeology. Our largest acquisition of this epigraphic material, which was very scanty up to the middle of the last century (now we have about 2000 inscriptions) we owe to the scientific explorers Joseph Halévy and Eduard Glaser. These inscriptions fall into two large dialectical groups, the so-called Minaean and the Sabaean. To the first, the Minaean group, belong not only the numerous texts dating from the period of the Kings of Maʿān (for the name see above), whose capitals Ḳarnāwu and Yaṭhil lay in the South Arabian Ḍjawf, north east of Ṣanʿāʿ, and north west of Maʿrib respectively, but also the majority of the Ḳatabanian royal inscriptions first made known by Glaser, and the few Ḥaḍramawt inscriptions that have been found up to the present. Future journeys of exploration should start with the latter, for it is known by report that hundreds of inscriptions exist in Shabwat, the hitherto unvisited ancient capital of Ḥaḍramawt. The Sabaean inscriptions on the other hand begin in the period of the so-called Priest-Kings (*mkrb* i. e. *makrūb* or *mukarrib* or *mukarrab*) of Sabaʿ, about 700—500 B.C. (this is the old Sabaean epoch, in which may be included the first period of monarchical rule); from about 500—115 B.C. the official title "King of Sabaʿ" is borne by the Princes ruling in Maʿrib, besides whom the only kings still existing were those of Ḳatabān and Ḥaḍramawt. Then a new element appeared, the Ḥimyarites, who probably first made themselves masters of Ḳatabān and then established themselves also in Maʿrib, and whose rulers bore the title "King of Sabaʿ" and (of) *Dhū Raidān* (after the mountain Raidān near the Ḳatabānian capital Tamnaʿ south east of Maʿrib); it is fairly certain that the era of 115 B.C. used in later inscriptions dates from this critical point, which is politically so significant. (If the era — as e.g. *Inscr. Gl.* 799 = *Langer* 7, line 4 — is named after a certain *Mabḥūd bin Abḥaḍ*, this is probably the archon or eponymus then holding office, for the Sabaean, like the Assyrians, used this mode of reckoning the years). The title mentioned above was amplified about 300 A.D. when the independence of Ḥaḍramawt came to an end, and henceforth ran 'King of Sabaʿ and *Dhū Raidān* and Ḥaḍramawt and Yamānat (incense-coast?)', to which a further addition was soon made: 'and of their Arabs in the mountains and in the Tihāmat'. After a short Ethiopian invasion occurring in the middle of the iv. century A.D. these native kings with the long titles held their position without a break from about 375—525 A.D. when their place was taken by the Axumites. In this period too, we still have long South Arabian inscriptions, especially the long, dated inscription dealing with the break of the Dam at Maʿrib; it has been discovered and published by Glaser and belongs to the years 657 and 658 of the above-mentioned era (that is 542 and 543 A.D.). This inscription begins: 'in the power and grace and mercy of the Merciful (*Raḥmānān*) and his Messiah and of the Holy Spirit, this memorial stone was inscribed by Abraha, the governor of the Geʿezite (i. e. Axumite) King Ramḥis Zibyamān (or Zu-bi-Yaman?), the King of Sabaʿ and *Dhū Raidān* and Ḥaḍramawt and Yamānat and their Arabs in the high land and the low land'; it

mentions among other things embassies of the King of Rūm and of the King of Fārs, and of Mudhḥirān (= al-Mundhir) and Hārith ben Gabalat and of Abū Karib ben Gabalat, so that thus the rival powers of the period shortly before Muḥammed, Byzantium and Persia and likewise the outposts planted by them on the Arabian frontier, the kingdom of Hīra (al-Mundhir) and that of Ghassān (in the land east of the Jordān), are fully represented here in the distant South, with their interests and intrigues. — An exceedingly interesting fragment in the Ottoman Museum O. M. 281, concludes: 'In the name of the Merciful and his son Krestos the victorious (*ghalibān*) [and of the Holy Ghost]'; it mentions a King of Saba' Sumaifa' Aṣḥwa' and a Samlakān (sic) Ela-Abḥeḥa (probably a mistake of the scribe for Ela-Aṣḥeḥa), King of Ḥabashat (Ḥabesh), with which compare the Hiṣn-Ghurāb inscription, dating from 525 A. D. (There we have Sharahbeel Yakmul and Ma'di-Karibān Ya'fur as sons of Sumaifa' Aṣḥwa', the Ἐσιμφοῖος of Procopius).

The Ethiopian rule, during which the above-mentioned Abraha not merely defeated and deposed the last King of the Himyarites, Dhū Nuwās (cf. also Inscr. Hal. 63, 7), but later marched with his famous elephant right up to Mekka, was followed about 570 A. D. by the conquest of Yemen by the Persians under Khosraw I, who installed a certain Wahriz as governor. But finally Yemen also succumbed to the conquering power of Islām. The last Persian governor, whom Khosraw II Parwēz had appointed, was Badhān, who, after Khosraw's death (628 A. O.) accepted Islām and recognized Muḥammed as supreme lord.

It is not practicable to place the beginning of the Sabaeen kingdom much later than 700 B. C. since otherwise we cannot possibly find room for the many names of kings already authenticated (from a still very incomplete knowledge of the epigraphic material which once undoubtedly existed); and though frequently fathers and sons or brothers ruled at the same time, yet we can establish from the inscriptions a large number of genealogical series (often of grandfather, father, son and grandson), and historical experience of all periods, but particularly of antiquity, teaches us that such a series of four members occupies on the average a century. Consequently the above estimates (Old Sabaeen epoch 700—500 B. C. etc.) are rather to be regarded as minimum dates, especially (and this applies in particular to the two following epochs, the Kings of Saba' and the Kings of Saba' and Dhū Raidān) as we are still far from knowing all the kings and therefore up to the present can establish only a more or less defective sequence.

Now the important question arises, in what chronological relation do the Minaean royal inscriptions, for which at least 500 years are to be assumed, stand to the Sabaeen. While it was regarded as obvious at an earlier period (e.g. by D. H. Müller of Vienna) that they were contemporary, Eduard Glaser, who is followed especially by Hugo Winckler and the writer of these lines, has championed, as is well-known, the theory that the rule of the Minaean kings preceded that of the Sabaeen (and also that of the so called Priest-Kings), an hypothesis

which would naturally presuppose a much earlier date for the Minaean (1200—700 B. C. at the least). Lately, however, the hypothesis of contemporaneity has been again defended by several scholars, particularly by the Arabist Martin Hartmann and the historian Eduard Meyer; while Hartmann, it is true, now admits that the golden age of the Minaean kingdom preceded that of the Sabaeen he holds nevertheless that the oldest Minaean and Sabaeen inscriptions are contemporary, and assigns the important inscription Gl. 1155 = Hal. 535, in which mention is made of the incense trade of the Minaeans with Egypt, A'shūr and 'Ibr Naharān (resp. Gaza), as also of a war between Egypt and a people named *Mdhy*, to the year 525 B. C., identifying these *Mdhy* with the Medes (= Persians) under Cambyses. It is far more probable however, that in *Mdhy* Midian lies concealed, and finally also the name Menthīyu, which was that given to the Beduin of Sinai by the ancient Egyptians; for A'shūr also (plural of a singular *Asher*) and 'Ibr-Naharān we have names (viz. Ashūr, abbreviated to Shūr, in the north of the peninsula of Sinai and 'Ibr-Naharān = region of the Nahar or of the Wādī of Gaza, which is still called Nahr at the present day), more suitable than Assyria, which was no longer in existence in 525, and the Persian province Ebir-Nāri = Syria and Palestine.

At the most it may be admitted that the oldest Sabaeen inscriptions may have been contemporary with the latest Minaean. In point of fact we find in the groups which, also on other grounds I regard as the latest preserved to us (*d* and *e* of my *Südarab. Chrest.*) allusions to the Sabaeans already settled in Yemen, so Hal. 257, where after the Minaean gods, there also occur 'all Gods of the sacred river districts (*ash'ub*) Dhū Ilim, (Dhū) Shayūmim, (Dhū) Ḥablīm and (Dhū) Humarīm', which elsewhere in the Old Sabaeen inscriptions are mentioned as 'Gaww' in the closest connection with Saba'; and similarly in Hal. 485 "and all Deities and subordinate Gods (*shayūmai*) and Kings (this points to a number of petty princes) and tribes (*ash'ub*) of Saba' and Gaww'. Hence the Minaean kings referred to, Khālī-kariba Ṣaduḳ and Yith'īl Riyām, father of Tub'ī-kariba, may well have been contemporaries of the oldest Sabaeen Priest-Kings (and thus about 700—650 at the lowest estimate). In the above-mentioned old Minaean inscription, Gl. 1155, on the other hand, the Sabaeans (in conjunction with another tribe Khawlān) clearly appear as a horde of nomads roaming over the country north of Yemen, who were accustomed to raid the Minaean caravans on the high-road between Ragmat (in Nedjran) and Ma'an (near Petra; cf. also Job 1, 15 were such attacks are carried back to an early period). The Assyrian royal inscriptions also make mention, shortly before 700 B. C. of a Prince Yit'i-amara of Saba' (the name Yith'i-amara occurs, especially in the oldest Sabaeen epoch, as that of several Priest-Kings) who, as appears from the context, obviously dwelt in Central-Arabia, just as the Queen of Saba', whom tradition places in the reign of Solomon, denotes rather a North Arabian princess (cf. the Queens of Aribi, i. e. probably the North Arabian Djawf, in the inscriptions of Tiglatpileser and Sargon).

Now it is of the greatest importance that the Minaean kings, for the protection of their incense

trade possessed a colony in the land of Midian which is called *Muṣrān* in the inscriptions (e.g. in Gl. 1155) a fact directly verified by the discovery of Minaean inscriptions in al-*ʿUla* (el-*ʿÖla*) by Euting. After the collapse of the Minaean kingdom (about 650 B.C.) the Sabaeans were probably the heirs of this Midianitic colony of the Minaeans, as we may infer from the passages in the O. T., Jer. vi. 40 (about 640 B.C.) Ezek. xxvii. 22 and xxxviii. 13 (about 580) and Is. lx. 6 (about 500?). But already other powers made themselves felt about this period in North West Arabia, such as in all probability Nebuchadnezzar (606—562 B.C.) cf. Jer. xxviii—xxxiii, which also explains the fact that the mad Nabunid was sent to Taimā, where the existence of Aramaic-Babylonian influence at this period is independently attested by the Taimā² — Stele discovered by Huber and Euting. The 'King of the Arabs' (Herod. 3, 4) mentioned by Herodotus in 525 B.C. is very probably already a king of the Liḥyānites whose capital Agra (Hagar) on the Gulf of Akabah is mentioned by Pliny, and whose inscriptions, pointing both by their form and contents to the Persian period, were discovered by Euting in el-*ʿÖla* along with Minaean and Nabataean. Every thing is in favour of the view that these Liḥyānites were the successors in North West Arabia of the Minaeo-Sabaeans and the predecessors of the Nabataeans, and that they are therefore to be placed about 500—300 B.C. As a matter of fact, as early as 312 Antigonos wages war with the Nabataeans, who at that time were probably under Egyptian suzerainty, and from the ii. century onwards the names of the Nabataean kings are known to us almost without a break until at length in 106 A.D. this kingdom was brought to an end (by the Romans). The Nabataean capital was Petra, but Midian also belonged to their domain, the land of the Sulaimites or Salamaeans (cf. also the Sulamite i. e. Sulaimite woman in the Song of Songs). In this epoch falls the unsuccessful expedition of Aelius Gallus (under Augustus) to South Arabia. While the Šafāitic inscriptions (about 100 A.D.) found in the Ḥawrān like the earlier Liḥyānite fragments and so called proto-Arabian or Thamudic scribblings represent by-forms of the South Arabian alphabet, the Nabataean cursive script developed out of the Aramaic branch of the Canaanite script, and the Arabic directly from the Nabataean in the iii. century A.D. The oldest Arabic inscription yet known is that of Nemāra in the eastern Ḥawrān, dated in the year 223 of the era of Boṣrā, i. e. 328 A.D. and set up as a memorial on the tomb of a King Imru' al-Ḳais, son of 'Amr 'King of all the Arabs who wear headbands and King of the two Asad (i. e. Asad and Ṭai' in Central Arabia, near Djebel Shammar) and of Nizār (i. e. N. W. Arabia)'. He extended his conquests, as the inscription further announces, as far as 'Nedjran, the city of Shammar' (i. e. the South Arabian King Shammar Yuḥar'is) and is probably identical with the King of Ḥira of the same name, whom Arabian tradition places about 250—330 A.D. We here reach the so called Lakhmid kings of ancient Arabic poetry, who were installed by the Persians on the old Babylonian-Arabian frontier as outposts against the predatory incursions of the Arabs, just as Byzantium had posted in the land east of Jordan the Djafnid princes of the family of Ḡhassān,

who had immigrated from South Arabia, in order to protect the frontier and hold the Arabs (and behind them the Persians) in check [s. a.]. As regards both dynasties, but especially the Lakhmids, we have more exact information from Arabian tradition, particularly for the vi. century and onwards until the overthrow of the kingdom of the Sāsānids and the victory of Islām, and we even possess a series of songs and fragments of songs by different court poets of the Kings of Ḥira.

This covers in brief outline what we know of the political history of the pre-Islāmic Arabs. But the great importance of the Arabs for the ancient East lies far more in the domain of civilisation and religion; the two catchwords incense and moon-worship give the best indication of the direction in which this nation, otherwise so inaccessible and secluded, influenced its nearer and remoter neighbours, especially the Hebrews and the Greeks.

First of all, as regards the religion of the South Arabians, as we find it in their inscriptions, it is a strongly marked star-worship, in which the cult of the moon-god, conceived as masculine, takes complete precedence of that of the sun, which is conceived as feminine. This is shown in the clearest fashion by the stereotyped series of gods (Minaean: *ʿAḥtar*, Wadd, Nakruḥ, Shams; Hadramawtic: *ʿAḥtar*, Sin, Ḥöl, Shams; Ḳatabānian: *ʿAḥtar*, 'Amm, Anbai, Shams; Sabaean: *ʿAḥtar*, Hawbas, Almāku-hū, Shams); here we find throughout, *a*: *ʿAḥtar* (the planet Venus conceived as masculine, Babylonian *Ishtar*, as symbol of the sky) the god of the heavens, mentioned first; *b*: Wadd or, as the case may be, Sin, 'Amm or Hawbas the real chief God, i. e. the moon (cf. particularly Sin = Babylonian Sin); *c*: Nakruḥ (Babylonian Makrū = the planet Saturn or Mars), or Ḥöl (Phoenix, who brings the incense to foreign altars), Anbai (messenger of the gods, Nebo) or Almāku-hū ("his written signs" i. e. the stars, cf. similarly Zebaoth), his (the moon's) servant or messenger, and finally *d*: Shams (or in certain cases some epithet denoting her e. g. *Dhāt Nashk* "she of the temple N"), the daughter of the moongod, to whom women may have appealed by preference and who therefore stands at the end of the whole enumeration. Besides these, a certain part was played by a great Mother-goddess, the mother and consort of the moon-god, conceived as a personified lunar station, the Minaean *Athirat* (Ashera, *Ashirtu*), who was called *Ḥarimtu* among the Sabaeans and who was also in all probability universally known as *Ilāt* (e. g. as a component part in names of persons, also in the shortened form *Lāt*). We may also mention various lesser *ʿAḥtar* deities (confined later to the part played by Venus as morning or evening star), and among the West Sabaeans, *Ta'lab*, a god of the bow who also bears merely the epithet *Dhū-Samawī* "lord of the heavens" (cf. canaan. and aram. Ba'al *Shamayim*), and to whom especially camels (*ibid*) are sacred (hence in Midian but probably also in South Arabia *Habul* or *Hubal*) etc. It is a particularly favourite mode of thought to conceive the two chief aspects of the moon (waxing and waning moon) as twin deities, in which connection sometimes the one and sometimes the other phase is specially favoured according to the locality; thus

‘Amm (the paternal uncle) forms a complement to the ‘father’ Wadd or they are set in opposition to one another as Wadd (friend) and Nakruḥ (the evil Saturn or Mars transmitted to the evil i. e. the waning moon) or as Ruḏwu-Lāt (inferred from Herodotus’ Ὠροσ-Λατ) and ‘Aziz-Lāt (for which there is epigraphic evidence) i. e. favourite of Lāt and enemy (properly, enraged against) of Lāt, or as the Hebrew Habel (camelherd and shepherd, cf. Hubal) and ẖain (smith and singer, cf. the Sabaeen divine name ẖainān) in the primeval allegory of the nomad and husbandman Gen. iv, or as Wankh (here waxing “moon”) and ẖarimān (hinderer, averter) in a South Arabian (ẖatābānīan) inscription.

We may note incidentally that the whole West-Semitic system of names, which we find fully elaborated as early as about 2000 B. C. in personal names transmitted to us in the cuneiform inscriptions, was first elucidated by the correct interpretation of the South Arabian names of deities; thus in particular in the personal names beginning with *abi-* and *ammī-* (“my father” and “my uncle”), this element denotes the waxing and waning moon (cf. above Wadd Ab and ‘Amm) as the special protecting deity of the bearer of the name.

In North West Arabia from Mekka onwards to Petra and further onwards to the Syrian desert (Palmyra) and the Ḥawrān, the same ideas prevailed, partly even appearing under the old names partly with new designations. Here we have especially to do with the cults of Mekka and of the whole Ḥijāz shortly before Muḥammed (al-Lāt and Hubal, in certain cases also al-Lāt and Wadd, in addition al-‘Uzzā, a feminine form of the above mentioned ‘Aziz-Lāt, the goddess of death Manāt, a god Ruḏā and others) and at an earlier period the still more important cults of the Nabataeans. Among the latter also we find the moon divided into two twin deities: Dhū Ṣharā (“He of the mountain”; cf. Arabic Ṣharā, the Edomitic mountain region) and his consort ẖarishā (the sun, Heb. *kheres*); the former especially in Petra (Dionysos) and Habul (or Hubal) and his consort Manawāt; further also the “Mother-goddess” llat (especially the goddess of ‘Ammī-nad, in which we may perhaps recognize the sulamite region of ‘Ammī-Nadab known from the Song of Songs) and a god A‘arrā (i. e. Arab. al-Agharru, ‘he with the white mark on his forehead’, originally perhaps only an epithet of Dusares). The knowledge (so important for purposes of interpretation) of the meaning of *mōtab* (‘consort’; cf. aeth. *ausaba*, to marry) and of *ẖais* (‘husband’) we owe to the penetration of Hugo Winckler.

For everything else the reader must be referred to the literature on the subject; the most important books are mentioned below. But we may point out in conclusion that in all probability the Greeks borrowed from Arabia at an early period, through South Arabian incense merchants (cf. Adramytion in Lycia and in the Troas, i. e. ‘the Ḥaḍramawtic’) their Apollo and his mother Leto (Lato, Latin form Latona) as also Dionysos (or Herakles, i. e. according to Usener the ‘little Heros’) and Hermes, in the same way as (according to Praetorius) they took their additional letters Phi, Chi and Psi from the South Arabian alphabet (instead of from the Canaanitic, as the

remainder); the identity of Leto and the divine mother Lāt had already been put forward as a conjecture by the famous Arabist W. Robertson Smith as early as the year 1887, that of Hubal and Habel (Gen. 4) before him by Freytag (*Einkl. in das Studium der arab. Sprache*, Bonn 1861, p. 345). This would seem to prove definitively that south Arabian civilisation with its gods, incense altars, inscriptions, forts and castles, must have been in a flourishing condition as early as the beginning of the first millennium B. C.

For the above cf. J. H. Mordtmann and D. H. Müller, *Sabäische Denkmäler* (Vienna 1883); D. H. Müller, *Burgen und Schlösser* (Vienna, 1879 and 1881); D. H. Müller, *Epigraphische Denkmäler aus Arabien* (Vienna 1889); J. Halévy, *Etudes Sabéennes* (Paris, 1872); Ed. Glaser, *Skizze der Gesch. u. Geogr. Arabiens*, Vol. ii. (Berlin 1890; do., *Zwei Inschriften über den Dammbruch von Marib* (Berlin, 1897); do., *Altjemenische Nachrichten* (Munich, 1906); F. Hommel, *Südarab. Chrestomathie* (Munich, 1893), containing pp. 63—88 complete bibliography up to 1892 (continued up to 1907 by Otto Weber in his *Studien zur südarab. Altertumskunde*, iii; (Berlin, 1908) with the first Minaeo-Sabaeen Grammar; do., *Aufsätze und Abhandlungen* (Munich, 1892—1901, three parts); do., *Der Gestirnsdienst der alten Araber* (Munich, 1901); do., *Grundriss der Geogr. u. Gesch. des alten Orients*, I (Munich, 1904); M. Hartmann, *Die arabische Frage mit einem Versuche der Archaeologie Jemens* (Leipzig, 1909); H. Winckler, *Mussri, Melucha, Ma’in* (Berlin, 1901); do., *Arabisch-semitisch-orientalisch* (Berlin, 1898); W. Robertson Smith, *The Religion of the Semites* (2nd ed. London, 1894); J. Wellhausen, *Reste arabischen Heidentums* (2nd ed. Berlin, 1897); Th. Nöldeke, *Gesch. der Perser und Araber zur Zeit der Sasaniden* (Leiden, 1879); do., *Die ghassanidischen Fürsten aus dem Hause Gafna’s* (in the *Abh. der kgl. preuss. Akad. d. Wiss.*, 1887); do., *Die semit. Sprachen* (2nd ed. Leipzig, 1899), pp. 49—68; G. Rothstein, *Die Dynastie der Lahmidien in al-Hira* (Berlin, 1899); Fr. Baethgen, *Beiträge zur semitischen Religionsgeschichte* (Berlin, 1888); and with reference to this, Nöldeke in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, XLII (1888), 470—487; H. Grimme, *Die weltgeschichtliche Bedeutung Arabiens. Mohammed* (Munich, 1904).

(F. HOMMEL.)

ARABIA UNDER ISLĀM.

The history of Arabia under Islām will be sketched in the articles dealing with the particular provinces, cities and dynasties. Here it is sufficient to lay down the main outlines.

After Muḥammed had firmly established the supremacy of Islām by the conquest of Mekka, almost all the heads of tribes and petty rulers of the peninsula sent deputations to Medina in order to do homage to the Prophet. On this account the 9th year of the Ḥijra (630—631) goes by the name, among the chroniclers, of the ‘Year of the Deputations’. Nevertheless the Arabs had no intention of surrendering their independence; no sooner was Muḥammed dead (632) than they thought the moment had come to shake off the irksome yoke. Even in the life-time of the Prophet, Musailima [q. v.] the chief of the Banū Ḥanīfa had arisen in Central Arabia as an opposition

prophet. A similar attempt was made by Ṭulaiḥa [q. v.] among the Banū Asad, al-Aswad b. Ka'b [q. v.] of the tribe 'Ans in Yemen, and the prophetess Sadjāh [q. v.] among the Tamīm. Khalīd b. al-Walīd, who was sent by the Khalīf Abū Bekr with troops against Ṭulaiḥa, soon settled matters with him and the Tamīm, whereupon the prophetess Sadjāh joined Musailima. The latter was then killed in the bloody battle of 'Akraba' and the Banū Ḥanīfa brought into subjection. In Yemen al-Aswad fell a victim to a conspiracy of his own people, and the rising soon came to an end when the Muslim troops invaded Yemen in 633, so that in this year all danger threatening the continued existence of Islām in Arabia was removed.

There followed the period of the great conquests under 'Omar I, during which it seemed as if Islām had really succeeded in moulding the Arabs into a homogeneous and powerful nation. But 'Omar's successor 'Othmān favoured the interests of his family and thereby brought about the first civil war. It now soon became clear that the Arabs set their separate interests and tribal hostilities above any political commonwealth embracing the whole nation. It is true that the first Umayyad Mu'āwīya succeeded in ending the civil war and in maintaining his rule over the whole of Arabia but he transferred the centre of his authority to Syria with the result that during the reign of his son and successor Yazīd I, the holy cities Medina and Mekka rebelled openly against the government and the second civil war broke out. It now became more apparent than ever that Islām far from having got rid of tribal differences, had made them still more acute by introducing the religious opposition between Shī'as and Khārīdjites. Especially the dogmas of the last named were to the taste of the Arabs and became the cause of repeated insurrections under the later Umayyads, after 'Abd al-Malik had defeated his Arab opponents in the year 73 (692) and had restored peace in Arabia. Finally the khārīdjite doctrines gained a footing in certain parts of the peninsula, especially in 'Omān where they have maintained their hold to the present day.

Meanwhile Arabia under the Umayyads as afterwards under the 'Abbāsids, had sunk to the position of a province of the empire of the Khalīfs and even with regard to administration did not form a unit. There was no central government, no capital city; different cities and districts of the peninsula had their own governors, who were appointed strictly by the Khalīf. When therefore the khalifate lost its power after the death of al-Mutawakkil (861), it was inevitable that these governors should act as independent princes, especially in isolated districts as in Yemen, where this tendency had already existed before (especially in Zabīd). With such movements religious risings were combined, e. g. of the Zaidites in Ṣa'da and Ṣan'a', and of the Karmāṭians in al-Baḥrain. In short, there can no longer be any question of a history of Arabia as a whole; there is only a history of dynasties, tribal and sectarian leaders, who come into prominence in the different parts of Arabia and again disappear. The influence of the central government at Bagh-dād still makes itself felt at the most from time to time in Mekka and the frontier districts, until, after the fall of the khalifate 656 (1258) the

Egyptian Mamlūk-Sultans begin to exercise some influence on the course of events in Mekka and along the shores of the Red Sea.

Under Selīm I (918—928 = 1512—1520) the Ottoman Turks came on the scene and established their rule in the holy cities and in Yemen. But in this country they had a difficult position in face of the Zaidites who, under the leadership of their Imāms, at length (1043 = 1633) drove them out of the country. In the rest of Arabia everything remained as it was until the Wahhābīs [q. v.] arose in Central Arabia in the second half of the 18th century and soon won such a strong position that the Porte was compelled to call in the help of Muḥammed 'Alī. The latter succeeded, but only after great efforts, in breaking the power of the Wahhābīs, yet the power of the Turks in Arabia remained, as before, merely nominal. It was not until the last of the xix. century that they made a vigorous attempt to make their power a reality, and undertook expeditions to 'Asīr and Yemen (1871-1872), while Midḥat Pasha (1870) and Redif Pasha (1876), approaching from the East, subdued the inhabitants of the ancient country of the Karmāṭians. In consequence of this Yemen was formed into a Turkish wilāyet, with Ṣan'a', as capital, while Eastern Arabia, so far as it was subdued at all, was added to the wilāyet of Baṣra as a new sandjak with the name Nedjd. But the new wilāyet Yemen existed only on paper, because the Arabs living there soon rose in open rebellion and in spite of repeated expeditions Turkey did not succeed in bring them into subjection. The English, on the other hand, succeeded in establishing along the whole of the south coast from 'Aden to Maskat and further on in the Persian Gulf a supremacy which is none the less real for not being quite openly avowed.

Statistical data as to the present condition of the peninsula are not available. In 1875 Reṣhīd Bey in his *Ta'rikh-i Yemen u-Ṣan'a'* (II, 355) estimated the population at 10 752 150 souls but this number is purely conjectural.

d. ARABIC WRITING.

The Arabic character, although one of the youngest in point of age, occupies the first place after the Roman character from the point of view of geographical diffusion. It is the prevailing script from the western frontier of China to the West coast of North Africa and from Constantinople to the Malay Archipelago: in all other parts of the world it is known and more or less used, especially in consequence of emigrations from Syria.

Down to the last century erroneous views were held concerning the origin and the primitive form of Arabic writing. It was thought to be a development of the stiff angular script, called 'kufic' by the Arabs themselves, which had been used for the oldest Arabic documents, manuscripts of the Kor'an, inscriptions on stone and on coins, which were known at that time. This view was first shattered by the discovery of papyrus, which have been found in immense numbers since the eighth decade of last century, thus increasing the material in our possession in a most unexpected way. These documents some of which date back to the beginnings of Islām, exhibit the surprising fact that the form of Arabic writing even at that early stage does not essentially differ from the ordinary round script, latter Naskhī, but all the

more, it would seem, from the 'kūfic' character. Forms resembling the latter on the other hand are found on the two inscriptions, which are the earliest monuments of Arabic writing hitherto known, viz. the trilingual (Greek, Syriac, Arabic) inscription of Zebed dating from A.D. 512, and the bilingual (Greek and Arabic) inscription of Ḥarrān in the Ledja which dates from A.D. 568.

The question as to the relation between the angular and the round script may be left aside for the present, in order to continue the account of the origin of Arabic writing.

The two inscriptions just mentioned show a close resemblance to a number of inscriptions from the Sinai peninsula, which, after many unsuccessful attempts, were at last correctly deciphered in the last century. The striking resemblance between the two scripts inevitably led to the conclusion that one must have been derived from the other. The language of the Sinaitic inscriptions was found to be Nabataean (a dialect of Aramaic) although their authors for the most part were of Arab nationality. The type of writing employed is later than that of the other Nabataean inscriptions which are found scattered from Damascus to Medina, dating as far back as the beginning of our era and exhibiting a very archaic script. Even in these however the germs of the later Arabic writing are found developed up to a certain point, especially the laws according to which certain letters are joined together in writing, and the existence of separate final forms for certain other letters. (Euting, *Nabat. Inschriften*, p. 4).

The linguistic and historical importance of the Sinaitic inscriptions is not very considerable: unlike the inscriptions on Nabataean monuments they are not the work of professional calligraphists and practised masons, but of members of the caravans which traded between South Arabia (India) and the Mediterranean. On the details cp. Euting, *Sinait. Inschriften*, p. 10 *et seq.* The inscriptions may be said to represent the type of cursive writing used by the Nabataeans, especially in their capital Petra, in the second and the beginning of the third century A.D., from which period they date; the material written on, in this case hard granite, would of course be responsible for certain modifications. But the general shape of the letters was probably the same, only that rounder forms may have been used and that certain letters were perhaps more frequently joined together. Nothing, however, can be said on this point with any certainty, as documents on any material other than stone and metal are entirely lacking. It is to be hoped that the discovery of such documents (שטרין: Brünnow, *Die Provincia Arabia*, I, inscription to n^o. 633) at Petra may prove to be only a question of time. It may be regarded as certain, that in a commercial town like Petra, where the art of writing was in common use, a cursive character adapted to the practical needs of every-day life must have been developed at an early period side by side with the stiff script of the coins and stone monuments.

The latest Sinaitic inscriptions hitherto known are Eut. n^o. 457 dating from the year 106 of the Boṣrā era (210-211 A.D.) and n^o. 319 dating from the year 126 of the Boṣrā era (230-231 A.D.); later still is the inscription of Hegra (Tammuz 162 = July 267: *Revue Bibl.* 1908, p. 241 *et seq.*); the two oldest Arabic inscriptions date from

the years 512 and 568 A.D. (The Arabic inscription of Nemāra which dates from the year 223 of the Boṣrā era (A.D. 328) is still considerably older; but it is written in the Nabataean monumental character, which however shows already many signs of the transition towards the Arabic script: viz. the many joined letters, the form of the *ṣ* and especially the disappearance of the letter Samek).

The further simplification or transformation of the Nabataean cursive writing into the Arabic character must therefore have taken place in the fourth and fifth centuries of our era. We must wait for further discoveries of inscriptions to show whether this change took place at Petra, then already beginning to decline, or in the rising neighbouring kingdom of the Ghassānids; future finds will similarly enable us to fix more accurately the time of the transformation, as well as the date at which the present arrangement of the alphabet came into use. The numerical value of the letters with its apparent arrangement does not represent the original order; but it becomes intelligible at once, if we consider it from the point of view of the old Nabataean arrangement. In the Nabataean alphabet 𐤀 as last letter corresponded to 400; to this were added the following signs which did not exist in the Nabataean writing 𐤁 = 500, 𐤂 = 600, 𐤃 = 700, 𐤄 = 800, 𐤅 = 900, 𐤆 = 1000.

The rearrangement i.e. the present order of the alphabet is obviously based on the principle of placing together characters of similar shape. This principle was not however carried out quite consistently, e.g. was not put after 𐤁, 𐤂 and 𐤃, but placed at the end of the alphabet perhaps because of its distinct terminal form (?). The final forms of 𐤁 and 𐤂 also differed in the ancient script, yet the two letters were put together in the alphabet.

It is possible that the present arrangement dates back to the pre-islamic period; it is a noteworthy fact however that Maghribi writing which probably originated towards the year 200 of the Hidjra has a different arrangement which partly corresponds to the old Nabataean order of the letters and partly to the modern arrangement. [See below]. Under the influence of commerce the new script spread to the countries to the North and South of its place of origin. As at the beginning of the vi. century of our era it had reached Northern Syria, we may well assume that by that time it had made similar progress towards the South, and was known and in use throughout the region where Northern Arabic was spoken, especially in the two cities from which the religious and political movement started a hundred years later.

We are told that Mekka at the time of the prophet possessed only 17 men, whose names are preserved by al-Belādhori, who were able to write, in addition to a few women. This statement however seems very improbable. The prophet himself had from five to ten secretaries. The fact moreover that the Mekkan, like the Egyptians with their fondness for writing, used all possible kinds of materials to write on [see below], as was natural in an old commercial town, indicates very clearly that a knowledge of writing was

pretty widely diffused. According to Arab tradition, which in this case sounds very probable, Arabic script was then brought from North Arabia to the other Arab state, the Kingdom of the Lakhmids in lower Mesopotamia. It is very questionable however whether it was brought there by Christians as Wellhausen assumes (*Skizzen und Vorarbeiten*, III, 201). It is certain on the contrary that the literary language used by the Christians of that region was Syriac, as Nöldeke (*Geschichte des Korāns*, p. 7, note 3; *Gesch. d. Perser und Araber zur Zeit der Sasaniden*, p. 177, note 1) conjectured correctly. Even the Christians of Nedjran were addressed in Syriac by Jacob of Sarūdī. It is clear however that the Arabic script was in use at Hira as early as the time of Mutalammis and Tarafa (second half of the vi. century A.D.); though possibly it had been introduced only recently; for it still appeared to the Bedawī as something very mysterious.

The rise of Islām no doubt helped to spread a knowledge of writing. Written portions of the Korān existed before the year 622 A.D. (Nöldeke, *Gesch. d. Q.*, p. 34 *et seq.*), and after the text had been officially fixed under 'Omar and 'Othmān, the art of writing spread together with the study of the sacred book.

The following are the oldest monuments of Arabic writing belonging to the Muslim period:

- I. A number of coins beginning with the year 20 (641) (Nützel, *Catalog des Berliner Museums*; vol. i. n° 83 *et seq.*), the oldest of which however bear only very short legends;
 - II. several inscriptions, none of which are older than the second half of the vii. century A.D. one dating from the year 72 (691-692) in the Kubbāt al-Šakḥra at Jerusalem, three undated mile-stones of the caliph 'Abd al-Malik, and the inscription of Kaṣr Kharāne which dates from 92 (710-711).—For the sake of completeness an enumeration of the inscriptions belonging to the ii. century of the Hidjra may also find a place here: 1. in Kaṣr al-Akhawīn (N.E. of Palmyra) dating from 110 (728-729); 2. in Kaṣr al-Ḥeir (S. W. of Palmyra), both put up by the caliph Hishām; 3. in Antinoë (Upper Egypt) A.H. 117 (735); 4. the Camp of Djerash A.H. 125 (742-743); 5. mosque of Ascalon A.H. 155 (772); 6. cistern of Ramla A.H. 172 (788-798); 7. boundary-stone of Eshmunein belonging to the time of Hārūn al-Rashīd (in the possession of the author); 8. several tombstones found at Fustāt;
 - III. A number of documents on papyrus, the greater part of which also belong to the 2. half of the vii. century A.D. It is to be regretted that the oldest of these belonging to the first half of the century, which are preserved at Vienna, are still inaccessible to the world at large; but the documents which are available are quite sufficient to give a complete picture of the script of the vii. century, as it is out of the question that it should have been subject to any considerable modifications between the years 22 (642-643) and 87 (706).
- Plate I gives a general view of Nabataean and the oldest forms of Arabic writing. As in the simplified Arabic script the shape of

several letters was indistinguishable from that of others, it became necessary to invent a means which would prevent confusion. Following the model of Syriac writing dots were chosen for this purpose; the date of their introduction is unknown, but they probably go back to the pre-Islamic period. The accounts of the Arabs themselves on this subject (Nöldeke, *Gesch. d. Q.*, p. 305, 311) may well be set aside. Dots were certainly used in the first century of Islām, though perhaps not as extensively as later. On the documents of that period, so far as they have been accessible to me, the following letters have dots:

ب, ت, ث, also هـ, ب, and و, but not ی;

ظ papyrus of 91 (709-710);

خ coin of 85 (704);

ش papyrus of 91 (709-710);

ص coin of 86 (705);

ق = ف papyrus of 91 (709-710), inscription at Kharāne 92 (710-711).

It may be remarked in passing that as early as this period ظ was in Egypt pronounced as a hard g as is proved by جسطال (side by side with قسطال and قسطار), the Arabic transliteration of the Latin 'quaestor' (papyrus of the year 90 = 708-709).

The last letter to receive its dots seems to have been ة, which apparently was not thus marked until the ii. century of the Hidjra. Sometimes (in kūfic MSS. of the Korān nearly always) the dots were replaced by strokes slanting upwards from left to right; double dots were placed one above the other either vertically or obliquely, three dots were placed in one straight line and in the case of ش frequently combined into a stroke. The punctuation of ذ and ذ exhibits interesting variations.

The original distinction seems to have been, that ذ had no dot at all and ذ one dot; this applied only to the letters when occurring at the beginning or in the middle of a word, as their final forms were at first sufficiently distinct to render a further distinction by means of dots unnecessary. The place where the dot of ق was put was subject to further variations, even in the same country. In Egypt towards the end of the i. and beginning of the ii. century it was placed sometimes above, sometimes beneath the letter (papyri and Antinoë inscription), in Palestine (Kharāne inscription) it was written below. The punctuation of ذ does not seem to have come into use until the ii. century, at first in the form of ذ, later as ذ, whereupon ذ necessarily received a second dot. The old final form of ف = ف continued to exist down to the v. century, while the later final form of ف is found in its beginnings as early as the ii. century. Different countries preserved individual peculiarities in the use of the dots; the Maghrib still retains the old punctuation of ف = ف, and ف = ف,

and in Baghdād, where the oldest paper manuscript so far known (the *Gharib al-hadith* of Abū 'Uбайд) was written in 256 (870), ق was written ق as late as the middle of the iii. century. (*Palaeogr. Society, Oriental series*, plate vi.)

The vowel signs which were likewise borrowed from the Syriac script, seem also to be very old, but as to the date of their introduction even less can be said at present. The original system of vowel marks differed considerably from that which is now in use; as Ewald recognised, it was based on the different phonetic strength of the vowels: *a* (o) as strong vowel was expressed by a dot above the letter, *u* occupying an intermediate position was denoted by a dot in the letter, an *i* (e) by a dot below; the nūnation being expressed by simply doubling the dots. In order to indicate that the dots were regarded as not strictly belonging to the script proper, they were in copies of the Korān usually added in various colours, — in the oldest copies in red, later also in yellow and green, more rarely in blue, — whereas the dots belonging to consonants were apparently always written in black. The dots are occasionally replaced by little circles.

At present it can neither be asserted nor denied, that the vowel-points were added by the writer of the text himself. It is certain however that in the ii. century their use had not yet received canonical sanction. Mālik b. Anas (died 179 = 795-796) at any rate demanded that copies of the Korān destined for use in divine service should contain no vowel-points. In profane writings they were probably not used at all.

Towards the middle of the ii. century this system of marking the vowels was replaced by a new method which is still in use. Owing to the ignorance of the Arabs in all matters concerning the origin of their script, it is impossible to say whether the statement that it was invented by al-Khalil (died 170 = 786-787?) is founded on fact. The vowel-signs of this system are simply the corresponding vowel-letters: in the case of *damma* this derivation is clearly discernible, *fatḥa* is a slanting (in the Maghrib) a horizontal *alif*, *kasra* obviously an analogous considerably shortened form of the old ع.

The other so-called orthographic signs were probably invented at a still later date than the vowel-marks, but the date of their introduction is equally obscure. It is possible that they also passed at least through two stages of development.

Hamza as the most important is probably the oldest. In the oldest manuscripts of the Korān it is expressed by two red dots put alongside of each other, later it is represented by a blue dot or circle which appears sometimes above and sometimes beneath the *alif* or *yā*.

The other forms of these marks which are still in use are also said to have been invented by the above-mentioned al-Khalil; a statement which to a certain extent is supported by the fact that they also were expressed by letters of the alphabet: *hamza* is a small ه, and *tashdīd* or *shadda* a small و.

In a similar way two systems of punctuation seem to have been in use at different periods. In the oldest copies of the Korān the end

of a verse is denoted by strokes slanting upwards from left to right, the number of which varies from 4 to 10; the end of a group of five or ten verses is expressed by a circle enclosing 3, 4, 5 or more similar strokes. The later system was to denote the end of a single verse by a simple circle, the end of a group of five by a ع, usually in the form of a circle ending in a point at the top, and the end of a group of ten verses by a more or less ornamental circle, more rarely a square, in which the number ten was written at first in numerals, later in letters of the alphabet; occasionally this mark is put not in the text but on the margin. This system disappears in the vi. century; in manuscripts of the Korān dating from the later middle Ages only the end of a single verse is denoted by a circle or rosette; and numerals denoting groups of ten are occasionally written out in letters.

In profane writings punctuation is only sparingly used. In the oldest period only the ends of long sentences are marked by a circle, which perhaps represents a modified dot.

Our information about the writing materials used at that time is fairly extensive: it is derived chiefly from the accounts of the traditionists concerning the missionary epistles sent out by the prophet, and about the collection of the Korān undertaken by Zaid b. Thābit in the year 12 (633-634), further details which however belong to a later period are supplied by the statements of the *Fihrist*.

At the time of the prophet and in all probability during the preceding period leather (*adīm*) was the principal material written on. By this we must understand real leather, not the much more expensive parchment, as is proved by a story, told by Ibn Sa'd and repeated in several places (see Wellhausen, *Skizzen und Vorarbeiten*, iv. 123; Ibn Kotāiba, *Kitāb al-Ma'ārif*, p. 170), according to which a messenger sent by the prophet to deliver a missionary epistle written on *adīm*, misused it in patching up his leather water-pail. The other anecdotes told by Ibn Sa'd (*ibid.* No. 87 and 102) show that the leather was frequently dyed red (brown? Belādhori, ed. de Goeje, p. 7, in telling the same story uses instead of *adīm aḥmar* the expression *djild aḥmar*). The Khedive's library possesses two documents on leather which however belong to a much later period, viz. 233 (847-848) and 239 (853-854). Such documents were rolled up and fastened together with a leather thong and thus could be sealed. There is a well-known story to the effect that Ibn Ṭūlūn's Mesopotamian architect drew the design of his mosque on leather. Other materials used were:

2. *Asib*, plur. *'usub*; Karabacek renders this word by 'palm-leaf' (Papyrus Rainer, V. 63). It is clear however from the explanation e.g. of the *Kāmūs* that the object referred to is the thick lower end of the palm-branch, which is about 1½ feet long and has a surface of about 2 inches; the leaf of the date-palm, which has a breadth of less than ¾ of an inch, is much too narrow and too rough. Muḥammed's missionary letter to the 'Udhra was written on an *asib*. (Wellhausen, *loc. cit.*, p. 127, No. 60).

3. Camels' bones, *'aṣm*, especially the ribs, *aḍḍā* and the broad shoulder-blades, *aktāf*. The Khedivial library possesses a specimen of the

latter, containing a list of witnesses, unfortunately without date. The bone is pierced, in order to be filed on a cord for future reference.

4. Potsherds, *khaṣaf* or *shaḥaf*, chiefly used for short notes. In Egypt, as is well known, this was a favourite material in antiquity as well as during the Greek-Coptic period — there even exists a specimen dating from the brief period of Persian rule —; in the Arab period however it seems to have been much less used, and while thousands of hieratic, Greek and Coptic ostraca are found in many museums, the *Khedive'al* library alone possesses a few in Arabic. Potsherds were also used outside Egypt, especially in Arabia.

5. Flat white stones, *likhāf*, were also used for short notes: they were probably mostly pebbles of lime-stone cleft horizontally by the heat. No specimen seems to have been discovered so far.

6. It is very probable that wooden tablets were also in use, although no definite statement to that effect can be adduced. A specimen (unfortunately incomplete) is preserved in the *Khedive'al* library; one side contains writing in ink; the *sūrat al-faḍīr* is carved in on the other side (ii. century).

7. Parchment (called *raḥḥ*, *djild*, *fuldjān* in the *Fihrist*, p. 21; the expression *al-waraq al-ḥashīb* used by Ḥassān b. Thābit can also hardly mean anything but parchment, cp. Nöldeke, *Gesch. d. Q.*, p. 34; *ḥirtās sha'mī* in Ṭarafa's *mu'allaka*, v. 31, ed. Arnold, v. 30 of the Calcutta edition, also means parchment; but since it is mentioned in a parallel with *sibt yamānī* the meaning may be leather. The explanation of the commentators, a cheek as white as parchment is foolish; (Bedawī women are brown!), in consequence of its high price its use must have been limited chiefly to documents, and secondarily to copies of the *Qur'ān*. For the latter purpose it was sometimes prepared in a large size (the MSS. of the *Qur'ān* n°. 1 and n°. 389 have a size of 60: 54 and 70: 48 cm.). In the Maghrib however parchment was used for books as late as the second half of the iv., and perhaps even early in the v. century. — *Ruḥ'a* (in the *Fihrist*) seems to mean a fragment or scrap of a large leaf of parchment or papyrus.

8. Papyrus (*ḥirtās*, *ḥirtās miṣrī*), which spread from Egypt over the whole ancient world, was known also in Arabia, and served down to the early 'Abbāsid period as the principal writing-material of the Muslim world. The manufacture of papyrus which had existed since the remote past declined gradually after paper had come into use, as the latter material was less expensive and more convenient for practical purposes; in the first half of the iv. century it seems to have disappeared completely. The most modern papyrus document in the *Khedive'al* library dates from 319 (931), that in Vienna from 323 (935; *Mittelungen*, ii. 98).

Paper (*warāq*, *kāghid*, *ḥirtās*) did not become known in Muslim countries until the end of the ii. century. It seems to have been some time however before the use of the new material became general. The oldest book on paper dates from 256 (870) and was probably written at Baghdād; the Cairo ms. n°. 6546 bears the date 265 (878-879), but this is not beyond question; it must have been written however about the year 300 (912-913), most probably at Damascus. In Egypt paper does not appear until the second half of the third

century (a fragment dating from the time of Ibn Ṭūlūn is in the possession of the writer); it was obviously a matter of some difficulty, owing to the conservative tendencies of the country, to oust a material like papyrus which had been in use for thousands of years. The popularity of paper seems to have increased rapidly towards the beginning of the iv. century; the change was accompanied by a gradual deterioration in the quality of the papyrus, and towards the middle of the century the latter disappears altogether. The manufacture of paper on the other hand soon developed enormously. In the second half of the century the author of the *Fihrist* knows only seven different kinds of paper, but their number must have increased very rapidly, since paper manufactories arose in almost every large city in the Muslim countries, the products of which were known by distinctive names according to their origin, quality and size. The size of the paper especially proves the high state of development which the industry maintained throughout the Middle Ages. The leaves of the largest *Qur'ān* in the *Khedive'al* library (n°. 19) which dates from the ix. century, have a size of 117: 98 cm. although the edges are cut. Where even such sizes were insufficient, as in the case of large official documents, foundation deeds etc., several leaves of paper (or parchment) were stitched or pasted or sewn together. Some foundation deeds in the *Khedive'al* library are 75 feet long.

Towards the end of the Middle Ages European paper began to be imported into the East. Al-Sakhāwī (died 902 = 1496) in the *Tārīkh ḥudūd Miṣr* refers to a work in 40 volumes, most of which were written on paper coming from Frankish countries. It seems that towards the end of the century European competition gained the upper hand: the paper of manuscripts written in Egypt towards the year 1000 (1591-1592) frequently shows European i.e. probably Italian watermarks.

The Arabs have preserved no tradition concerning the origin of their writing: al-Belādhori (end of the ii. century) following authorities which may date back to the end of the i. century, seems to hold that it was invented in the kingdom of the Lakhmids. Later writers, Ibn Khaldūn (*Muḥaddima* ch. 30) and Ibn Khallikān (article Ibn al-Bawwāb) repeat this view and state expressly that the art of writing spread through Arabia from Hira or Anbār. The author of the *Fihrist* (p. 4) alone gives an account which may preserve an element of genuine tradition. He writes as follows, on the authority of Hishām al-Kalbī (died according to Ibn Khallikān in 204 = 819/820): 'The first who wrote Arabic were

أبو جاد هواز حطى كلمون صغص قريسات
They are said to be the names of kings of Midian who perished on the 'Day of the earthquake' (*sūra* xxvi, 189). It may be possible to suggest that this statement contains a reminiscence of the origin of writing in Midian, the country of the Nabataeans. Another authority quoted by Abu Nadīm, Ibn Abī Sa'd or Sa'id (see *Fihrist*, ed. Flügel II, 1) gives the same names more correctly:
أبجد هواز حاطى كلمان صاع فص قريسات

If we omit the *alifs* from the middle of these words the remaining letters represent the order of the letters in the original alphabet, only that

ص has taken the place of the obsolete Semkat and for this reason had to be replaced by ص. [Cp. the article ABDJAD.]

But for the rise of Islām the use of the script would have been confined to Arabia. But the new religion involved the acceptance of its language and script on the part of the conquered nations; only thus was it possible for the Arabic script to oust other systems of writing, some of which were much more perfect: thus in Mesopotamia, Syria and Palestine it replaced the Syriac and Greek writing, in Persia the Pehlevi script, in Egypt Coptic and Greek, and in North Africa the rather primitive system of Berber writing, if indeed it was still in existence at that time.

The first five centuries saw the development of an immensely prolific literary production in Muslim countries: this fact together with the circumstance that writing soon began to play an important part in the field of decorative art, had the result that more and more attention was paid to the artistic development of the Arabic character. As early as the beginning of the 'Abbāsīd period an immense number of scripts, *Khuṭūʿ* (*Fihrist*, chapter on the scripts, p. 6—9) existed both for copies of the *Qurʾān* and for profane literature; we know however very little about their peculiarities and distinctive features, as well-authenticated specimens are hardly in existence. We may regard it as certain that these artificial developments had little or no influence on ordinary cursive writing, and only influenced the character used for copying religious works, especially the *Qurʾān*, and the script used in royal chancelleries and state departments. The latter carried the bureaucratic tendency so far as to adopt separate styles of writing for documents of certain contents and for most of the different sizes of paper. In the following centuries many of these scripts were probably forgotten and replaced by new products of ingenuity. The following are the names of a few among the many calligraphists of the 'Abbāsīd era:

The script still known as *Rihānī*, was invented by 'Alī b. 'Ubaida al-Rihānī (Raiḥānī) who is also known as a prolific author; he lived under al-Ma'mūn and died in 219 (834; *Fihrist*, p. 119).

The calligraphists most famous in the later period were the wazīr Ibn Muḥla (272—328 = 885—940) and his brother Abū 'Abd Allāh al-Ḥasan (268—330 or 338 = 881—942 or 950). It is impossible for us to say what services they rendered to calligraphy, as no genuine specimens of their art are extant. An alleged autograph by Ibn Muḥla in the Khedive's library (*Cat. I, 141*) is a clumsy forgery perpetrated by the modern calligraphist 'Abd Allāh Bey Zuḥdī; the *Qurʾān* itself, written in a Persian hand with a Persian interlineary translation in red ink, is not older than the year 1000 (1591-1592). Later on these two calligraphists (*ṣāhib al-khaṭṭ al-maliḥ*) were regarded as reformers of the written character. Ibn Khallikān states that Ibn Muḥla transformed the kūfic character into that now in use (*naḥala khaṭṭ al-Kuṣfīyin ilā hādhihi 'l-ṣūra*). How little Ibn Khallikān was conscious of the difference between a calligraphist and a reformer of the script, is shown by the fact that he makes the same statement in the same words with reference to another calligraphist, Ibn al-Bawwāb, properly

called Abu 'l-Ḥasan 'Alī, who lived 100 years later.

Finally we may mention a calligraphist of the close of the 'Abbāsīd period, who achieved great fame, Yaḳūt al-Musta'ṣimī, the court calligraphist of al-Musta'ṣim the last 'Abbāsīd caliph. A script called Yaḳūṭī derives its name from him. Genuine specimens of this artist's work are fortunately still extant in the shape of two complete copies of the *Qurʾān* (dated 689 = 1290 and 690 = 1291; see *Arabic Palaeography*, plate 90). It is abundantly clear from these specimens that it would be absurd to attribute to him any original innovation in the written character. Even the artistic merit of his work cannot be placed very high, if we compare it with other specimens of calligraphy: it seems therefore that he owes his fame more to fashion than to anything else. The two copies of the *Qurʾān* show a quite ordinary hand, which is only remarkable as resembling the peculiar somewhat stiff *naṣḥī* of the later Persians, which perhaps is derived from it, just as the ornamentation of these manuscripts of the *Qurʾān* is clearly the model of the Persian style of ornament. Yaḳūt's signature is written in a kind of *suls*.

For several centuries after the fall of the 'Abbāsīd khaliphate, Egypt as the largest Muslim state remained the centre of Muslim civilization. Towards the end of the Fāṭimid rule (first half of the vi. century) the round character used for books had reached the highest point of its development, and under the Aiyūbid dynasty it also gained an exclusive predominance on stone monuments. The peculiar round and well-proportioned forms, in which it appears e.g. on Saladin's inscriptions (miḥrāb of the dījami^c al-aḥṣā of 583 = 1187-1188, minbar of 564 = 1168-1169) give it a character entirely its own, so that we are justified in speaking of a separate Aiyūbid style of writing.

During the Mamlūk rule (640—917 = 1242—1512) the round script maintained its full beauty, except on coins, where a curious decadence set in rapidly. The splendid copies of the *Qurʾān* which amirs and sultans caused to be written for their mosques are the best testimony. In the chancelleries of the rulers and government departments the same attention was paid to the scribes' work as under the 'Abbāsīds at Baghdad. Details on this subject representing the state of things in the middle Mamlūk period (end of the viii. century) are preserved by Ḳalkashandī who in the second volume of his large work enumerates the different official scripts and adduces examples of each; he mentions the following six:

1. *al-ṭunār al-kāmīl*, in several variations, used for the official correspondence of the rulers;
2. *mukhtaṣar al-ṭunār*, in two variations; *al-muḥaḥḥuk* and *al-thulṭh*;
3. *al-thulṭh*, in two forms: *al-thaḥīl* and *al-khaḥif*;
4. *al-tawḥīf* in three forms;
5. *al-riḳā* also in three forms;
6. *al-ghubār* in one form only.

The stone inscriptions of the Mamlūk period also exhibit the written character in its full beauty; only that the letters are more slender and perhaps more elegant than those of the Aiyūbid era.

After the fall of the Mamlūk rule the Ottoman

Turks inherited the poor remains of Muslim civilization. Like their predecessors they paid considerable attention to calligraphy, following both in literature and art chiefly the example of Persian masters. The civil as well as the military departments of their administration preserved the official scripts of the Middle Ages during several centuries. It is said that as late as the xi. century more than 30 different scripts were known, most of which fell out of use during the xii. and still more the xiii. century. At the present time only the following are used:

1. *diwānī*, the direct descendant of the old *tawḳīf*, of which there are two forms: a larger form used in the Imperial chancellery for treaties and diplomas (firmāns, berāts) of all kinds; a smaller form is used side by side with the *ta'liḳ* by the ecclesiastical courts, but is falling more out of use. The large *diwānī* is called 'Djalī-diwānī.'

2. *sulus* (*thulṭh*), more for ornamental than practical purposes.

3. *ta'liḳ* and

4. *naskhī*, chiefly used for books, the former more for poetry, the latter for scientific, especially religious literature.

5. *riḳ'a*, an official script, but also the character most frequently used in private life. With the Turkish rule it spread over a part of the Arab countries, though the genuine Arabs detest it as 'Turkish writing'. For the rest these countries use *naskhī* with unimportant, though noticeable variations.

6. For the sake of completeness the *idjāzet* may be mentioned which is now but little used.

In Turkey itself calligraphy is still highly esteemed, and the works of the great calligraphists Ḥamd Allāh (died 936 = 1530) and Ḥafīz 'Oṭh-mān (died 1110 = 1698-1699) are in great repute as models; in the Arab countries however, and especially in Egypt, less and less attention is being paid to the art of writing, principally it seems in consequence of the rapid increase of printing with moveable type.

It has been mentioned above that the oldest examples of Arabic writing hitherto known are two inscriptions of the vi. century A.D. These short forms are dissimilar to the round script of the papyri of the vii. century, but resembling the other Arabic writing, the so-called *kūfī*. The question arises whether these forms represent the only written character existing at that period, or whether their stiff angular shape is due to the basalt in which they are cut, and whether a round cursive form also existed at that time; to these questions no answer can be given at present.

The facts which can so far be stated with certainty are that in the vii. century A.D., the first of the hiǧra, two distinct types of script are found to be in existence: a stiffer, more angular script on stone monuments and coins, and a round cursive on the papyri. Closer investigation reveals considerable differences in the writing of the inscriptions: the stone monuments of 'Abd al-Malik [see above] exhibit much more angular forms than the inscriptions of Kharāne (91 = 710) and Antinōe (117 = 735) which are inscribed or painted on stucco by means of a brush or *ḳalam*; cp. Moritz, *Arabic Palaeography*, plate 107-110. Similarly the type of writing found on

the coins of the first century, especially those of the early period, is not so very much different from the cursive script.

In view of these facts it is impossible to avoid the conclusion that the difference between the two types was chiefly due to the nature of the material written on, though at the same time there existed a tendency to create a separate monumental script.

The distinction between the round and the angular script became more pronounced in the ii. century; the former assumes a still rounder shape, and apart from a few points of detail, appears in forms practically identical with those now in use; the angular writing both on stone monuments and coins and in manuscripts of the Ḳor'ān becomes still stiffer and more angular. In the iii. century the angular script enters into a new phase of development which removes it even further from the round cursive. — The name 'Kūfī' (*al-khatt al-kūfī*) has of old been applied to the angular script; but the origin of this appellation is not easily explained.

There can be no doubt that the name is derived from the town of Kūfa which, founded in the year 17 (638), was one of the oldest Muslim cities, and before the foundation of Baghdād (130 years later) was the religious and intellectual centre not only of 'Irāq, but of the whole East. It goes without saying that in a town of such importance the art of writing must have flourished, and this is borne out by a statement of the *Fihrist*, according to which the people of Kūfa first invented a special process of tanning by means of (fermented?) dates, whereby the hitherto hard and stiff parchment was made soft and flexible. Although the script itself, as we have seen above, was known in Mesopotamia at least 100 years before the foundation of Kūfa, we may conjecture that it received its name from the town in which it was first put to official use; the name therefore probably arose in Mesopotamia, perhaps in Baghdād itself, and spread from the centre of Islām over the whole empire as an appellation of all the more angular forms of writing to distinguish them from the round cursive. The name is first mentioned by the author of the *Fihrist* who enumerates the following as the oldest scripts: that of Mekka, of Medina, of Baṣra, and of Kūfa. Unfortunately he only describes the Mekkan script in a tolerably intelligible manner. It is surprising that, according to this account, two cities which were situated at a comparatively short distance from each other, should have possessed two distinct types of script, while Syria which for three quarters of a century was the centre of the empire, and Egypt where probably more use was made of writing than anywhere else, are passed over in silence. It would also seem curious that neither of the scripts associated with one of the holy cities was used for copies of the sacred book.

If we read further that these four scripts were derived one from the other by the calligraphist Ḳuṭba at the time of the Umayyads, we realise that not much reliance need be placed on the statement regarding the four different scripts. It proves however that the appellation 'kūfī writing' was in existence at that time. Later on it occurs frequently, once in Ibn Shihna in the form *al-khatt al-kūfī al-murwallad*, an expression which seems to indicate that it was regarded as a charac-

ter artificially derived from the original script.

During a period of about 500 years the kufic character, existing side by side with the round script, was used almost exclusively for copies of the *Qurʾān* (of profane books of the older period written in *kūfī* only a single one is known, a fragment of a genealogical work — see Ahlwardt, *Verzeich.* Berlin i. 367, published by Rödiger, *Über zwei Pergamentblätter mit altarabischer Schrift* in the *Abhandlungen der Akademie der Wissenschaften zu Berlin*, 1875) inscriptions on stone and coins, and for a short time also on official documents, especially of a legal character. Standing unrelated to the needs of practical life it was artificially cultivated as a kind of hieratic script: it existed side by side with the cursive, but not without being influenced by it, and passed through a development of its own, which did not like that of the cursive lead to higher perfection, but to degeneracy, and finally to complete extinction. That it was an essentially artificial script, which was frequently found difficult by the scribes, is proved by the fact that the latter often inadvertently drop into writing the round hand (cp. *Arabic Palaeography*, plate III, 114, 116).

We will now consider the monuments containing Kufic writing in detail:

1. Manuscripts of the *Qurʾān*. With one exception (*Arabic Palaeography*, plate 43) all old copies of the *Qurʾān* are written in *kūfī*. Apart from the fact that it was regarded as a hieratic script, the use of this highly inconvenient character may possibly have been due to an imitation of the Estrangelo, which as is well known continued to be used for copying the Bible even after the introduction of the Peshitto character: but this hypothesis cannot be proved. The age of the Kufic *Qurʾāns* was long doubtful, until the discovery of dated manuscripts or fragments rendered more accurate conclusions possible. The dates unfortunately do not refer to the time when the manuscripts were written, but to the date at which they became the property of a mosque foundation (*wakf*); but as most of these copies, especially those of large size (*ummahūr*) were written for this special purpose, we may assume that the dates in question are not far distant from their time of origin. According to the *wakfiyas* (remarks on the foundation) most of the dated *Qurʾāns* belong to the iii. century; viz. the Paris copy n°. 336 (de Slane, *Catal.*) dating from 229 (843-844; *bi 'l-Fuṣṭāṭ fi 'l-djāmi'*), the Cairo fragments n°. 33910 from 270 (883-884; *li-masdjid al-djāmi' bi-madinat Dimashk*) and from 277 (890-891; probably from the mosque of 'Amr at Old Cairo), n°. 40160 dedicated by Amadjur, the governor of Damascus from 256—264 (870—877). The only specimen of the ii. century is the complete *Qurʾān*, Cairo n° 387 with a *wakfiya* dated 168 (784-785; *fi 'l-djāmi' al-ṭāṭik bi Fuṣṭāṭ Miṣr*); cp. *Zapiski vost. otđ. imp. russk. arkhēol. obšč.*, vi. 69—233. By means of these dates, however scanty, we are able to fix the different types of script exhibited in these manuscripts, and thereby to arrive with tolerable accuracy at the date of the other copies as well. The writing of the *Qurʾān* of 168 is still simple and natural, though executed with great care; there are few consonantal dots (ف=ب, ق=غ, ص), and none at all for the vowels; it would be quite wrong however to

regard this fact as an argument against the existence of these signs at the period in question.

The writing of the iii. century *Qurʾāns* differs considerably from that of the earlier manuscripts. The letters are of a rounder shape, and the *alif* is drawn out to a long sharp point in the left bottom corner. Occasionally the letters are not written, but practically painted, i.e. the outlines of the characters only are drawn and filled in with ink, thus Cairo n°. 388.

There are no iv. century copies bearing an unquestioned date — the Paris mss. n°. 358 of the year 300 (912-913) and n°. 376 of 366 (976-977) and the Constantinople copy Aya Sofia n°. 21 of 337 (948-949) almost certainly belong to the iii. century — but there seems to be no doubt that the copies in which the tendency towards rounder forms and ornamental flourishes in the final letters is further developed, may be safely assigned to the iv. century. — It is surprising that Kufic *Qurʾāns*, which however are seldom complete, are very rarely dated; out of the 227 fragments at Paris (= 4800 leaves; *catal. de Slane*, I, 87) only 3 are dated, of the 66 at Berlin (6 of which are on paper) not a single one, and of 40 copies in Cairo only three.

During the fifth century the use of *kūfī* for copies of the *Qurʾān* seems to have become less frequent. The material in our possession is not sufficient however to fix the date of the change more definitely; for although large numbers of *Qurʾāns* (thousands as we are told) existed at that time, especially in the mosques of Cairo, only very few have been preserved (Brit. Museum *Catal.*, ii, p. 53, of 427 = 1035-1036; a Cairo copy of 499 = 1105-1106; both written in the round hand). The same applies to the sixth century. Of the few dated copies (528 = 1133-1134 at Mekka, 555 = 1160, 566 = 1170-1171, and 599 = 1202-1203 written in Persia) three are written in the round hand; only the copy of 566 exhibits an ornamental kufi, which represents a third type of that script viz. a form leaning towards the arabesque, especially in the final letters, and corresponding to the script of the stone monuments and coins of that period.

Inscriptions on monuments and especially coins yield far more copious material for the study of the kufic script; it must be borne in mind however that the shape of the characters may in these cases have been influenced to some extent by the nature of the material written on.

Three principal types of *kūfī* may be distinguished on these inscriptions:

1. The old simple *kūfī*, generally stiff or angular, which on the whole lasts down to the iii. century, although already on isolated inscriptions belonging to the end of the ii. century, e.g. the inscription on a well at Ramla of the year 172 (788-789; see van Berchem, *Inscriptions arabes de la Syrie*, p. 4—7, plate ii. 3) the tops of some letters (ا, ب, ق, ف) are drawn out to a sharp point, thus exhibiting the first beginnings of the tendency towards ornamental flourishes. The numerous sepulchral inscriptions at Old Cairo which date from the iii. century as well as the inscription referring to the building of the mosque of Ibn Tūlūn, show a further development in the same direction, which is also exemplified on the coins of that century.

2. The inclination to adorn the characters, especially the final letters, with arabesque-like flourishes becomes still more pronounced in the iv. century, particularly with the rise of the Fātimid dynasty; ('coufique fleuri'; see van Berchem, *Matériaux pour un corpus inscr. arab.*, part i, p. 8). This script remains characteristic for Egypt under the rule of the Fātimids (about 350—550 = 961—1155), and disappears with the fall of that dynasty.

3. In the v. and still more in the vi. century the *kūfī* of Syria and Mesopotamia assumes fantastically intertwined forms, which in the end become positively ugly; this is particularly noticeable on the coins of the last 'Abbāsids of Baghdad, who retained this script, perhaps as a kind of hieratic character, until the end, although it seems that only professional calligraphists were able to read and write it, while the mass of the people remained entirely ignorant of it.

A reaction against this unnatural and useless script began with the vi. century. We may leave aside the question, whether it started in the East in connection with the Sunnī reaction against the Fātimids, which began in Persia in the v. century (this is van Berchem's view, see *Matériaux* etc., i, 85, 254 *et seq.*; *Inscriptions arabes de Syrie* in the *Mémoires de l'Institut Egyptien*, t. iii, fasc. v., p. 450), or whether on the contrary it spread from the West to the East. It is certain in any case that on coins the round script first appears in the West, first of all on the coins of the Almoravid 'Alī b. Yūsuf b. Tāshfin (500—537 = 1106—1142; see Stanley Lane-Poole, *Cat. Brit. Mus.* v., n^o. 60). After the foundation of the Almohade dynasty in 524 (1130) it gained an exclusive predominance; on the coins of 'Alī b. Yūsuf still has the old form ل , on the Almohade coins the later form is used without exception. The most modern Kūfic inscription on stone in Egypt dates from 555 (1160); but the round script occurs as early as 100 years before that date under al-Mustansir (427—487 = 1036—1094; inscription in the possession of the author); in Syria we find: Damascus 549 (1154—1155) in the round script, 551 (1156—1157) once more in Kūfic, after that only in the round script; 544 (1149—1150) at Bosrā in the round script. Aleppo 543 (1148—1149) in the round script, 545 (1150—1151) again Kūfic, after this however only in the round script (s. van Berchem, *loc. cit.* p. 451). On coins the round script first appears a few decades later: a silver coin of Saladin of the year 573 (1177—1178) shows a script which is still somewhat angular, but which can hardly be called Kūfic; the genuine *nashkī* (ل e.g. written in this later form) is first seen on a dirham of Afḍal 'Alī of Damascus (592 = 1196; see *Cat. Brit. Mus.* iv. 285). After 622 (1225) *Nashkī* is used on gold coins as well without exception. Towards the same time it makes its appearance on the coins of the Seldjūks of Asia Minor (610 = 1213—1214 still angular, 616 = 1219—1220 round script; *Cat. Brit. Mus.* iii. n^o. 112, 118). On the stone monuments of Asia Minor only the round script is used from the beginning of the vii. century onwards (Cp. Sarre, *Reise in Klein-Asien*, passim), *kūfī* is occasionally found as well, but only on ornamental bands containing a short inscription of hardly ever more than a single

line; the content is religious, usually a passage from the Korān, and the whole inscription serves only a decorative purpose.

The use of *kūfī* persisted longest in the further East-Mesopotamia and Persia. An extremely ugly form of it appears, to the exclusion of any other script, on the coins of the last 'Abbāsīd caliph (640—656 = 1243—1258), at a time when the round script had been used for a long time in the West. The latter however is found on the not very numerous monuments of that period, thus on the Talisman (Halba) Gate at Baghdad dating from 618 (1221—1222; Sarre, *Islamische Thongefässe*, p. 8 *et seq.*), on the bridge of Harba of 629 (1231—1232; Jones, *Memoirs*; chapter entitled: *Median wall of Xenophon*), on the Madrasa Mustansiriya in Baghdad (Niebuhr, *Voyage en Arabie*, p. 241); the minaret of the last-mentioned building, now called Menarat Süḳ al-Ḡhazl has inscriptions in ornamental Kūfic writing (Oppenheim, *Vom Mittelmeer zum persischen Golf*, ii. 240).

Owing to the lack of old Muslim monuments in Persia, little can be said about that country. The inscription of the Čiftēh Minaret at Erzerum, supposed to date from the year 351 (962—963), does not seem to be genuine. The oldest buildings hitherto known, viz. the tomb of Yūsuf b. Kuthaiyir dating from 557 (1162) and the mausoleum of Mu'mina Khātūn at Nakhčewan, erected in 582 (1186—1187), have inscriptions in pure *kūfī*, while the round script is found on the sepulchral mosque of Öldjaitu at Sulṭāniye which dates from the year 620 (1223).

In the different countries conquered by the Muslims, the Arabic script which they were forced to accept together with the language of the conquerors, was subjected to certain modifications, partly perhaps under the influence of the old native scripts, and partly owing to special circumstances which it is impossible to determine in detail. In no case however has the transformation gone as far as to lead to the development of an entirely new script, just as the Roman character, as used in North America, does not differ so very much from that used by the Italians.

The oldest and most widely spread of these modified forms, which for that reason must be regarded as one of the most important, is the Maghribī (i.e. 'Western') script, which in our time is used throughout the whole of North Africa and in some parts of Central and West Africa, while in the Middle Ages down to the beginning of the modern period its use extended to Spain as well.

According to tradition the western script was originally called 'that of Kairawān'; and there seems to be no reason for doubting this statement. After the conquest of North Africa, Kairawān founded as early as the year 50 (670), became the political capital of the West; and after the foundation of its great university in the next century it was the intellectual centre as well. The importance of the town grew still further in consequence of the political separation of the Maghrib including Egypt from the empire of the caliphs, which took place towards the end of the century; Kairawān now became the residence of the new independent dynasty of the Aghlabids (184—296 = 800—909), and we may assume that

the new script was developed there at this period. That the change took place at Kairawān seems to be proved by the name 'script of Kairawān'. As to the time the following points may be noticed: 1. The script on the coins of the Aghlabids differs in a striking way from that of the coins of Eastern countries; on the whole it is still stiff and angular, but it already exhibits clear signs of a beginning modification. 2. It is well known that a characteristic feature of the Western script in which it differs from that of the East, consists in the punctations of ف and ق as

ف and ق, as had been done in the East down to ii. century [see above]. This fact seems to prove that the Maghribī writing separated from that of the East at a time when the latter still placed the dots in the older way. Similarly it would seem that the distinct order of the letters in the Maghribī alphabet dates from the period in question. The arrangement is partly that of the old Nabataean alphabet, and partly the later system based on the similarity of the letters. It is as follows:

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل
م ن ص ض ع غ ف ق س ش ه و ی لا

The oldest specimens of this script (given in Houdas, *Essai sur l'écriture maghrébine*, in *Nouveaux mélanges orientaux*, p. 91 et seq.) do not seem to be much older than the year 300 (912), but they show clearly that Maghribī writing is a development not of the old round hand, but of the Kufic script; it is therefore not the result of a natural process of evolution, but represents the conscious attempt of a scholar to create a new script on the basis of the old hieratic Kufi.

A new form of writing arose in Spain after the centre of the Maghrib had been shifted from Kairawān to that country: it was called 'Andalusian' or 'Cordovan', and is distinguished from the still somewhat stiff script of Kairawān by the remarkably round forms of its letters. Ibn Khaldūn (*Muḥaddima*, i. 5, 30 on the scripts) states that after the script of Kairawān and Maḥdiyya had gone out of fashion, the Andalusian writing spread over (North) Africa, where its use only declined together with the decay of the Almohade power. Under the Marinids, he says, writing became still worse, so as to be very difficult to read. By this third script he evidently means that used in Morocco, which after Fās (Fez), the third intellectual centre of the Maghrib, is called the 'Fāsi' script.

Although in comparison with Spanish writing it represents an undeniable deterioration, Ibn Khaldūn's judgment is somewhat too severe. The 'Fāsi' script of the books is not only legible, but frequently very pleasing as well.

After the vii. (xiii.) century Muslim states of considerable importance arose in Central Africa; their centre was Tīmbuktu (founded 610 = 1213-1214), which thanks to its great college became the fourth intellectual centre of the Maghrib, and retained its important position down to at least the x. century. It became the home of yet another script called the script 'of Tīmbuktu' or 'of the Sūdān', which is characterised by the largeness and thickness of its letters. Specimens of this script as well as of the Fāsi are found in

Houdas, *loc. cit.* plate iii. fig. 1, 2; and in Bresnier, *Cours de la langue arabe*, p. 148 et seq.

At the present day four types of Maghribī are distinguished in Africa (Houdas, *loc. cit.*, p. 105):

1. The Tunisian script which closely resembles that used in the East, but dots ف and ق in the Western fashion.

2. The Algerian script, usually pointed and angular, and frequently difficult to read.

3. The Fāsi distinguished from the last by the round shape of its letters.

4. The script of the Sūdān, which is generally thick and clumsy and more frequently angular than round. Owing to the progress of Islām among the negroes of Central Africa, especially the Hausa, during the second half of the xii. century, this script has spread considerably, and reaches to the West as far as the Atlantic where Lagos has become a new centre of Islām, and to the East as far as Wadai where it meets the Egyptian *naskhī*.

Persian writing. — It has been pointed out above that the end of the vii. (xiii.) century is to be regarded as a turning-point in the development of the Arabic script: it was at this time that *kūfī* disappeared from practical use and that the round script reached the culminating point of its growth. The evolution of the Persian script — *ta'liq* — seems to fall in the same period, though its beginnings can be traced very much earlier.

This new script is characterised by the tendency to slope downwards from right to left: hence the final forms of some letters, especially

ا, ب, ت, ث, ف, ق, ك, are drawn out in a long line, ~ and ~ end in long curves, and a similar line is required to form the connection between certain letters.

This peculiar development of the Arabic script among the Persians is manifestly due to the influence of the old national script, the Pehlevi. Like the other countries with an old civilization of their own which fell under the rule of Islām, Persia, where the resistance against Arab influence was particularly strong, retained its old script for several centuries after the conquest.

It is found as late as the year 140 (757-758) on the coins of the Ispehbeds and the Arab governors of Ṭabaristān. More than two centuries later the author of the *Fihrist* gives a very exact description of Pehlevi writing, — he states that flesh was written بېسرا and read کوشنت, bread written لېما (more correctly لاکما) and read نان, —

this passage shows that at the period in question the script was still known at any rate to the learned. (It would almost seem that the author of the *Fihrist* even knew something of the old cuneiform writing — though not the Persian alphabetical script — as he states concerning it that each character represented a whole concept). Further proof is afforded by an inscription at Persepolis dating from 344 (955-956) on which the Būyid sultan 'Aḍud al-Dawla states that during his visit to the ruins two Pehlevi (not of course Achaemenid) inscriptions were read to him by two men (Cp. however Nöldeke in Stolz's *Persepolis*, ii., note to p. 49). The specimen of this script given in the *Fihrist*, notwithstanding the imperfection of the tradition, shows clearly the

same tendency to slope downwards from right to left; the hypothesis that it exercised some influence on Arabic writing is therefore inevitable (ed. Flügel, p. 23; the first three lines of the specimen are upside down, the fourth line is the recto of the third, unless both lines are intended to be Arabic). The author of the *Fihrist* states in the chapter on the scripts (p. 6) that the Persians derived theirs from a script used for the *Ḳorān* and called *qibrāmuz*; but we know neither the meaning of this word nor the character of this script. The oldest document in Persian script hitherto known seems to be a bill of sale dated 401 (1010-1011; published by Margoliouth in the *Journ. of the Royal Asiatic Soc.* 1903, p. 761 *et seq.*), on which the beginnings of the later *ta'liq* can be recognised unmistakably. — The *Kitāb al-abniya* of Muwaffaq al-Herawī (*Palaeogr. Soc., Or. Ser.*, plate viii and ix) which until recently was regarded as the earliest specimen was written in 447 (1055-1056), and the script used is Persian *kufi*. — The autograph of Baihaḳī of Nishapur dating from about 430 similarly shows the characteristic sloping tendency of the later *ta'liq*.

In books however the old Arabic script was preserved much longer. (To the *risāla* of 543 = 1148 — Berlin, Pertsch *Katal.*, n^o. 75 I had no access). Ghazālī's *Kīmīyā al-sa'āda* of 576 (1180: Cairo, in the Brit. Mus. a MS. of 672) is written in stiff *naskhī*, in which however the Persian punctuation of the letters *ب*, *چ*, *ژ*, and *ش* is already fully developed though not always consistently used: we find *پیر* but *بیش* and *بیدا* (جیست and *اکرجه*) *چه* (but always *چیه*); *گردی*, *گلهی*; *جمار* and *چمار*, *جون* and *دیکر*, *اکر* but *دیکر*.

With the vii. (xiii.) century the new script begins to make its appearance in books, though at first only in those containing poetry: scientific and especially religious works were still nearly always written in the Arabic script i.e. in a peculiar stiff *naskhī* which somewhat resembles the writing of the calligraphist of the last 'Abbāsid caliph of Baghdad known as Yāḳūtī [see above]. It is noteworthy however that the interlinear translations of the *Ḳorān*, and at a later period the marginal commentaries as well, were nearly always written in *ta'liq*, which apparently was regarded as a popular script. Unfortunately we have no data as to the time at which these translations were added to the text. But as the scribes of the text usually left large spaces between the lines, it is probable that the addition of a translation was intended by them from the outset; we may assume therefore that in most cases it took place not long afterwards.

Owing to the great artistic gifts of the Persians the art of writing reached a high state of perfection among them. Specimens of Persian writing of the older period are however so scanty, that it is impossible to get a clear idea of the productions of the Persian calligraphists. One of the most famous artists of that time was Muḥammad Rāwendī, properly called Naḍīm al-Dīn Abū Bakr Muḥammad, born at Rāwend near Kāshān in the second half of the sixth century who was so proficient in his art as to write 70 different scripts

(Schefer, *Tableau du règne de Sultan Sindjar*, in the *Nouveaux Mélanges Orientaux*, p. 5).

The Mongol devastation and 150 years later the invasion of Timur destroyed Persian nationality and Persian civilization. What we possess of Persian manuscripts belongs for the greater part to a later period.

It was probably not until this later period that the *nesta'liq* arose (said to be a contraction of *naskhī* and *ta'liq*), a variation of *ta'liq*, from which it does not differ in any essential features of still later date is the cursive, *shikesteh* ('broken' script), used in ordinary life; it is a small thin script which is very difficult to read owing to the omission of diacritical dots and the use of ligatures in defiance of all rules of calligraphy. Quite lately a reaction against this script has found expression in a movement to make the written character more legible. It is to be noticed that the script known as *ta'liq* to Europeans, is called *nesta'liq* by the modern Persians; *ta'liq* is their name for a form of the old *tawḳī*, which is used for official documents. A species of the old *nesta'liq* is called by them *tahrīrī* (script for 'correspondence').

From Persia the Arabic script spread to the East and South East over Asia, where many authorities prophesy a great future for Islām.

In China Islām was known very early, though it is not certain whether it first appeared there as early as the ii. or not until the middle of the iv. century. The passage in the second Chinese inscription in the old mosque of Canton (Himly, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xli, 141 *et seq.*) dating from Rādjab 751 (September 1350), according to which the original temple was erected in the period Tsōn-Kwan of the Than (627—650) is not clear. Apart from the Arabic inscription of this mosque we possess practically no written documents of an early date. The inscriptions on old brass vessels can in most cases not be dated with any certainty; it is improbable that they go back beyond the ix. century. Chinese Muslims, in spite of their apparently very considerable number (perhaps 40 millions) have done practically nothing for the religious life of the community and for Muslim learning. It was not until quite recently that Chinese Muslims have begun to write and to print; the latter they do according to a very old technical process by means of wooden blocks, the engraving of which necessitated certain modifications of the written character.

The Muslims of India also received their script from the Persians whose language they study as much as Arabic. The use of *ta'liq* prevails throughout, *naskhī* being reserved almost exclusively for religious and legal works, as in Persia and Turkey.

The Malay archipelago, like India, first received Islām from the Persians, whose place was later taken by Southern Arabs who went there in the early Middle Ages as merchants and sailors. At the time of the traveller Ibn Baṭṭa, c. A.D. 1350, Java was governed by Muslims of Sumatra of the Shāfi'ite school. 100 years later South Arabian emigrants founded several states on the northern coast of Java, whereby the conversion to Islām was greatly accelerated (Van den Berg, *Le Hadramout*, p. 4). Old documents in the Arabic character do not seem to exist, the modern script shows clear traces of its South-Arabian, non-Persian origin.

The conversion to Islām of the East coast of Africa similarly proceeded from South or East Arabia ('Omān'); it does not however seem to have made much progress during the Middle Ages. A new invasion of Arabs from East and South Arabia which began towards the end of the xi. century and was continued with great energy by Negro converts from Zanzibar (Suaheli) since the middle of the xiii. century, had gone far in spreading Islām throughout large parts of East Africa, at the time when the intervention of European powers began. The progress of the Arabic character which had already reached Uganda and the Congo, has since then been arrested; and in the last years a retrograde movement seems to have set in.

The South-Arabian script. The old inhabitants of South Arabia (Sabaeans, Minaeans and Himyars) used a consonantal script the letters of which — with the exception of a few ligatures or rather monogrammatic combinations — never appear combined on the stone and bronze inscriptions in our possession. This script also is derived from the oldest form of Semitic alphabetic writing, which as Praetorius has pointed out is distinct from the 'Mesa' script hitherto regarded as the oldest. Whether the Southern Arabs received it from Palestine in the North or from Southern Mesopotamia is a question which cannot yet be solved with any certainty, and the same applies to the date at which the script was introduced. If it came from Palestine, the introduction probably falls later than the year 1000 B. C.; if from Southern Mesopotamia it may have taken place somewhat earlier.

It is much more surprising that nothing is known about the time of its disappearance. Probably it did not survive long after the decay of the South-Arabian civilization; in the time of Muḥammad it seems to have been already obsolete, hence e.g. the fabulous statement of Ibn Khallikān that at the time of the rise of Islām nobody could read or write in Yemen, a most astounding statement which is refuted by direct evidence (e.g. 'the slave from Yemen skilled in writing' in a poem by Labid). Apparently though it had fallen out of use, it was still known, as is proved by the name applied to it by the Northern Arabs (*musnad*, propped, supported, a name founded on the peculiar shape of the characters usually consisting of one or two vertical or slightly slanting strokes which seem to carry or 'support' a curve, circle, hook or notch). It is certain in any case that after the rise of Islām the North Arabian script became solely dominant.

The nations of South Arabia, which were characterised in antiquity by the same restlessness as to-day, migrated at various periods, which at present it is impossible to fix accurately, through North Arabia as far as the South of Syria, at first perhaps as traders and later for political reasons. Sabaeans inscriptions have been found near al-ʿŪla in the far North of Arabia, and it is not impossible that others may yet be discovered in Midian, and on the Southern frontiers of Palestine as well as in the country East of the Jordan.

Apart from these monuments other inscriptions are found in the region of Northern Arabic speech, the script of which is clearly derived from South Arabian writing. According to the shape of the

characters it may be regarded as certain that they belong to three different periods, and thus owe their origin to three distinct migrations of Southern Arabs. (The best account of these South Arabian alphabets is found in Littmann, *Zur Entzifferung der Thamudischen Inschriften* = *Mitteilungen der Vorderasiatischen Gesellschaft*, 1904, plate xii, and Dussaud, *Les Arabes en Syrie*, p. 63).

1. The oldest are the Liḥyān inscriptions — according to D. H. Müller, *Epigraphische Denkmäler*, p. 20, this is the oldest form of any South Arabian script, and represents the connecting link between the old Semitic and the Sabaeans script — it is chiefly found in the district of al-ʿŪla. The texts are unfortunately not very extensive; as they contain undoubtedly Jewish expressions (Lidzbarski, *Ephemeris*, ii, 120) they cannot be older than the hellenistic period.

2. An obviously later type of script is found on the inscriptions, formerly called proto-arabic, and later known as Thamūdīc. They were first discovered by Euting in the same district as the Liḥyān inscriptions, they occur however considerably farther North. Burton (*Land of Midian*, ii, 158) found a few in Midian, and the present writer discovered a number in the mined town of Grēye to the North West of Tebuk; see *Mélanges de la Faculté Orientale de Beyrouth*, iii. In spite of their large number — Euting alone collected 792 — they yield very little information, and their date cannot yet be fixed with accuracy.

3. Still more modern, because clearly exhibiting cursive forms, is the script of the very numerous inscriptions found in the Ṣafā, an uninviting volcanic district about 100 miles S. E. of Damascus. The information yielded by their contents is similarly scanty; it is possible however to fix their origin in the time between A. D. 1—200 with some certainty (Dussaud and Macler, *Mission* etc., p. 66 extend this time as far as before the iv. century). It is impossible to say how late the script survived; it is a striking fact that the inscription of Nemāra dating from the year 328 is written not in the Ṣafā script, but in Nabataean characters.

The South Arabian script also spread to Africa, where it still survives in a form differing from it externally but not in essential characteristics. The migrations of South Arabian tribes to Abyssinia, where they founded trading-stations at first probably in the district of Aksum, seem to have begun long before the commencement of our era. The Ethiopic nation speaking a Semitic tongue arose from their mingling with the native tribes. Monuments in their South Arabian script which at that time was scarcely modified, only exist from the period after the conversion of the Abissinians to Christianity (iv. century A. D.). Soon afterwards however a fundamental transformation took place, perhaps under the influence of Greek writing; according to D. H. Müller (*Epigraphische Denkmäler aus Abessinien*, p. 68 et seq.) it is to be regarded as the conscious work of one man, perhaps a Greek. First of all the direction of writing, which until then had been from right to left and partly boustrophedon, was fixed as running from left to right; the writing was further transformed into a syllabic script in such a way that the appropriate vowel was affixed to each consonant in the form of a dot, stroke or hook.

Between 900 and 1000 A.D. the Aethiopic language died out, and was replaced by modern dialects, the most important of which, Amharic, is still used beyond the frontiers of Abyssinia as a lingua franca. It has retained the old script, only forming new characters out of the old material, in order to express new sounds. Even some of the neighbouring peoples — Galla and Agau tribes — have tried to adapt the script to their languages.

This modern Abyssinian script is the last direct descendant of the old Semitic alphabet, which after a space of more than 3000 years still retains the principle of leaving the characters unconnected.

Bibliography: In addition to the works quoted above the following may be mentioned: De Sacy, *Nouveaux aperçus sur l'histoire de l'écriture chez les Arabes du Hedjaz* in the *Journal Asiatique*, Series I, x. 290 et seq.; Arnold, *The present order of the alphabet in Arabic*; Fleischer, *Beschreibung der von Tischendorf gebrachten christlich-arabischen Handschriften*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, viii. 584 et seq.; id., *Über eine arabische Übersetzung des Neuen Testaments* (in St. Petersburg), *ibid.* xv. 385 et seq.; id., *Zur Geschichte der arabischen Schrift*, *ibid.* xviii. 288—291; Caetani, *Annali*, A. H. II § 210—214. — On Papyrus: Rogers Bey, *Notice sur les papyrus (arabes) postérieurs à l'ère chrétienne* in the *Bulletin de l'Institut Egyptien*, 1880, p. 9—23; Loth, *Zwei arabische Papyrus* in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.* xxxiv. 685 et seq. Finally Karabacek's writings. — The following were not accessible to me: Codera, *Paleografia árabe* in the *Boletino de la Academia de la Historia*, xxxiii, 1898, quoted in *Homenaje a D. Francisco Codera* (Saragossa, 1904), p. xxix.; C. Huart, *Les calligraphes et les miniaturistes de l'Orient musulman* (Paris, 1908). — Collections of specimens: Ahlwardt, *Zwölf arabische Schrift-Tafeln* (Berlin); Lewis and Gibson, *Fortyone facsimiles of dated Christian mss.*, *Studia Sinaitica*, xii.; Remiro, *Escripturas árabes de Granada* (Granada 1906). (B. MORITZ.)

e. ARABIC LANGUAGE. CLASSICAL ARABIC.

The phrase classical Arabic denotes that form of the Arabic language which since the commencement of Arabic literature has been used by the Arabic writing nations for all their literary productions (for the very few exceptions see below, articles ARABIC DIALECTS and ARABIC LITERATURE). The earliest specimens of classical Arabic known to us are found in the preislamic poems. The problem arises how the poets (who for the most part must have been ignorant of writing) came to possess a common poetical language, — either (perhaps with the object of securing for their works a wider field of circulation?) they used for their purposes a language composed of elements from all the different dialects, such as may have been created by the necessities of trade, and which it only remained for them to enoble, or the dialect of any particular tribe (perhaps owing to political circumstances?) achieved in pre-historic times special pre-eminence as a language of poetry. A final answer to these questions, if it ever becomes possible at all, will

have to be reserved until all accounts of the ancient dialects in our possession have been subjected to a careful scrutiny. It may be remarked however that the analogy of other literary languages, the history of whose origin can be followed more closely (e. g. German, English and French), seems in the case of Arabic also to favour the hypothesis of a single dialect as the original form of the poetical and thus of the written language. — An account of the present state of our knowledge on this subject is given in Brockelmann, *Grundriss der vergl. Gramm. der semit. Spr.* i. 23; cp. also Nöldeke, *Beiträge zur semit. Sprachwissenschaft*, p. 1—4; id., *Die semit. Sprachen* (2. ed.), p. 52 et seq., see however the review of the last-mentioned work in the *Liter. Centralblatt*, 1899, col. 1404; Praetorius on Schleichers's *Somali-Sprache in Ausland*, 1892, p. 686b, and A. Fischer in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lix. 662, note 4.

Except in a limited sense there can be no question of a development of classical Arabic. In spite of the fact that vocabulary and forms of expression were again and again subjected to considerable modifications in accordance with the difference of outlook between the various stages of civilization, and with the special needs of the separate branches of literature (cp. A. Fischer, *loc. cit.*, lvi. 580 et seq.), it may still be said that the grammatical skeleton of Arabic, as now written by the better class of newspapers in Egypt and Syria, is essentially identical with that of the old poetical language. (The difference between classical Arabic and the modern vernacular dialects is of course proportionally greater; see below: ARABIC DIALECTS).

The cause of this quite unique conservatism may first of all be found in the fact that the later Muslims regarded the language of the Kor'an as genuine classical Arabic [see below], so that this particular form of the language was almost invested with religious sanctity, and secondly, it would seem, in the inability of the Arabs to free their minds from grooves into which they have once fallen.

It would lead us too far to give here an account of the grammatical structure of classical Arabic: we can only refer to the special literature on the subject: Socin's *Arabische Grammatik* (in the 6th edition, 1909, revised by Brockelmann, the most up-to-date of existing grammars; contains on p. 161—200 a good bibliography), Wright's *Arabic Grammar* (3d ed., 1896 and 1898, revised by Robertson Smith and de Goeje), de Sacy, *Grammaire arabe* (3d ed. 1904), Fleischer, *Kleinere Schriften*, Nöldeke, *Zur Grammatik des klass. Arabisch*, Reckendorf, *Syntaktische Verhältnisse*, and innumerable articles and essays scattered through the Oriental periodicals. A rapid survey of the Phonetics and accidence of classical Arabic (particularly suitable for non-Arabists) is given in Stumme's *Arabisch, Persisch und Türkisch in ihren Grundzügen*. The most important Arabic sources on classical Arabic are mentioned further down in the article ARABIC LITERATURE. — Dictionaries by Lane, Freytag, Dozy, Kazimirski, Belot, Wahrmund a. o.

A few remarks on the power of expression of Arabic as compared with that of other literary languages may not be out of place. Comparing it first of all with the other Semitic ton-

gues we notice that the possibilities of syntactic distinctions are in Arabic developed to a far greater extent and brought out with greater precision than in any of the others. Where other languages have to content themselves with simple co-ordination, Arabic commands a large number of subordinating conjunctions. In one respect however classical Arabic as well as its sisters compares unfavourably with the Aryan languages: while for the noun it has created a great number of subtle distinctions which enable it to express even the most abstract concepts, the development of the verb has been most one-sided. We seek in vain for a distinction between inchoative and permissive forms of expression: *kāma* means 'he was standing' and 'he rose'. Similarly the different grades of the simple meaning of the verb which we render by means of various auxiliary verbs, are frequently left unexpressed: *yakra'u* 'he reads' and 'he is able to read'. The expression of the tenses also often lacks precision, in spite of the development of a number of verbal exponents with a temporal force (*ḥad*, *kāna*, *sawfa* etc.) Cp. on this point the grammatical works referred to above, and Brockelmann, *Grundriss*, i. 23 *et seq.*, as well as the same author's *Gesch. d. arab. liter.*, i. II *et seq.*

The extent to which Islām favoured the growth of Arabic literature by putting new problems before it, has been set forth below [ART. ARAB. LITER.]; here we content ourselves with drawing attention to a few points in which the language of Arabic literature and Arabic philology more or less depend on Islām. Classical Arabic owes its wide diffusion and its still unassailable predominance to the fact that the *Ḳor'ān* which for the most part was composed in the dialect of Mekka, was assimilated by the Muslims, at least as far as the vocalization and orthographic signs are concerned, if not to a wider extent (cp. Vollers, *Volkssprache und Schriftsprache im alten Arabien* and Hartmann's remarks in the *Oriental. Literaturzeitung*, xii, 19 *et seq.*) to the language of the poets which was already recognised as classical. The element which on the whole they did not venture to change (cp. however e.g. Vollers, *loc. cit.* p. 58: *ḵā'imau* in place of *ḵām*) were the consonants of the sacred book as committed to writing at an early date, although they frequently agreed but ill with the classical pronunciation. This is the reason why the consonantal orthography of the *Ḳor'ān* still remains without any essential changes the norm for classical Arabic. The striking phenomenon presented by the omission of many terminations in the *Ḳor'ān* is probably to be explained by the assumption that the creators of this orthography in writing down the text pronounced each word separately and thus accepted the 'absolute form' as the normal form of the word. Although this hypothesis presupposes a fairly highly developed power of abstraction on the part of the early scribes of the *Ḳor'ān*, it is impossible to reject it even on the theory that the town dwellers of the *Ḥidjāz* had at the time of Muḥammad already lost the short final vowels, the *tanwīn* etc. (see A. Fischer in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lix, 816; Vollers, *loc. cit.*, p. 165—175); without this theory it would be impossible to explain the fact that changes in the position of a word are fairly consistently ignored, a phe-

nomenon most noticeable in the spelling of the feminine termination with *h* even in the construct state, which is found already in the earliest copies of the *Ḳor'ān*. Cp. Nöldeke, *Gesch. des Ḳorāns* (1st ed.), p. 247 *et seq.* — The endeavour to read and interpret the *Ḳor'ān* as 'correctly' as possible is probably responsible for the creation of two sciences which proved highly important for the task of putting the language on a scientific basis and controlling its further development: the sciences of Phonetics and Grammar. It is true that in the field of the former the Arabs seem to have been influenced by the Indians, and in that of the latter by the Greeks (Aristotle; Brockelmann, *Gesch. der arab. Litter.*, i. 97), there can be no doubt however that their achievements in both subjects are considerable. To the Arabic writers on Phonetics we owe an exact definition of all the old Arabic consonants, and native Arabic grammar (however artificial it may appear to us) has unquestionably rendered an important service to Arabic, by restricting the ambiguity inherent in all Semitic languages to a minimum.

It would be difficult to forecast the future of classical Arabic. In Muslim countries all attempts to elevate a vernacular dialect to the position of a new literary language have proved to be failures [see article ARABIC LITERATURE], and we may assume that the language which has had a life of at least 15 centuries, will maintain its position so long as its bulwark exists in the religion of Islām.

(A. SCHAADÉ.)

ARABIC DIALECTS.

I. Definition of Arabic dialects. — Classical Arabic, the oldest specimens of which are found in the pre-Islamic poets, must be regarded as a form of the language which, originating probably in the Eastern part of Central Arabia, was later elevated to the position of a common language, and the rules of which were defined, not without some artificiality, by the Arab grammarians. It is obvious from the outset that forms of speech differing from this language must always have existed in Arabic. Of the South Arabian language we possess many specimens [see SABA²]. Further dialectical details of the older period are preserved to us on other inscriptions (including Nabataean monuments) found in Arabia itself and in the neighbouring countries, and especially in the different peculiarities exhibited by early specimens of the language, in variants of the *Ḳor'ān*, and in numerous statements of Arabic grammarians and lexicographers. At a later stage the mixture of Arab tribes, the intercourse with foreign nations, the influence of the classical language and other circumstances may be expected to have caused modifications in the form of the spoken language. Considerations of this nature show that it is a mistake of method to derive modern Arabic forms of speech (as is usually done) immediately from the classical language. It is necessary on the contrary to make the relation of such dialectical forms to classical Arabic the subject of investigation, while classical Arabic itself has to be divested of its dogmatic character and to be regarded from the point of view of linguistic history. With regard to certain elements of modern Arabic it has already been proved that they are not derived from the classical language [see below]. For the rest it may

be said that the historical investigation of Arabic dialects and of the Arabic language in general has not yet emerged beyond the very first beginnings. In addition to the further investigation of modern Arabic it will be a task of fundamental importance to collect the dialectal peculiarities of old Arabic, so far as they have been handed down to us, with as much completeness as possible, and to consider them as a whole. A part of this problem has already been solved by Vollers. In the following pages we consider the modern dialects, tracing back their history as far as possible. — Cp. Th. Nöldeke, *Das klassische Arabisch und die arabischen Dialekte* in his *Beiträge zur semitischen Sprachwissenschaft* (Strassburg, 1904), p. 1—4; K. Vollers, *Volkssprache und Schriftsprache im alten Arabien* (Strassburg, 1906).

II. Extent of the region covered. — The following are the countries where Arabic is still spoken in our own time (partly side by side with other languages): Arabia together with Mesopotamia and Syria as far as the frontier of Asia Minor; North Africa to the boundaries of the Sahara; Malta; Egypt as far South as the western headwaters of the Nile; Kordofan, Darfor, Wadai, Bornu; districts on the curve of the Niger and in Senegal; the western Sahara between Senegal and Morocco. — Zanzibar and the districts on the opposite coast of Africa were colonised from South Arabia; other colonies are found as far as the Malay archipelago. — Arabic was formerly spoken in Spain (down to ca. 1500), on the Balearic islands, in Sicily, Pantelleria (down to the xviii. century), Madagascar. Whether Arabic was ever a vernacular language among the Moplas in the South West of India has still to be determined. — Within the boundaries indicated above Arabic came into contact with a number of other languages; see below under the separate countries.

III. Sources. — On the sources for the study of the dialectal conditions of the earliest Arabic, see above under I. For the later period the following have to be considered: 1. Arabic literary texts written in the vulgar dialect or with a vulgar colouring, some of which are of a very early date (cp. e.g. below V. 7: Spain). Of special importance are the Christian Arabic literature — cp. Georg Graf, *Die christlich-arabische Literatur bis zur fränkischen Zeit* = *Strassburger Theol. Studien*, vii, 1 (1905); id., *Der Sprachgebrauch der ältesten christlich-arabischen Literatur* (Leipzig 1905) — and documents in Jewish Arabic. The latter dialect (usually written in Hebrew characters) possesses in addition to important old works (e.g. Abu 'l-Walid Marwān b. Djanāh, *The book of Hebrew roots*, ed. by A. Neubauer, Oxford, 1875) an important literature extending to the most recent time which still waits to be exploited from the point of view of linguistic history. Cp. Eusèbe Vassel, *La littérature populaire des Israélites tunisiens*, in *Revue Tunisienne*, July 1904 and following numbers. A large amount of interesting printed literature is preserved in the British Museum, at Strassburg, and in Berlin. Maltese literature (written since about 1800 in the Roman character; cp. Luigi Bonelli in the *Archivio Glottologico italiano*, suppl. period. iv) is also of considerable importance. — 2. Special mention is due to transliterations of Arabic texts or single sentences and names in Coptic and Greek characters, of which very old and important examples

are extant. They give important information on the vowel system, the pronunciation of many consonants, the extent to which the *l* of the article was assimilated, the accent inflexions etc. The most important documents of this class are the old Violet fragment of the Psalms (*Oriental. Literaturzeitung*, 1901), early Egyptian papyri, and the Sicilian diplomas published by Cusa (cp. below under V. 15). — 3. Arabic loanwords in other languages, so far as they were borrowed immediately from the living language. The historical importance of this source is obvious e.g. in the case of the Arabic of Spain. — 4. Works by European authors. Of the most recent contributions works by Landberg, Stumme and Marçais are particularly prominent and useful. Older lexicographical studies, many of which are of considerable value, exist in manuscript in many libraries. Among the numerous 'conversational guides' there are many very inferior productions. — 5. The principal and inexhaustible source is of course the living language itself. For its exploitation a thorough preparation, especially as regards phonetics, is indispensable. The most valuable contributions are texts (not songs) which should be written down with phonetical accuracy, noting the accent everywhere. — For the entire literature of the Arabic dialects (including mss.) see G. Kampffmeyer, *Kritische Bibliographie der arabischen Dialekte*, in preparation for the *Abhandlungen für die Kunde des Morgenlandes* hsg. v. d. Deutschen Morgenl. Gesellsch.

IV. Characteristic features. — The following pages give a comparative account of characteristic features of the Arabic dialects and of traits important from the point of view of linguistic history, arranged according to the usual grammatical scheme; the account does not in any way claim to be complete — the quantity of interesting and historically important material is immense. To this will be added, arranged according to the different dialects 1. where necessary, short remarks referring to the various linguistic spheres; 2. in order to facilitate a rapid survey of the historical relation of the several idioms to each other, the paradigms (either complete or the characteristic forms or the well attested forms) of the independent personal pronoun and the perfect and imperfect of the first stem of the strong verb in the case of each of the better known dialects; 3. a bibliography of the most important literature¹).

1) The following points should be noted:

1. The transliteration adopted is that of the *E. o. I.* An acquaintance with the sounds of classical Arabic is presupposed (cp. however Vollers. *loc. cit.*). Occasionally *u*, *i* = *w*, *y* as semivowels, *e*₁ (open *e*), *a* (= *a* in ball) have been retained from the sources; the orthography of the vowels has on the whole been simplified; similarly in the paradigms under V it has not been intended to express all the possible shades of the vowel sounds. ' denotes a short accented, ^ a long accented vowel. The accent has been indicated, wherever it is given in the sources or can be determined with certainty in some other way. Forms in [] are corresponding forms in classical Arabic. 2. Abbreviations: m. = masculini, f. = feminini, c. = communis (generis); s. = singular, pl. = plural, cl. = clas-

b Preliminary note. The differences between modern and classical Arabic have been regarded as so slight that some authorities altogether denied the existence of Arabic dialects; cp. Eichhorn, *Über die verschiedenen Mundarten der Arab. Sprache* (1779); Leguest, *Ya-t-il ou n'y a-t-il pas un arabe vulgaire en Algérie?* (1858). These views partly arose from ignorance of the real circumstances and partly from the fact, that the investigation did not look beyond the common idioms such as now exist everywhere. At the present day, after the material in our possession has grown considerably the following points should be noted throughout with regard to general statements: 1. There are large districts concerning which we know as yet nothing; 2. the dialect of a country is not yet nearly known, if we know only the idiom of one particular point (especially the capital); 3. common idioms are to be found everywhere; the typical elements (which are sure to exist in abundance) must be sought far below the surface. Poems are not very suitable as specimens for the purposes of linguistic history. Fairy-tales also often contain many elements belonging to the *korān* or the classical language.

c Consonants. (Cp. Vollers, *The system of Arabic sounds*, in *Transactions of the ixth Intern. Congress of Orientalists*, vol. ii. London, 1893). 1. The guttural explosive *Hamza* of cl. Arabic has to a large extent been dropped. This is connected with among other things: *a* the loss of unaccented vowels e.g. *ḥad(d)* [*aḥādum*] (gen.), *kbār* [*akbārū*] (cp. under **8**); *β* the concretion of words and elements, e.g. *djāb* [*djā'a bi*] 'he brought' (gen.), *martanukhḥra* [*marratan^u ukhḥra*] Spain. xiii. cent.), 'another time', *insēn anākḥar* [*insānan^u ākhara*] 'another man' (Spain, xv. cent.), *āshar titfāl* [*asharat^u atfālū*] 'ten children' (Malta). — It is also replaced by (?) *u* and *y*: *wēn* [*aina*] 'where' *wākḥedh* or *yākḥedh* [*ākhidhū*] 'taking' (cp. under **10**) etc. — On the other hand *Hamza* is not unfrequently found in the dialects where it is absent in cl. Arabic, thus in South Ar. at the end of a word after a long vowel.

2. *Bā'*. In the East and West it frequently contains a *u*: *rabbūy* 'my lord' (Trip.). In Mor. it tends to become a labio-dental *v*. For the rest *b*.
3. *Tā'*. In Alg. and Mor. frequently *ts*. For the rest *t*.

4. *Thā'* and 9. *Dhāl*. Usually *th* and *dh* among

sical Arabic. The abbreviations for the various dialects are easily intelligible through the headings of V; gen. = of general occurrence: E = East (including Egypt), W. = West (including Spain and Malta). — A. A. W. B. = *Philosophische und Historische Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin*; A. D. M. G. = *Abhandlungen für die Kunde des Morgenlandes herausgegeben von der Deutschen Morgenländ. Gesellschaft*; A. S. G. W. = *Abhandlungen der philologisch-histor. Classe der Königl. Sächsischen Gesellschaft der Wissenschaften*; B. S. S. = *Beiträge zur Assyriologie und semit. Sprachwissenschaft*; J. A. = *Journal Asiatique*; M. S. O. S. = *Mitteilungen des Seminars für Orientalische Sprachen zu Berlin, Abteilung II*; W. Z. K. M. = *Wiener Zeitschrift für die Kunde des Morgenlandes*; Z. D. M. G. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

the Bedawīs and in the country, also in Sp., South Ar., and Tunis; for the rest = 3 (*t*, *ts*) and 8 (*d*); thus also among the Bedawīs of E. Tunis (*t*, *d*). Under the influence of cl. Arabic it becomes *s* and *z* (more generally in Jerusalem and Mekka).

5. *Qīm*. In Lower Eg. and partly in Central and South Ar. *g*. For the rest in Central and South Ar. usually *gy*, *dy* (*y*-tendency to *zh*); on the lower Euphrates *y*; in the Nedjd rarely and regularly at Mekka *dj*. — For the rest *dj* and *zh*.

6. *Ḥā'*. *h*, in South Ar. weak, tendency towards *h*. Cp. 7.

7. *Khā'*. *kh*. In Malta at the present day usually = 6 (*h*), but *kh* also occurs both for 6 and 7. In the xviii. century the two sounds were still distinguished.

8. *Dāl*. *d*.

9. *Dhāl*. cp. 4.

10. *Rā*. Trilled *r*; uvular in Baghdād (and with individual speakers at other places).

12. *Sin*. *s*.

13. *Shīn*. *sh*.

14. *Ṣād* *ṣ*. Among the Bedawīs of E. Tunis as well as in other parts of North Africa and in Malta, *s*.

15. *Dād*. Among the Bedawīs and frequently in the country mostly an emphatic *dh*, similarly in Tunis. Other localities *d*, in Morocco also *ḡ*. Among the Bedawīs of E. Tunis, as well as in other parts of North Africa and in Malta, *d*. In Ḥāḍramawt *ṭ* (Polish guttural), as in Mehri. Under the influence of cl. Arabic, and of Turkish or Persian-Kurdish *z* (or *ḡ*).

16. *Ṭā'*. *ṭ*. In South Ar. weak (tending towards *d*). Among the Bedawīs of E. Tunis and in Malta *t*.

17. *Zā'* = 15.

18. *Ẓin* *ẓ*, tends to disappear in Malta.

19. *Ghain*. *gh*; in South Ar. partly = 18; as nowadays regularly in Malta, where however *gh* was still preserved in the xviii. century. Among Algerian Bedawīs also *k*. (Cp. 21), in other places *g*.

20. *Fā'*. *f*; sometimes containing a *u*.

21. *Kāf*. In towns frequently *k*, as also in Sp. and among the educated in Malta; among the Bedawīs and in the country mostly a guttural *g*, as also in Tripolis. It is however a strong *Hamza* in the towns of Syria, in Cairo, usually in Malta, and sporadically in other places (Alg. Mor.); among the Bedawīs of E. Tunis and in other parts of North Africa, in Malta (side by side with *Hamza*), in the surroundings of Jerusalem, and in other places, it is = *k*; in Central Ar. and Mesop. (not in South Ar.), especially near an *i*, *e* = *dj* (and *ḡ*, *dž*); in South Ar. and partly in Mesop. = *gh* (19). So far as it is guttural it contains a *u*.

22. *Kāf*. Mostly *k*. Partly (Syria, Morocco, always to a limited extent) = *Hamza* (cp. 21). In Central Ar. and Mesop. = *č* (and *dj*; also *ts*, as well as *ksh*, *ks*), corresponding to 21. — Sometimes containing a *u*.

23. *Lām*. *l*. Rarely (regularly in *Allāh*) *ḷ*.

24. *Mīm*. *m*. Sometimes containing a *u*.

25. *Nūn*. *n*. Sometimes with the nasal sound.

26. *Wāw*. *w* (English *w*).

27. *Hā'*. *h*. Usually lost in Malta (where it is regularly = *Hamza* or *ḡ*).

28. *Yā'*. *y*.

d The ordinary values of the sounds are subject to numerous modifications caused by a variety of influences, especially the meeting of certain sounds within the same word, or from word to word. In Tunis e.g. *tī* becomes *tī*, *tā* *dā*, *nr* *rr*, *sd* *zd*, *ḥ* *ḥḥ*, *ḥḥ* *ḥḥḥ* etc. Similar phenomena wherever we have exact phonetical descriptions. — Irregularities are frequent where sibilants meet, thus *sāms* (Trip.), *shemsh* (Malta and other places in the W.) 'sun', *zins* [*djinsun*] 'kind' (Trip.), *dās* or *dyās* alongside of *gās* [*djāsā*] 'to pass by' (Mor.). Similar phenomena in the E.

In Malta voiced consonants at the end of a word regularly become voiceless. — Double consonants are usually preserved; the reduplication is dropped however regularly in Mes. and Malta, and frequently in other regions, in cases where a double consonant occurs at the end of a syllable; in Malta it is also regularly dropped after a long vowel. — For an instance of a new reduplication see e.g. under *g*, and under *V*, *g a* in the case of the Algerian verb.

Very common words are often considerably slurred and abbreviated, e.g. *ḥad(d)* instead of *ḥadr*; *dhērḥ* and other forms used in Algeria for *dha* 'l-waḥt' 'now', etc.

e Vowels. Instead of cl. *a-i-u* we have a large variety of nuances of vowel-sounds (*aāēi*, *ie*, *uoüi*, etc.). To a certain extent the vowels have lost their character as elements distinguishing between different forms: sometimes the groups containing *i* and *u* have become confused (as in 'Om.), sometimes all the three groups (W.), in these cases the vocalization depends only on the nature of the adjoining consonants (whether they are emphatic or guttural etc.) or on other vowels (harmony of vowels especially in the W.). — Assimilation of vowels is frequent, e.g. *shirib* [*shariba*] 'he drank' (Syr., Eg.). In the second radical of the verb the vowels of the perfect and imperfect are frequently assimilated to each other. — Unaccented short vowels are dropped, either altogether, or (in the E.) loss of *i* and *u* rather than *a*. Hence e.g. in Syria *kātabit* 'she wrote', but *shirbit* 'she drank'; an interesting distinction occurs in 'Om.: *ḥitil* 'he was killed', *ḥhonōk* 'he was strangled' (both hypoth.) became fixed in the forms *ḥtil* and *ḥhōk* (with corresponding intransitive forms); when the accent was thrown back, these forms could not be changed, while *ḥatēl*, *ḥetēb* were fixed in the modern forms *ḥatēl*, *ḥetēb* etc. A well-known parallel is to be found in Aethiopic. — Vowels are sometimes lengthened under the influence of the accent: *kūm* 'rise', *burnūs* for *burnūs* (W.) etc. — Long vowels: *ā* where not preserved, *i*, *ā*, *ū* etc., among Maltese peasants, isolated cases in Syria, also in South Ar. 2. *ā*, *iā* (Lib. desert, stated also to occur in Malta); *ē* (Malta) *ē* (Sp., Malta) etc.

f Diphthongs: *aw* frequently = *ō* (*ōw*) and further = *ū*; *ai*: *ē* (*ē*) and *ī* (*ī*); preserved e.g. when followed by *w* or *y* respectively (Eg.), in other regions under other conditions.

Accent: The dialects yield very important information about the accent of Arabic. The Arabic grammarians ignore the subject. Our way of accentuating classical Arabic is based on the system employed by Egyptian and Syrian scholars in pronouncing the literary language. These scholars however are influenced by their way of putting

the accent in the vernacular (*ḥātal*: *ḥātala*, *bālad*: *bāladun* etc.), hence in the West we get a different stress (*ḥātala*, *bāladun* etc. corresponding to the stress used in the vernacular). A comparative study of the Arabic dialects proves beyond a doubt that the West Syrian and Egyptian method of putting the accent represents the last stage, reached at an early date in the countries mentioned, of a tendency to throw the accent back to the beginning of the word. This tendency can be traced in the entire field of Arabic speech. The oldest place for the accent which can be historically traced, is found to be nearly always the penultima of classical Arabic forms in a few cases an even earlier stage (stress on the last syllable) is indicated. To call forms like the modern *ḥtil* etc. 'interchanged' (umgesprungene) (*ḥātāl* derived from *ḥātāl*) and to accept this appellation generally, is equivalent to a direct reversal of the historical development as proved on the most solid basis of facts, a development which however was ignored in coining and accepting the expression. *Ḥātāl* became *ḥātāl*, *yāḥtāl* became *yāḥtāl* etc. —

g Where suffixes and formative elements are added, we find both in the E. and W. that the accent remains where it would have been without these additions: *belēdak*, *ḥshibe*, f. of *ḥshib* [*ḥhashabatun*], *ḥṣābbe* [*ḥṣabatun*] (all Central Ar.), *ghanāma*, f. of *ghanām* (Sp.); *tāmra* f. of *tāmar* [*tāmrūn*] (Sp.); *ḥāshabnā* (Central Ar.), *māwletnā* (Sp.), *fārreghā*, 'divide it' (Mor.), *tēkhliḥā* (South Ar.), *tēllemt*, 'I have spoken' (Mor.), *ḥātalt* 'I have fought' (Sp.); cp. the forms of the verb further down. In most regions however *fārreghā* etc. occurs regularly side by side with *fārreghā* etc. — Suffixes and formative elements are accented in the Violet fragment of the Psalms (*akelū* 'they have eaten' and similar forms regularly, *li-shib'hi* 'for his satiety', *Ḥaḥsō* 'his holiness') and in the modern language both in the W. (Mor., Alg. among Bedawīs) and the E. (Central and South Ar.). Such accentuation leads to forms like *ḥitlu* (as against fixed *ḥtil*) and *ḥhāshba* (as against fixed *ḥshib*) which seems to be the regular modern pronunciation in the W., while similar forms occurring in other regions may have been derived from a *fā'al* existing side by side with *fā'al*. — The feminine termination in particular is accented not only in the W., but also in the country East of the Jordan (Z. D. M. G. xxii, 177), cp. also forms like *senē*, *snā* (Sp., modern W., Ḥaḥramawt), *myē* 'hundred', *dhurā* [*dhuratun*] ('Om.) and others. — Enclisis is found frequently especially in the W., but also in the E.; *l* with suffixes e.g. (to express the dative case) is regularly enclitic, thus; *mā katabtēlli* 'you (m.) did not write to me', *katabtēlli* 'you (f.) wrote to me'. (Aleppo).

h Pronouns. For the independent personal pronoun see below. In cl. Arabic we have to assume the pronunciation *ānta*, corresponding to which we find *ēntē* in Sp. and other parts of the W. The form *ntā* etc. found side by side with it in the W. and also in the E. ('Om.) cannot have been derived from *āntā* (nor *nī* f. ('Om.) from *āntī*); perhaps this is a case of preservation of an older form required on historical grounds from which cl. *āntā* was derived at an early stage by throwing back the accent. — In the case of the pronominal suffixes (as well as with the independent pronouns) the distinction between the gen-

ders in the 2. pers. s. and pl. and in the 3 pers. pl. has frequently been lost: thus after cons. *ek*, and in the pl. masculine forms like *kum*, *hum* or feminine forms like *kon*, *hon* (Syr.) used for both genders. At the same time we find e.g. in Syr. 2. pers. s. after cons. m. *ak*, f. *ik*; Central Ar. 2. pers. s. after cons. *ak* and similar forms, f. *iš* (*k* as affricata because of the *i*), 2. pers. pl. m. *kem*, f. *čin*, 3. pers. pl. c. *hum* or m. *hum*., f. *hin*. 'Om. 2. pers. s. m. *ek*, f. *išh*, 2. pers. pl. m. *kum*, f. *ken*. 3 pers. s. mostly *u*, among Bedawis usually *ah* (a of the accus. + *h* [u]). At Mošul *nu*, e.g. *finu* 'in him' etc. probably a secondary form derived from plurals and duals ending in

k *in*, *en* with suffixes. — Periphrastic constructions which vary with the locality are frequently employed: Central Ar. *el-bêt hâkkî* 'my house'; where the object possessed is feminine *hâkka*, in the pl. *hâkkûn*. In other districts *mâl* (Mesop.), and — very widely diffused — *meta*^c, *beta*^c (also abbreviated) with forms for the fem. and the pl. in Morocco *dhiâl*, *dhi* (South Arabian, Kampffmeyer). — Relative pronoun mostly *elli* (*li*), *elli*, in South Ar. also *dhi*, 'Om. *bû* (derived from 'abû), all unchangeable. — The article *al*, *el* etc. has the accent in Central Ar., even in cases like *al-kalb* 'the heart' etc. In South Ar. the article also occurs in the form of *em* etc. — Interrogative pronoun: *min*, *mîn*, in the W. *ashkûn* 'who?'; *êsh*, *âsh* [*aiyu* *shai'in*] etc. 'what?'; *shnû* etc. 'what is it?' [*aiyte* *shai'in* *hûwa*], preserving the nûnation.

l The verb. For perf. and imperf. of the principal form see below. Other stems of cl. Arabic: iv. In the W. specially not only change of *adâr* to *dâr*, but also of 'aktâl to ktâl (like *kbar*, *hmâr* etc. derived from 'akbâr, 'ahmâr etc.) so that iv. became identical with i.; hence in the living language iv. has disappeared, and frequently been replaced by ii. Traces of iv. however have been preserved side by side with i., e.g. in the case of verbs med. and tert. *w* and *y*. The verb of admiration on the other hand is common in the W., as well as in the E.: *mekbérni*, 'how great I am' etc. — vii. is wanting e.g. in Tunis and Malta, though common in other parts of the W. (Tlemsen, Tripolis etc.). and in other regions, especially as a common way of expressing the passive. — The use of viii. is also limited in the W. (cp. below), ix. (or xi. respectively) occurs in the W. in the form: *f'âl*, e.g. *sfâr* 'to be yellow', 2. pers. s. *sfârt* (Tun.) or *sfârîts* (Tlemsen), imperf. *yefârt*. — In the W. *ts* (and *ss*) occurs in x. in place of *st*. — Combinations: perhaps ii. and x.: *istânnâ* etc. [*ista'annâ*, or = *ista'nâ*] 'to stop' (common) and other cases (see below). — Other stems: i. with *t* prefixed (i.e. corresponding to viii., only that the *t* is not inserted) in the W., e.g. in Tunis, Morocco and other localities, to express the passive, e.g. *tbâ* 'he was sold'. Cp. in Tlemsen the mixed form *ntsârâ* 'he was seen', Mor. *ttiskil* 'it was eaten'. — *faw'al*, e.g. *gôtar* 'to go away' 'to walk one after the other' (Mesop., Algeria), also *fa'al* (e.g. *nêzel*, *têla*) in the sense of ii. (Mesop.). The accent of the different stems is mostly parallel to that of the perf. of i.; except in *fâ'al* (everywhere).

The old formation of the passive is preserved in 'Om. (cp. supra under *e* and below under V., 3, *a*), traces also occur among the Bedawis in the interior of Algeria.

m The participle frequently stands for the

present tense in isolated cases also for the perfect. In Central and South Ar. especially the participle with suffixes is used to express the past tense; e.g. *qâribtak* 'she has beaten you', in place of which we also find *qâribîttak*, mostly however forms with nûnation: *qâribinnak* 'he has beaten you', f. *qâribinnak* etc. (the suffixes of course are suffixes of the accusative).

Verbal exponents. *b* common in Syr. and **n** Eg., e.g. *byiktib* 'he writes', 1. pers. pl. *mniktib*. From this must be distinguished *bâ*, *b* etc. used in the E. and W. to express volition. In Morocco we find *ka* for the present tense (Sp. *kanna*, *kan*, *ka*, *ki*, the last two forms ± *tashdid*, *çinn* Central Ar., in 'Om. *kenn* + suff. followed by the perf. to express the past tense). In Mor. *ta* occurs side by side with *ka*. In 'Om. *ha*, *ha* [*hattâ*] for the future, in Malta *ha* [*khâlli*] to express a wish; and many other forms.

Verba med. geminatae. Practically every- **o** where like *madd*, *maddê* etc.; in Sp. however *hîbb* [*aḥabb*] 1. pers. s. *ḥabêb*, 3. pers. pl. *ḥabêbu*.

Verba primae hamsa. Forms like *khêdhâ* side by side with *khadh* [*akkhadhâ*] in the W. (Syr. *âkhad*), participle in the E. and W. *wâkhiḍh*, *yâkhiḍh*, *mâkhiḍh*, as well as regular forms.

Verba tertiae *w* and *y*: Corresponding to **p** the accentuation *ḡatâl* (*ktîl* etc.) we find *ramâ* (*rmâ* etc.), f. mostly *ramât* etc., but also as in *shrit* (Trip.). In 'Om. *mêshe*, f. *mêshit* [*mashâ* 'he went'], but *lêi*, f. *lêit* [*lâkiya*] corresponding to *kêteb*, as against *dhiil*. — *râma* corresponding to *ḡatâl*, but in the Violet fragment of the Psalms still *atê* 'he has come', on the other hand already *bâ'ath* 'he has sent'; similar cases at the present time in Central and South Ar. — Imperf. *yû'î* 'he gives', (Violet fragment of the Psalms), *yirmî* (Sp.), other parts of the W. *yirmî*, side by side with *yirmi*; the latter form prevails.

Noun. The *êrâb* has disappeared. Traces of **q** the nûnation not only in forms like *shnû* 'what is it?' (cp. supra under **k**) and similar fossils, but especially in combinations like *semânin* *ṭawîl* (Central Ar.), where *in* must be regarded as derived from *an*; quite similar cases in Sp., concerning Inner Africa see infra.

Cl. *fa'al* (or other vowel) frequently replaced **r** by *fâ'al*, *fû'ul* etc. (with the accent always on the first in Sp. where as a rule the stress is on the last: *tâmar* [*tamr-un*] 'date', f. *tâmra* etc.) or *fa'al* etc., as to-day in the W. and E. in dialects which put the accent at the end, sometimes side by side with *fâ'al* forms, e.g. in Trip. *bḥâr* and *bâhar* 'sea'; or some words = *fa'al* and others *fâ'al*. Similarly forms like *bedû* side by side with *bêdu* [*badw-un*] in idioms which put the accent at the end. — For cl. *fa'al-un* to-day *fa'al* and *fâ'al* consistently corresponding to *te* verb. — *âshâ* and *âsha* [*ashâ-un*], *ṣabi* and *sâbi* [*ṣabi-un*] corresponding to *ramâ* and *râma*. — *akbâr*, *ahmâr*

s Sp., *kbar*, *hmâr* Mor., Tlemsen, *akbar*, *ahmar* Tun., Trip., Malta (in Trip. however the name *hmâd* [*ahmad-un*], similarly Eg., Syr., but Central Ar. *hmâr* (side by side with *ahamar*); 'Om. *ekbar* (thus the elative forms), but *hmâr* etc. Fem. Central Ar. *hamrâ* and *hâmra*, all other regions *hâmra* (thus also in Sp. owing to its following the analogy of the ordinary forms of the feminine). — For cl. *fa'âlil*: Sp. in the old **t**

period *fa'ālil* and *fa'alil*, xv.-xvi. cent. only *fa'ālil*, in the large central towns of the W. and in Malta *fa'ālil*, in remote districts, among Bedawis and in the country *fa'ālil* side by side with *fa'alil*. Hence probably not preservation of the old *fa'ālil*, but to be classed with Sp. *nēshut* 'mankind', Morocc. *Brāhim* [*Ibrāhimu*] etc. In the E. only *fa'alil*.

Feminine termination. Sing *a* (thus almost exclusively in the W.) *ā*, *e*, *i*. The final *h* sounded in the Violet fragment of the Psalms, in Sp. down to the xiii. cent., and nowadays in Central Ar.; Accent see supra, Stat. constr. *at* etc.

Dual (usually *ēn*, also in constr.), on the whole restricted to objects found in pairs, and to words denoting measures; in some cases however (especially with some Bedawis) still used to a greater extent. — Regular plural m. *in*, also in constr. (in Mor. frequently without the accent), f. *ūt* (in Mor. frequently without the accent), in Central Ar. also *ā*.

NUMERALS. For 3—10 usually one form only (m. or f.) is in use. In the cases of the numerals from 11—19 forms preserving *ʿ* or terminating in *ar* *er* are rare. The *ʿ* is usually slurred over, or the termination dropped, or both. In the W. and in Malta the termination is preserved in the syllable *el* prefixed to the following word; with regard to assimilation this syllable is treated like the *l* of the article. In Tunis these numerals when followed by a noun end in *en*.

With reference to particles we notice especially the widely diffused use of an enclitic *sh(i)* [*shaiʿ*ʷ] in negations and with questions, e.g. *mā kālētsh(i)* 'she did not say', *mush* = *mā hūwa shi*; *hiāshī* 'is it she?'

THE SYNTAX can not be treated here in detail. If a noun accompanied by an adjective is determined, the article generally is put only with the adjective. In the W. a distinction is made between *bārakallāhu-fik* (verb preceding the noun) and *A'llāh ibārək-fik* 'God bless you'. A detailed comparative study of syntax (but of that of the spoken language, not of the artificial written idiom; cp. Snouck Hurgronje, *Mekk. Sprichw.*, p. 94) is important, and prevents error even in the interpretation of isolated phenomena. Thus it shows that the common particle *ilā*, *ilyā*, *ila* etc., the use of which corresponds partly to that of the cl. *ʾidhā* 'when', is not derived as had been assumed without a doubt, from *ʾidhā* (change of *dh* to *l*!), but is a development of the preposition *ilā*.

From a lexicographical point of view (Dozy, *Supplément aux dictionnaires arabes*; cp. Kampffmeyer, *Bibliographie*) the dialects offer much material which goes beyond the resources of the old language. In some cases this is only due to the fact, that stems which are not absent from the classical language, have developed a new special meaning, cp. e.g. the common *shāf*, *ishūf* 'to see', or *shbāh* 'to see', among the Bedawis of Eastern Tunis. In some districts (Syria, Malta) foreign influence is not quite inconsiderable from a lexicographical point of view; in other regions, e.g. in North Africa, where a large Berber admixture might be expected to exist throughout, it is strongly developed only in parts, while some idioms have very little of it.

As far as Phonetics and accidence are concerned foreign influence can be definitely proved

only in districts where Arabs are surrounded by or dispersed among an overwhelming majority of foreign elements, e.g. in Central Africa, and in certain parts of Mesopotamia. In any case it is strikingly slight.

In the following we have refrained from combining separate groups. Spain, the dialects of North Africa and Malta, exhibit strong resemblances, and the idioms in question are often classed together as Maghribi. In most cases however instances of 'Maghribi' linguistic phenomena can (even at the present state of our knowledge) be found in the East as well; even with regard to the shibboleth imperf. 1. pers. s. *n—*, 1. pers. *n—u* it is doubtful whether its home is in the Maghrib (cp. Landberg, *Arabica*, iii. 55: *ana nikzam*, Ḥaḍramawt).

V. The separate regions. — 1. Central Arabia. Syrian desert. The relation between the language of the city of Mekka to the Bedawi idioms is worthy of attention. — Pronoun: *āna*; *ēn(i)*, f. *ēn(i)*; *hū*, f. *hī* (in Mekka: *awarrīk hūwa*, *hiya*, 'I will show him, her to you'); *hinnā*, *hēnnā*, *ēntum*, *hūm* (in Mekka: *hūma*). Verb: *naṭāḥ* and *nādar* with obvious transition in the living language from the first form to the second (Mekka only *nādar*), f. *akhādhat* and *dāfet* 'she got ill' (the latter forms esp. in cases where the vowel of the second radical is *i*); 2. pers. c. *simāt*, *kāhibit*; 1. pers. identical; plur. 3. pers. m. *nāḍaw*, *nāḍo*, 3. pers. f. *gālan* they said, 2. pers. m. *sikāntū* [2. f. probably *-ten*]; 1. *-nā*. Imperf. *yindur*, with gutturals (esp. *h*) like *yahāfar*. Terminations: 2. pers. f. s. *in*, 3. and 2. m. pl. *ūn*, 3. and 2. f. pl. *-an*, *-in*.

Cp. Wallin in *Z. D. M. G.* xii. (1858). 666—675; Wetzstein, *ib.* xxii (1868), 69—194; A. Socin, *Diwan aus Centralarabien*, part i—iii (Leipzig, 1900—1901) = *A. S. G. W.*, xix, i—iii; C. Snouck Hurgronje, *Mekkanische Sprichwörter und Redensarten*, in the *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch Indie*..., series 5, i. (1886), p. 433—576, also separately (Hague, 1886).

2. Mesopotamia. Phonetics and accidence of this region are closely related to those of Central Arabia and the Syrian desert. Foreign influences (especially in the North): Syriac, Persian, Kurdish. — Pronoun: *ānī*; *inte*, f. *intī*; *hūʿa*, *hūa*, Mōsul *hinū*, f. *hīʿa*, *hīe*; *ēhnā*; *intum*, *intū*, f. *inten*; *hūmma*, Mōsul *hiyum*, f. *henne*. Verb: *kiteb* (also *ṭalā*), f. *(i)ktībet*; *kiteb(e)t*, f. *kitēbtī*; *kiteb(e)t*; *(i)ktībaw*, *kāʿdu*, f. *(i)ktiben*; *kitēbtū*, f. *kitēbtēn*; *kitēbnā*. Imperf. *yiktīb* (also *yishbāʿ*), f. *tiktīb*; *tiktīb*, f. *tiktībūn*; *āktīb*; *yektībūn*, f. *yektībēn*; *tektībū*, f. *tektībēn*; *niktīb*.

Cp. Meissner in: *B. S. S.*, vol. v. (1906, the part in question = 1903), on this Weissbach in *Z. D. M. G.*, lviii. 931—948; Meissner in *M. S. O. S.* v. (1902) and vi. (1903); Weissbach, *Beiträge zur Kunde des Irak-Arabischen* i. (1908); Sachau in *A. A. W. B.* 1889, i.; Socin, *Der arabische Dialekt von Mōsul und Mürdin* in *Z. D. M. G.* xxxvi. (1882), 1—53, 238—277; xxxvii (1883), 188—222. Here only texts.

3. South Arabia. Here also much resemblance with the Arabic of the interior of the Peninsula. We possess a systematic account of 'Omāni and good texts in that dialect. Landberg's studies give information about South Western Ḥaḍramawt and districts adjoining it to the West;

for linguistic phenomena of the headland which closes in the Persian Gulf Jayakar is to be compared. — Persian influences especially in the farthest North East (Jayakar). Remains of the old South Arabian language, on which further information is still needed, in Ḥaḍramawt. The Mehri spoken in that region has been studied in detail [see MEHRI]. a. 'Omānī. Pronoun: *ene*; *nté*, f. *nti*; *hūwe* (*hūc* *ūe*), f. *hiye*; *hné*, *hōnū* (*nāhnū*); *ntū*, f. *ntén*, *hum*, f. *hin*. Verb: *kéeb*, f. *kébt*; *ketébt*, *ktébt*; *ktébt*, *ktébo*, f. *ktében*; *ktébo*, f. *ketébtén*; *ketébtne*. — But intransitive verbs and the passive which is here preserved in the first and second form, like *dhil* 'he forgot' [*dhahila*], *ekhnōk* 'he was strangled' *ktil* 'he was killed', f. *kitlit*, pl. *kitlo*, f. *kitlen*. — Imperf. *yúktub*, f. *túktub*; *túktub*, f. *tkitbi*; *éktub*; *ykitbo*, f. *ykitben*; *tkitbo*, f. *tkitben*; *núktub*. Pass. *yúktel*, *yúktbar*. β. Ḥaḍramawt. Pronoun: *āna*, f. *anī*; *énte*; *hū* (*hū*), f. *hi*; *éhna*, *nāhna*; *éntu(m)*, *hóm*. Verb: Active and passive (or intransitive) similar as in 'Omānī, the active frequently accented on the last (*dhahāh*), partly alternating in the living speech with accentuation on the penultimate. Perf. 3. pers. pl. forms like *giltū* (pass.) *hāmtū* (act.), *gātlay*, *dakhlaw*. Imperf. forms like *yindir*, side by side with *anōshrōb* 'I drink' *būtlā* 'I will ascend' etc. (In ii. also forms like *geddām*). 3. pers. pl. imperf. m. -*ūn*, -*ōn*, -*ū*, f. also -*ēin*. Prefix of i. pers. pl. sometimes *l* instead of *n*.

Carl Reinhardt, *Ein arabischer Dialekt gesprochen in 'Omān und Zanzibar* (1894); on this Nöldeke in *W. Z. K. M.* ix. (1895); Texts in 'Omānī in *M. S. O. S.*, iii. (1900), v. (1902); Landberg, *Arabica*, iii—v. (1895—1898); *Études sur les dialectes de l'Arabie méridionale*, i. (1901), ii^a (1905), ii^b (1909). Texts from Ḥaḍramawt also in *Südarabische Expedition*, iii. (Alfred Jahn), iv. (David Heinr. Müller, 1902). Cp. L. W. C. van den Berg, *Le Hadramout et les colonies arabes dans l'Archipel Indien* (Batavia, 1886). — Jayakar, *The Shaker dialect of Arabic*, in the *Journal of the Bombay branch of the R. As Soc.*, 1902, p. 246—277 (without transliteration). — Lexicographical details from the district of 'Aden in E. V. Stace, *English-Arabic vocabulary* (London, 1893).

4. Madagascar. Cp. Gabriel Ferrand, *Les musulmans à Madagascar et aux îles Comores* (part iii., Paris 1902 = *Publications de l'Ecole des Lettres d'Alger. Bull. de corr. afr.* ix, part 3), especially p. 41—61; and Ferrand in *J. A.*, ser. 10, ii. (1903), 451—485. Treatment of the numerous Arabic loanwords in the modern language and in earlier documents.

5. Syria. We possess detailed information about the language of the towns of Bairūt, Damascus, Aleppo, Jerusalem, as well as specimens from Lebanon and Galilee. — Foreign influences: especially Syriac (now extinct except for a few remains in Maṭula to the North of Damascus); to a small extent Turkish. Pronoun: *āna* (*ānī*); *énte* (a), f. *énti*; *hū* (*hūc*, *hūwa*); f. *hi* (*hié*, *hiye*); *nāhn* (a), *ihna*; *éntū* c.; *kénne(n)*, *hémme*, *hūm* c.; *hin* f. Verb: *kātab* (*shirib*), f. *kātabet* (*shirbet*); *katabt* (*katābt*), f. *katābtī*; *katābt* (*katabt*); *kātabu* c.; *katābtu* c.; *katābna*. Imperf. *yiktub* (*byiktub*, *biktub*), f. *tiktub*; *tiktub*, f. *tikt(e)bi* (*btikitbi*); *iktub* (*āktub*); *yikt(e)bu* (*bikitbu*) c.; *tikt(e)bu* c.; *niktub*.

Bairūt: Martin Hartmann, *Arabischer Sprach-*

führer (2. ed., Leipzig and Vienna s. a.); Damascus: David in *J. A.*, ser. 8, x. (1887); J. Oestrup, *Contes de Damas* (Leiden, 1897); Aleppo: Pourrière-Kampffmeyer in *M. S. O. S.*, iv. (1901), on which cp. Barthélemy in *J. A.*, ser. 10, vi. (1905), 179—186; Lebanon: Barthélemy in *J. A.*, ser. 8, x. (1887), 260—339 and 465—487; Galilee: W. Christie in *Z. D. P. V.*, xxiv. (1901); Jerusalem: Max Löhr, *Der vulgär-arabische Dialekt von Jerusalem* (Giessen, 1905), on which cp. Barthélemy in *J. A.*, ser. 10, viii. (1906), 198—258. 6. Egypt. The dialect of Cairo has been studied in detail. In the outlines of accentuation, phonetics and accidence it closely resembles the language of the large Syrian centres. Foreign influences at Cairo as well as in the rest of Egypt: Coptic which died out in the beginning of the xvii. century. Pronoun: *āna*, *ānī*; *inte*, f. *intī*; *hūwa*, f. *hiya*; *ihnā*; *éntū* (*éntum*) c.; *hūm*, *hūm*(a) c. Verb.: *dārab* (*misik*), f. *dārabet* (*misiket*, *misiket*); *dārbt*, f. *dārbtī*; *dārbt*; *dārabu*, *dārabum* c.; *dārbtu* c.; *dārbna*. Imperf. *yidrab* (*yimsik*), f. *tidrab*; *tidrab*, f. *tidrābi*; *ādrab* (*āmsik*); *yidrabu*, *yidrabum* c.; *tidrabu*, *tidrabum* c.; *nidrab*. With *b* (m) similarly as in Syria.

Wilh. Spitta, *Grammatik des ar. Vulgärdialectes von Ägypten* (Leipzig, 1880); K. Vollers, *Lehrbuch der ägypto-arabischen Umgangssprache* (Cairo, 1890; transl. into English by F. C. Burkitt, Cambridge 1895); C. A. Nallino, *L'Arabo parlato in Egitto* (Milan, 1900); J. Selden Willmore, *The spoken Arabic of Egypt* (London, 1901; 2. ed. 1905).

As for the rest of Egypt, there is no doubt that conditions are very different and that many peculiar features exist; but reliable information is still scanty. Maghribi linguistic phenomena reach as far as the gates of Alexandria. On Upper Egypt cp. Heinr. Schäfer, *Die Lieder eines ägyptischen Bauern* (Leipzig, 1903); H. Dulac in *J. A.*, ser. 8, v. (1885, 5—38 (Texts without transliteration).

7. Spain. Important sources take us back as far as the xii. century. Pedro de Alcalá (Petrus Hispanus) published in 1505 a systematic account together with a dictionary in transliteration. Spanish-Arabic is particularly important from the point of view of linguistic history, especially with regard to accentuation, as it preserves to a large extent an early stage of development. Foreign influence: Romance and other idioms of the Spanish peninsula; Berber. The following forms according to Pedro de Alcalá. Pronoun: *anī*; *énte* [also f. ?]; *hū*, *hūc*, *hūet* [*hūet* South Ar., cp. Ethiop., Nöldeke], f. *hi*, *hīa*, *hiet*; *hénat*; *éntum*; *hūmet* [f. = ?]. Verb: *sharāb*, f. *habélet*; *sharābt*, f. ?; *sharābt*; *sharābu*, f. ?; *sharābtum* c. ?; *sharābna*. Imperf. *yasharōb* (*naktūb*), f. *tasharōb*; *tasharōb*, f. ?; *nasharōb*; *yasharōbu*, f. ?; *tasharōbu*, f. ?; *nasharōbu*.

xii. cent.: David de Gunzburg, *Le Divan d'Ibn Guzman* (fasc. i., text, Berlin, 1896); ca. xiii. cent.: *Vocabulista in Arabico*, ed. by C. Schiaparelli (Florence, 1871); xv—xvi. cent.: *Petri Hispani de lingua Arabica libri duo*, ed. by P. de Lagarde (Göttingen, 1883; according to the original edition, Granada, 1505).

8. Morocco. The conditions frequently resemble those of Spanish-Arabic. The accent is variable and apparently not subject to any rules;

it is clear however that owing to circumstances which to a great extent correspond to those of Spanish-Arabic, the tendency to throw the accent back which is noticeable in Spanish-Ar., has been carried to an even greater length. The development is in a state of flux, and perhaps crossed by the influence of Berber. We may compare this with the conditions existing in Central and South Arabia, where the accent is similarly variable: in the region of the old South-Arabian language (e.g. in Mehri) we find that the accent is thrown back as much as in Spain and even as much as in Morocco. — Foreign influences: Berber; Spanish (both directly and indirectly, as many Spanish Arabs went to Morocco). — Pronoun: *anā*, *anāia* and *āna*; *ntā*, *ntāia* and *ēnta* c.; but also *enti*, *ēnti* f.; also *entīn*, *entīna* c., probably originally f.; *hūa*, f. *hīa*; *hēnā*, *hēnāia*; *ntūm*, *ntūma*, *ntūna* c.; *hūm*, *hūma* c. Verb: *ktēl*, *kētlet*; *ktēlt*, f. *ktēlti* (also c.); *ktēlt*; *kēllu* (*kēllū*) c.; *ktēllu* c.; *ktēlnā*. Imperf. *yēk(e)lēl* and *yēktel*, f. *tekt(e)lēl*, *tēktel*; *tekt(e)lēl*, *tēktel* c. or f. *tekt(e)li* and *tēkteli*; *nekt(e)lēl*, *nēktel*; *yēkt(e)lu*, *ikēllu* c.; *t—* c.; *n—*. Sometimes other terminations than the *ū* of the perfect have the accent.

José Lerchundi, *Rudimentos del árabe vulgar que se habla en el imperio de Marruecos* (Madrid, 1872; of greater linguistic value than the second ed. Tānger, 1889 and 3rd ed. 1902. Also in English, 1900); Texts publ. by Socin *A. S. G. W.*, xiv., iii. (1893), by Socin and Stumme *ib.* xv., 1; by Fischer in *M. S. O. S.*, i. (1898, with valuable remarks), by Meissner, *ib.*, viii. (1905), by Kampffmeyer, *ib.* (1909). In preparation grammar by Kampffmeyer, texts (Tānger) by Marçais.

9. Algeria. *a.* Tlemcen. Accent generally fixed. Pronoun: *anā*, *anā* and *āna*; *ntīn*, (*ēntsīn(a)*) c.; *hūwa*, *hūwa*, f. *hīya*; *hnā*; (*ēntsūm(a)*, (*ēntsūmān*) c.; *hūma*, *hūmān* c. Verb: *ktēb*, f. *kētsēts*; *ksēts* c.; *ktēbts*, *kētsbu* c.; *ktēbtsu* c.; *ktēbna*. Imperf. *yēktēb*, f. *tēktēb*; *tēktēb* c.; *nēktēb*; *yēkkētsbu* c.; *t—* c.; *n—*. *β.* Ūlād Brāhīm (Dép. of Oran). Accent not as fixed as might appear from Marçais' account (cp. Marçais, p. 68 *et seq.*). Pronoun: *āna*, *ānāia*; *entā*, *entāia*, f. *entī*, *entīya*; *hūwa*, f. *hēya*; *hnā*, *hnāya*; *entūm*, *entūma* c.; *hūm*, *hūma* c. Verb. *gsēm*, f. *gēsēt*; *gsēmt*, f. *gsēmti*; *gsēm*; *gsēmu* c.; *gsēmtu* c.; *gsēmna*. Imperf. *yēgsem*, f. *tēgsem*; *tēgsem*, f. *tēggīsmi*; *nēgsem*; *yēggēsmu* c.; *t—* c.; *n—*. *γ.* South Algeria. 'Ain Mādī. Accent as in Morocco. Pronoun: *ānā*, *anāyā*; *ntā*, *ntāyā*, f. *ntī*, *ntīyā*; *hūwā*, f. *hīyā*, rarely *hī*; *hnā*, *hnāyā*; *ntūm*, *ntūma*, *entūma* c.; *hūma* c. Verb: *ktīb* (passive: *gubūd* 'he was seized' etc.), f. *ktībī*; *ktībī*, f. *ktībīti*; *ktībīti*; *ktībū*, *ktībū* c.; *ktībūti* c.; *ktībūna*. Imperf. *yīktīb* and *yīktībī*, f. *t—*; *t—*, f. *tīktībī*, *tēktībī*; *nīktīb*, *nīktībī*; *yīktībū*, *yāktībū*, *yāktībū* c.; *t—* c.; *n—*. Accent also on other terminations than *ū*.

Cp. W. Marçais, *Le dialecte arabe parlé à Tlemcen* (Paris, 1902 = *Publications de l'École des Lettres d'Alger. Bull. de Corr. Afr.*, part xxvi); id., *Le dialecte arabe des Ūlād Brāhīm de Saïda* (Département d'Oran, Paris 1908, Extract from the *Mémoires de la Soc. de Linguistique de Paris*, p. xiv. and xv.). An excellent study. Cp. a text publ. by É. Doutté in the same *Mémoires*, p. xii. Kampffmeyer, *Südalgerische Studien* in *M. S. O. S.* viii. (1905).

10. Tunis (town). Here also considerable im-

migration of Spanish Arabs. Pronoun: *āna*; *ēnti* c.; *hūa* (*hūwa*), f. *hīā* (*hīyā*); *āhna*; *entūma* c.; *hūma* c. Verb: *ktīb*, f. *ktībē*; *ktībē* c.; *ktībī*; *ktībū* c.; *ktībū* c.; *ktībūna*. Imperf. *yīktīb*, f. *tīktīb*; *tīktīb* c.; *nīktīb*; *yīktībū* (*yīktībū*, *yīktībū*, *yīktībū*); *t—* c.; *n—*.

Cp. H. Stumme, *Grammatik des tunisischen Arabisch* (Leipzig 1896); Texts by the same, 1893; on this: Nöldeke in *W. Z. K. M.* viii. (1894), 250—271.

11. Bedawīs of E. Tunis. Cp. H. Stumme, *Tripolitanisch-tunisische Beduinenlieder* (Leipzig, 1894; no grammar).

Tripolis (town): Pronoun: *ānē* (*ānē*); *āntā*, f. *ēntī*; *hūwā*, f. *hīyā*; *hnē*; *āntum* c.; *hūmmā* c. Verb: *ktēb*, f. *ktībē*; *ktībē*, f. *ktībēti*; *ktībēti*; *ktībū* c.; *ktībū* c.; *ktībūna*; Imperf. *yēktīb*, f. *tēktīb*; *tēktīb*, f. *tēktībī* (*tēktībī*, *tēktībī*, *tēktībī*); *nēktīb*; *yēktībū* (*yēktībū* etc.) c.; *t—* c.; *n—*.

H. Stumme, *Märchen und Gedichte aus der Stadt Tripolis in Nordafrika* (Leipzig, 1898; with a grammatical sketch).

12. Malta. The dialect must be classed as belonging to the North African group (thus Nöldeke against Stumme), though a Syrian admixture may possibly be traced. It is akin particularly to the idiom of Eastern Tunis. The accent could be thrown back even in the measure *fa'al* apparently because short unaccented vowels were not dropped to the same extent as in the other dialects of North Africa. — Foreign influence: Italian (esp. Sicilian dialect). Pronoun: *yān(a)*, *yīn(a)* etc.; *int(i)* c.; *hūa*, *hū*, f. *hīa*, *hī*; *āhna*, *intom* c.; *hūma* c. Verb: *ktēb*, f. *ktībē*; *ktībē* c.; *ktībī*; *ktībū* c.; *ktībū* c.; *ktībūna*. Imperf. *yīktēb*, f. *tīktēb*; *tīktēb* c.; *nīktēb*; *yīktībū* (*yāhārtu* etc.) c.; *t—* c.; *n—*.

H. Stumme, *Maltesische Studien ... Texte ...* (Leipzig, 1904 = *Leipz. semitist. Studien*, I, iv); translation *ibid.*, I, v. On the Studien: Nöldeke in *Z. D. M. G.* lviii (1904); systematic grammar by Stumme in preparation.

13. Pantelleria. Arabic loanwords: Gregorio and Seybold, in *Studi glottologici italiani*, ii. (1901), 225—238.

14. Balearic islands. Arabic loanwords: Luigi Salvatore d'Austria in the *Actes du XII^e Congrès intern. des Orientalistes* (Rome, 1899), p. III, i. (Florence 1902), p. 1—56.

15. Sicily: Salvatore Cusa, *I diplomi greci ed arabi di Sicilia*, I [all published] (Palermo, 1868); cp. also Noël Des Verges in *J. A.*, ser. 4, vi. (1845, II), 313—342. The numerous Greek transliterations of Arabic proper names show that the accent had in its essential features reached the modern West-Syrian or Egyptian stage as early as the xi. century. — Arabic loanwords in Sicily: Gregorio and Seybold in *Studi glottologici italiani*, iii. (1903), 225—251.

16. Libyan desert. Martin Hartmann, *Lieder der libyschen Wüste ...* (Leipzig, 1899) = *A. D. M. G.* xi, 3. The linguistic features (North African sphere) are very interesting; the book is a work of great industry, but difficult to use. Hardly any linguistic value can be assigned to I. C. Ewald Falls, *Beduinen-Lieder der lib. Wüste* (Cairo, 1908).

17. Central Africa. Kampffmeyer, *Materialien zum Studium der arabischen Beduiniendialekte Innerafrikas*, in *M. S. O. S.*, ii. (1899). Tribes belonging to the North African and Egyptian sphere. Influence of Berber and languages of the Sudan.

Concerning a wide-spread use of old terminations of the verb and noun, which to a certain extent is undoubtedly found in the colloquial, further materials are needed. But cp. also Kampffmeyer, *Marokkan. Grammatik* (in preparation).

(KAMPFFMEYER.)

f. ARABIC LITERATURE.

Already at the time of their first appearance in history we find the Arabs in possession of a considerable body of traditional lore, which however does not go beyond such elements as are met with in the case of many other gifted races on a low level of civilization, such as the Bantu negroes or the South-Sea islanders. The Arabic language which has brought out the potentialities of the Semitic family of speech in the richest yet often one-sided development, commands an extraordinarily copious vocabulary; the men who created it, were forced to give a separate name to each object in the phenomenal world, owing to the fact that general concepts, though not unknown to them, had not yet become the basis of their mental processes. From this follows both the chief charm and the chief defect of their literary art: it is restricted to the particular, but for this very reason it is able to work it out with the greater precision.

As early as the year 500 A.D. the whole of North Arabia possessed a common poetical language such as is found in the case of many of the so-called primitive races. We may assume that it arose gradually as a result of the reciprocal relations between the different tribes, which followed from their annual migrations in search of pasture, as well as from the pilgrimages to common places of worship such as Mekka and 'Okāz; the vocabulary probably was drawn from many dialects. It was used not only by the great poets at the royal courts of Damascus and al-Hira, whose art served the desire for refinement accompanying a more luxurious life, but also by the goatherds of the Hudhail for the purpose of immortalising the petty strife of a narrow existence.

The dialects at the same time maintained their position in every-day life, and probably supplied down to a late period the language of many of the more primitive forms of art, which are passed over in silence by tradition. The camel driver who called on his animal and whiled away the time by accompanying its regular trot with a monotonous song, the women in the Bedawī tent and the peasants of the palm-tree oasis, who lightened the fatigue of their work by rhythms clothed in words, must surely have used the language of common speech. This poetry of every-day life is only referred to in occasional allusions: thus we hear of lullabies and cradle-songs (Goldziher in the *Wiener Zeitschr. f. die Kunde des Morgenl.*, 1888, p. 164—167), of the workmen's songs which accompanied the digging of the fosse for the protection of Medina against the Mekkans (Ibn Sa'd, IIa, 50, 28), or those verses with which St. Nilus heard the Bedawīs of the Sinai peninsula saluting a well (cp. Numbers, 21, 17). Scanty remains of such songs are preserved to us by Belādhorī (*Futūh*, ed. de Goeje, p. 49), and in our own day Littmann (*Volks poesie*, p. 81, N^o. xii) was able to collect specimens in Syria, and Musil in Arabia Petraea (*Arabia Petraea*, iii. Vienna, 1908,

p. 259); they not only assisted primitive man in lightening the weariness of his labours, but were believed by him to exercise a direct beneficial influence on his work.

In the eyes of primitive man words have not yet become the current coin of common speech, but are regarded as most potent means for influencing not only the souls of his fellow men, but also his entire surroundings which he likewise believes to be animate; the effect produced by words is much stronger than what we understand by being moved, it is a very real power which casts its spell over the soul of a person to whom the right kind of speech or song has been addressed. For this reason the poet is called by the Arabs *shā'ir*, the knower, that is to say the possessor of supernatural magical knowledge. His art is not only valued as an adornment of life, but also feared as a dangerous weapon, which directed against an enemy, cannot only put him to shame by ridicule, but even has the power practically to lame his energy. Satire, *ḥidjā*, is thus one of the oldest forms of art; and even after its magical character had disappeared, it continued down to a very late period to play a very important part in public life; under the Umayyad dynasty it temporarily dominated the whole field of literature. Cp. I. Goldziher, *Abhandlungen zur arab. Philologie*, i., Leiden, 1896, p. 1—121: *Über die Vorgeschichte der arab. Hija-Poesie*; id., *Bemerkungen zur ältesten Geschichte der arab. Poesie*, in the *Actes du Xe Congr. d. Orient.*, sect. iii, p. 1—5).

Of equal antiquity as satire of an enemy is the lament for the beloved dead. It is primarily a duty of woman, in whom the mimic and still inarticulate expressions of grief are more fitting than in man. Owing to the nature of the old family organisation the lament of a sister for her brother is stronger than that of a wife for her husband; and thus the most famous poems of this group, those of al-Khansa' [q. v.], are laments for the death of her brother. It follows from the very one-sided nature of the virtues, which make up the Bedawī ideal, that the range of ideas in these poems is very limited (Cp. Goldziher, *Bemerkungen zu den arab. Trauergedichten*, in the *Wien. Zeitschr. f. d. Kunde d. Morgenl.*, xvi., 307—339).

But while satire and elegy continued to exist as independent forms, other motifs of poetry, which must have played an equally important part in daily life, completely lost their original character, at any rate in our tradition, which restricts itself almost exclusively to poetry cultivated as an art. This is particularly the case with erotic poetry: it was not until the Umayyad age with its more refined and civilized atmosphere, that it developed into a definite artistic form; yet it can never have been absent from the mouth of the people. In the old classical poetry the love-song has degenerated into a conventional common-place at the beginning of a *qaṣīda*, the *nasīb*, which corresponds to the praise of the gods as the introduction of a mythological Homeric hymn in Greek literature. (See I. Guidi, *Il 'Nasīb' nella Qaṣīda Araba* in the *Actes du XIV^e congr. d. Orient.*, Alger 1905, Paris 1906, iii., 8—12).

The same fate befell the description of nature, especially of animals so far as they in-

terested the Arabs either as game to be hunted or as domestic animals. There can be no doubt that the old period possessed vivid descriptions of the animals of the desert, which were the fruit of personal experience and observation. The camel, it may be said, dominated the thoughts of the Bedawī in the same way in which the cow was the principal object in the eyes of the Vedic Indian, and still is in the eyes of the Herero. Just as reference to the cow runs through the hymns of the Rgveda, (see Bruchmann, *Psychologische Studien zur Sprachgeschichte*, Leipzig, 1888, p. 277 *et seq.*), in a similar way we may speak of an Arabic camel-poetry; for the poets never grow tired of praising the excellence of their camels, and the animal practically dominates their imagery. Yet no independent poems of this kind dating from an early period are extant; they are lost as well as the war songs which, according to Sozomenos, celebrated the victory of the queen Māwīya. As a separate species poems of the chase appear very late, even later than erotic poems.

At the time at which our knowledge of Arabic poetry begins, i.e. not more than about 150 years before Muhammad (see Djāhīz, *Kitāb al-ḥayawān*, Cairo, 1323, i., 37, 19), poetry as an art is already dominated by a rigid conventionalised form, the *qaṣīda* [q. v.] in which all the separate species that once had existed independently, are merged. The range of contents of Arabic poetry had never been very wide; it became still more narrow and barren in this form. Certain stereotyped similes are repeated again and again, while other observations of natural objects which would be equally applicable are never used at all (see Nöldeke, *Fünf Mo'allaqāt*, I in *Sitzungsberichte d. Kais. Akad. d. Wiss. zu Wien, phil.-hist. Classe*, vol. cxl., No. 7, p. 3); even Arab critics like Ibn Rashīq, *ʿUmda*, Tunis, 1865, p. 170 *et seq.*, can enumerate but few fresh thoughts with which eminent poets enriched the store of imagery possessed by the ancients.

The *qaṣīda* extinguished the independent existence of the separate species without the compensating effect of teaching the æsthetic sensibility of the Arabs to appreciate the symmetrical structure of a connected chain of thought. The general scheme of a *qaṣīda* is usually fixed, yet the details are so loosely connected that the tradition of most of the poems is subject to considerable variations. The æsthetic enjoyment felt by the Arab in reading a poem always proceeds from the single line. The poet who does not succeed in expressing a thought within the limits of one line is adversely criticised (see e. g. ʿAskari, *Kitāb al-ṣināʿat*, p. 174, 3 *infra*); but the appreciation of his art is proportionately greater if he can compress a separate thought within a half-line (see Suyūṭī, *Sharḥ shawāhid al-mughnī*, p. 94, 18 *et seq.*), or like Imru' al-Qais in line 48 of his *Mu'allaka*, make use of four different similes in a single verse (ʿAskari, *loc. cit.*, p. 189, 5).

The outward form of Arabic poetry exhibits greater variety than the range of contents and the composition. The language is rich in vowels with a recurring musical accent; thus it could create a purely quantitative system of prosody, which starting from the simple iambic metre, the Redjez, had even in prehistoric times developed a large number of elaborate forms. It is probable

that all the poems were meant to be chanted to a simple musical accompaniment and only this chant could do full justice to the subtle structure of the poetical language, mere recitation which was influenced by the vernacular dialect, being insufficient to bring out its full effect.

An art of this type gave little opening for the expression of individual experience and personal emotion. Thus of the large number of pre-islamic poets there are only a few who stand out conspicuously as expressing thoughts of their own. Public opinion seems to have decided at an early date to regard the poets of the so-called *Mu'allakāt* [q. v.] as the most eminent representatives of their art; they are mentioned, although together with others, as early as the time of Farazdaq in a poem (*Naḳā'id*, ed. Bevan, No. 39, 51-59) in which this poet enumerates his predecessors in the field of poetry. It is true that all the most important features of the ancient Arabic poetry are found combined in these seven: the ill-starred prince Imru' al-Qais; the frivolous courtier Tarafa; al-Nabigha, the adroit friend of the Ghassanids and Lakhmids, who sing of the intense joy of living; the typical bedawis 'Alkama and al-Harith b. Hilliza; and Zuhair and Labid, the preachers of a tranquil wisdom.

The exercise of this art was not however confined to the desert. The inhabitants of the oases and towns began to take their part at an early period, and to a large extent struck out paths of their own. The Jews of Taimā, it is true, like al-Samaw'al b. 'Ādiyā, had become so far assimilated to the Arabs, that their art hardly differs from that of the Bedawis; but elements of essential difference are found among those Arabs who had settled at al-Ḥira at the Persian frontier where they had come under the influence of Aramaean civilization. Their principal representative 'Adi b. Zaid [q. v.] in his youth chiefly cultivated the drinking song as a separate species of poetry; in his old age however Christian influence turned his thoughts to religious subjects, such as found expression in his poem on the fall of man quoted by Djāhīz, *Ḥayawān*, iv., 66, 1-11. Such ideas did not excite much interest among the thoughtless children of the desert; but they appear again at Tā'if in the poems of Umayya b. Abi l-Ṣalt [q. v.] whose home almost came within the sphere of South-Arabian influence, and who seems to have derived his inspiration more particularly from Jewish ideas.

Poetry was not however the only intellectual possession of the pre-islamic Arabs. Prose had also begun to be a medium of artistic expression, especially in proverbs, with which the Arabs class many popular phrases, the origin of which had in most cases been forgotten at an early period. Similarly we find among the ancient Arabs the other forms of popular literature, thus especially the riddle (e. g. *Diwān Hudhail*, No. 97, 22 in an allusion; al-Djāhīz, *loc. cit.*, iii., 168, 10; Ibn al-Athīr, *al-Maṭhal*, p. 401, 1) and the beast-fable; yet although the proverbs were carefully collected as early as the time of Yazid I by 'Ilāka al-Kilābī and later by the philologists, little attention seems to have been paid to the other two species; the fables therefore are known to us only from occasional allusions and quotations (as the fable of the ostrich *Hudhail* No. 73, 6 = al-Djāhīz, *loc. cit.*, iv., 107, 17; cp.

Nöldeke, *Die Erzählung vom Mäusekönig*, in *Abhandl. d. Gött. Gesellsch. d. Wissensch.*, xxv., 10; Bashshār b. Burd in al-Kālī's *Amālī*, iii, 108, 11; applied to the gazelle in an 'Omānī proverb, Reinhardt p. 396, N^o. 1; cp. also al-Djāhīz, *loc. cit.*, v. 75, 6—13; 153, 10; Baihaḳī, p. 548, 6—9; Ḥāriri, *Durra*, p. 98, 11 *et seq.*; Rāghib, *Muḥāḍarāt*, p. 101, 14 *et seq.*; 'Aṣim, *Sharḥ diwān Imrī* al-Kais, Cairo, 1323, p. 11, 22; 'Abbās b. al-Aḥnaf, *Diwān*, p. 121, 8; Ibn al-Djawzī, *Kitāb al-adhkiyā*, p. 188—192; al-Shirwānī, *Nafhat al-Yaman*, Cairo, 1324, p. 186 *et seq.*; a plant fable, al-Ghazālī, *Iḥyā' 'ulūm al-dīn*, Cairo, 1279, iv., 10, 7). Germs of a future literary development were also contained in the orator's art cultivated with great zeal from an early period (cp. Goldziher in *Wien. Zeitschr. f. d. Kunde des Morgenl.* vi., 97—102). But the best school of Arabic prose was the telling of stories at the *samar*, the evening gatherings at the royal courts and in the Bedawī camp. The chief material was furnished by the war-like deeds of the tribe, the *Aiyām al-ʿArab* [q. v.] (cp. E. Mittwoch, *Proelia Arabum paganorum, Ajjām al-ʿArab, quomodo litteris tradita sint*, Berlin, 1899), and included petty raids as well as events of great historical importance which (as e. g. the death of Zenobia) are strangely distorted in this mirror (cp. Redhouse, in *Journ. of the Royal As. Soc.*, xix, 583—597, and further Hishām b. Muḥammad al-Kalbī, quoted by Ibn al-Djawzī, *Kitāb al-adhkiyā*, p. 124—129). A favourite theme were the stories of famous lovers, like that of al-Munakhkhal and Raḳāshi alluded to in *Hudḥail*, N^o. 99, 20. Other motifs were taken from foreign nations and gladly assimilated: heroic tales common to many nations, like the battle between father and son (Hildebrand and Hadubrand: 'Amr b. Ma'dikarib and his son Khuzaz; al-Kālī, *Amālī*, iii., 153), erotic jests like the story of the marvellous tree (Djāhīz, *loc. cit.*, vi. 51 *et seq.*; cp. the later versions: Ibn al-Djawzī, *loc. cit.*, p. 83 *et seq.* and *Alf Laila*, ed. Habicht and Fleischer, xi. 151 *et seq.*; Brockelmann, in *Studien zur vergl. Literaturgesch.*, viii., 237 *et seq.*), Greek stories like that of the pledge of Moiros-Sharik (*Aghāmī*, 2. ed., xix. 87; cp. the later version: *Alf laila*, Cairo 1306, ii. 206—208), early Christian legends like that of the seven sleepers (al-Kālī, *loc. cit.*, i. 61 *et seq.*; cp. *Mitt. d. Sem. f. or Sprachen*, iv., 228; de Goeje in *Versl. en Mededeel. d. Koninkl. Ak. van Wetensch.*, Afd. Lett., ser. 4, iii., Amsterdam, 1900, p. 9—33), and Persian heroic stories like those with which Naḍr b. Ḥārith of Mekka rivalled the pious tales of the prophet.

Muḥammad not only demanded of his followers a renunciation of the old Bedawī ideals: he brought a new element into their lives, and incidentally created a new literary form; the influence of the Kor'an on the further development was however only indirect: for owing to its claim to divine origin it excluded all possibilities of imitation for a large public (cp. Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxix, 640; xxxii, 383; Thorbecke, *ibid.*, xxxi, 176; Goldziher, *Muh. Stud.*, ii. 403 on al-Ma'arri's imitation). The form of the Kor'an was probably not entirely new. The short clauses of the earlier revelations, borne on a free, gliding rhythm and connected together by the single rhyme, must have

been closely akin to the *saḡī'* of the old soothsayers (*kāhin*). But their contents, the intimately personal struggle of the soul for its own salvation and that of mankind, was something that Arabia had never known before. Even when calm reflexion had taken the place of ecstatic emotion and the prophet strove to gain the attention of his people by means of stories, and finally when the revelation had become a mere form for laws and ordinances, its language must still have excited the admiration of the Arabs. If we are not always able to share this admiration, this is due to the fact, that our appreciation is affected by the often very serious distortion of subjects familiar to us from other sources.

The Kor'an did not exercise any influence on poetry; on the contrary as its language betrayed its dialectical peculiarities even in the consonantal orthography which became the norm for the entire later literature, it was necessary to adapt it in some points, especially the vocalization, to the language of the poets which once for all had come to be accepted as a model of unquestioned authority.

Muḥammad not without reason saw in the poets the chief representatives of an ideal of life hostile to his own, yet he was forced to a certain extent to acknowledge their power, which he therefore sought to make subservient to his own ends; to his court-poet Ḥassān b. Thābit [q. v.] fell the task of championing his masters claims against the Bedawīs in their own language; and the greatest poets among his contemporaries, al-A'shā and Ka'b the son of Zuhair, put their art at his disposal, the former voluntarily, the latter not without urgent pressure.

Among the faithful, however, the prophet's dislike of poetry gradually became the prevailing attitude, and the new aims which he had put before his nation fully engaged their energies with the result, that the poets were kept in the background in the public life of the early caliphate; the cynical parasite al-Hutai'a hardly helped to raise them in the public esteem. The Bedawīs however refused to yield up their delight in song and story and it appears that the great Arab migration created a kind of epic poem consisting of ballads which were put in the mouths of the heroes themselves (see Wellhausen, *Skizzen und Vorarbeiten*, vi., 49).

In the Umayyad period, after the intoxication of religious enthusiasm had gradually passed away and the Arab nobles following the example of the caliphs had returned to their old ideals of life, poetry also regained its old prominence. The only people of intellectual eminence still remaining at that time in the mother-country were the representatives of the old Mekkan families now eclipsed by the Umayyads, and the pious zealots of Medīna who looked upon their rulers as worldly usurpers and enemies of the theocracy. But even these two classes had been considerably influenced by the changed circumstances of the time. The enormous fortunes brought to the old families by the conquests had undermined the simplicity of manners which before Muḥammad had prevailed even in a comparatively prosperous town like Mekka. Al-Aḥwāṣ there cultivated erotic poetry and the Persian Yūnus composed his new tunes which raised music to the level demanded by a more refined æsthetic sense. Refinement and

luxury now created in Arabia itself a new erotic poetry, the chief representatives of which were the Mekkans 'Omar b. Abi Rabi'a and al-Hārith b. Khālīd, both of the tribe of Makhzum, 'Abd Allāh b. Kais al-Ru'kaiyāt, and the Umayyad 'Abd Allāh b. 'Omar al-'Ardjī. Their art was gladly received even in pious Medina which, as the residence of many of the discontented old chiefs, rivalled Mekka in the elegancies of life; it was at Mekka about the year 70 (689) that 'Abd al-Hakam al-Djumaḥī opened a room for reading and games (*Aghānī*, iv. 52). The new art even penetrated to the ranks of the people and among the Bedawis it became associated with the names of Kais b. Shariḥ, Madjūn and Djamil.

Syria and Irāk for a long time kept aloof from these frivolities. The old tribal feuds had broken out with renewed fury in the struggle for new settlements in these colonies, and found an echo in the works of the poets. Al-Akḥṭal, Djarrir and Farazdaq and numerous lesser poets helped to stir the passions with their satires, and at the same time assisted the men in power with their influence on public opinion: thus al-Akḥṭal served the Umayyads, who saw no objection in the fact that he was a Christian, and Djarrir their governor Ḥadjidjādī. Syria was also the home of Dhu 'l-Rumma, the last representative of the old camel-poetry which with him had already become a conventional mannerism. Similar tendencies are represented by Abū Nadjm and 'Adjdjādī and the latter's son Ru'ba, who applied the iambic metre, *redjes*, which until then had only been used for occasional pieces, to the subject-matter of the old *kaṣida*; the simplicity of the metrical form was compensated for in their art by a proportionately greater artificiality of language, and especially a grotesque use of all the wealth of the vocabulary including its most far-fetched elements.

At the court of the Umayyads the new erotic poetry did not find a place until the time of their decline. Under al-Walid b. 'Abd al-Malik the Yemenite Waḍḍāḥ wrote at Damascus his songs addressed to Rawḍa (one in stichomythia typical of the new manner *Aghānī*, vi. 35) and to the wife of the caliph, which in the end cost him his life. In the same style the later caliph al-Walid sang the praise of his sister-in-law Salmā; the same poet also cultivated the drinking-song, with preference even to erotic poetry, following the model of 'Adī b. Zaid, to whose poems he had been introduced by his cup-companion, the 'Ibādite al-Kāsim b. al-Ṭufail.

After the 'Abbāsids had put an end to the glory of the Arab empire, all culture and civilization became concentrated in the cities of Irāk while the desert sank back into deepest barbarism: at this stage the new poetry became universally predominant. The Persians who had carried the new dynasty to power and now retained the power themselves for a long period, had no taste for the old poetry of the Bedawis, but responded eagerly to the familiar theme of the celebration of love and wine. The predominance of the Arabic language was sufficiently secured for many centuries by the religion of Islām, and could not be undermined by Persian; it is only in jest that poets occasionally venture to introduce Persian words or even Per-

sian lines in their Arabic verses (see Djāhīz, *Bayān*, Cairo, 1313, i. p. 61). But Persian refinement and elegance dominated the poetry as well as the life of the 'Abbāsīd civilization in its prime. The art of al-Walid was transplanted to the court of al-Manṣūr by Muṭṭi' b. Iyās; and it found its highest perfection in the art of al-'Abbās b. al-Aḥnaf, a native of Khorāsān who introduced the Persian form of the *tenzon* into erotic poetry (see Brockelmann in *Mélanges Hartwig Derenbourg*, Paris 1909, p. 231), and especially in Abū Nuwās, the son of a Persian mother who became the greatest poet in the Arabic language. The influence of the latter persisted for centuries; his model was followed by the innumerable singers of the joy of life, who after the decay of the central power represented at the courts of the governors and princes from Khorāsān to Spain, the joyous Persian ideal of life, which also dominated the fine arts.

But the old aspirations of the purely Arabic literary art had not yet died away: the foreigners themselves who, as pointed out below, laid the foundation of the scientific study of the Arabic language, at the same time brought about a renaissance of Arabic poetry. The ancients were praised as the unequalled models not only of the language but also of æsthetic beauty, which critics strove to analyse scientifically: it thus became the fashion to imitate them. Even Abū Nuwās who amuses himself by ridiculing the stiff manner of the old Bedawi bards, cannot escape their influence in his panegyrics and poems of the chase. This influence is still more pronounced in the works of the 'Abbāsīd prince Ibn al-Mu'tazz, who made the ancient poets the subject of scholarly research, and of Abū Tammām and his pupil al-Buḥturī, both of the tribe of Ṭaiy (cp. the former's instructions in al-Ḥuṣri's *Zahr al-adab* on the margin of the *Ṭqd*, Cairo, 1305, i. 108 *et seq.*). Al-Mutanabbī, the panegyrist of Saif al-Dawla, similarly follows the paths of the ancients, though it must be confessed that the mannerisms of his imagery frequently violate our canons of taste. Although he met with considerable opposition on the part of contemporary critics (cp. the severe criticism of al-'Askarī, *Kitāb al-sinā'atāin*, Stambul 1320, p. 119, 4), later generations regarded him as the last of the great poets, and his *diwān* is still read and highly esteemed even in distant 'Omān (see Reinhardt, *Ein arabischer Dialekt gespr. in Oman und Zanzibar*, Berlin, 1894, p. xiii). His contemporary, the prince Abū Firās, possibly appeals to us more directly owing to the personal touches contained in some of his poems, but in the principal aims of his art he is his inferior, and of the countless number of the later imitators of Mutanabbī no one has equalled him (cp. Goldziher, *Abhandlungen zur arab. Philologie*, i., 122—174).

A single new literary form was produced by the imitators of the ancients. In the early period epic subjects, the stories of heroes, had found expression only in prose in a polished style full of conceits: the later development both of the elegy and the panegyric style led to the creation of a kind of epic narrative in verse. The sad events which happened at Baghdād in the year 197 (812) were told by al-Khuzaimī in a long *kaṣida* (Ṭabarī, iii. 873—

880); Ibn al-Mu'tazz celebrated the deeds of his uncle al-Mu'taḍid as prince and ruler in an heroic poem (ed. by Lang, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lx., 563 *et seq.*, xli., 232 *et seq.*). But these beginnings did not lead to any fruitful development. Ibn 'Abdūn's famous poem on the fall of the Aḥsids employs only allusions, like the South-Arabian *qaṣīda*: and other similar poems of Spanish origin, which for the most part are no longer extant, like that of Tammān b. 'Al-kama on the history of Spain and the works of Yaḥyā b. Ḥakam and Abū Tālib (Schack, *Poesie und Kunst der Araber in Spanien und Sizilien*, ii., 87) seem to have been no more than rhymed chronicles in the style of Ibn 'Abd Rabbiḥ's redjiz poem on the wars of 'Abd al-Raḥmān b. Muḥammad (*Iḍ*, ii., 288—303); in such works, as well as in numerous other didactic poems, the iambic metre was used only as a mnemonic help, not as an artistic form of æsthetic value. It was not until a very much later period that parts of the romances of heroism and chivalry which had sprung from ancient Arabic stories, were put into metrical form by professional rhapsodists.

Much greater prominence was achieved by another branch of poetical art, religious poetry which in its first beginnings also goes back to the pre-Islamic period. Under the early caliphs and the Umayyads religious sentiment and poetical form were still mutually exclusive, and the poems of the Shī'ites Kuthayyir 'Azza and al-Kumait strike a political rather than a religious note. But the civilization developed in the towns of 'Irāq favoured the influx of numerous foreign, especially Persian ideas into the intellectual range of Islām which in its original state did not give much encouragement to the emotional element: and it was here that poetry took possession of the field of religion. In the meditations of Ṣāliḥ b. 'Abd al-Kuddūs, who was executed as a heretic in 167 (783) in the reign of al-Maḥdī, we find the Persian doctrine of the creation of the world out of light and darkness (see Goldziher in *Transactions of the 9th int. congr. of orient.*, ii., 104—122). His contemporary Bashshār b. Burd in his poems openly confessed to his adherence to the Mazdayazna faith. The religious policy of the 'Abbāsids however protected Islām against the flood of heretical doctrines, and when Abū 'l-ʿAtāhiya in the second period of his poetical activity turned to religious meditations couched in simple popular language, the only fault that could be found with his orthodoxy was that his pessimism did not take sufficient account of the hope of resurrection. Pessimism is also the prevalent mood in al-Ma'arri's *Luzūm mā lam yalzam*, the work of his mature age, which however achieves its main effects by means of artificial conceits in the use of language. It was not until a late period that mysticism began to make use of the poetical form; 'Omar b. al-Farīd has hardly any predecessors worth mentioning, and he himself created the form which since then has been regarded as classical.

During the last seven centuries no original idea has made its appearance in poetry in its artistic form; poetical activity finds an outlet in countless *badʿiyyas*, poems in praise of the prophet on the model of the *Burda* of Ka'b b. Zuhair and its pendant by al-Buṣṭirī; their chief object consists in the endeavour to

leave unused no artistic effect sanctioned by rhetoric.

Among the people, it is true, the art of song had not died out, but the 'educated' for the most part thought it beneath their dignity to take any notice of the fact; thus it is only in a casual allusion that Ibn al-Aṭhīr (*al-Mathal al-sāʿir*, Būlak, 1282, p. 46, 4) refers to songs in popular metres which were sung in Baghdād during street processions at night in the month of Ramaḍān. Among the people the *qaṣīda* with its single rhyme running through the whole poem was replaced by a strophic form by means of which it was possible to attain more pleasing musical effects. In Spain this new poetical form was introduced into literature. 'Ubāda b. Mā' al-Samā, the court poet of the 'Amirids of Valencia who died in 422 (1031), created a definite form for strophic poetry, *tawshīḥ*, which until then had only been cultivated by the people, and transferred it from the popular dialect to that of literary art. He retained however the freer metres inseparable from the strophic structure, and in consequence this form of art remained preserved from the narrow trammels of a language following exclusively the paths of the ancients. In point of subject-matter however the *muwashshah* did not differ to any extent from the older poetry; from erotic poetry, which had been its popular basis, it was soon transferred to the other traditional themes of poetic art, and even pious meditations were frequently clothed in the form of the *muwashshah*. From the West the new art migrated at an early date to the East where Ibn Sanā' al-Mulk, a contemporary of Saladin, was its first recognised representative. But the intellectual desolation which befell the Muslim countries in consequence of the Mongol devastation, did not exempt this artistic form from the general destruction, and the *muwashshah* degenerated to an insipid play with empty phrases (see M. Hartmann, *Das arabische Strophengedicht; I Das Muwashshah*, Weimar, 1897). A hundred years after 'Ubāda his fellow countryman Ibn Kuzmān [q. v.] made the bold attempt to introduce the language of the people together with the popular form of the *zajal* into literature; but he found no successor worth mentioning to continue his work. It was not until 500 years later, in 1098 (1687) that the Egyptian Yūsuf al-Shirbīnī once more used the popular dialect in his *Hazz al-khūf*, a satire on his fellow-countrymen; and the desire to use the language of the people for the treatment of serious literary subjects did not arise in Egypt until the xix. century. In venturing on this bold undertaking Muḥammad b. 'Othmān Djalāl committed the mistake of choosing not national subjects, but French materials — Molière's comedies — which failed to appeal to the people, in spite of the ingenuity with which he adapted them to Egyptian surroundings.

Prose as a medium of artistic expression was of much slower growth than poetry, notwithstanding the fact that the art of oratory already zealously cultivated in the time of paganism found most favourable conditions for its development in Islām with its institution of the *khutba* delivered in each community on the Friday of every week. But it was only on special occasions that it was found desirable to preserve these speeches for posterity, as was done in the case of the

addresses delivered by the governors of 'Irāk, Ziyād and al-Haǧǧiǧāǧ, on their accession to office. Collections of sermons are first mentioned in connection with the Khāridjites (see Wellhausen, *Oppositionsparteien*, p. 53, n. 3). The rhetorical epistle as a literary form was created by 'Abd al-Hamīd al-Aṣḡhar [q. v.] who died in 132 (749) at Būšir in Egypt (Goldziher, *Abhandlungen zur arab. Philologie*, i. 66, n. 4). But it was left to the literary circle of Saif al-Dawla to cultivate sermons and epistles for the first time from a purely artistic interest: Halab was not only the home of the preacher Ibn Nubāta, it also received the epistolographer Abū Bakr al-Kḥwārizmī, though the restless roving spirit of the latter prevented him from settling at the court of any of the Eastern rulers. The letters of al-Kḥwārizmī had on the whole been restricted in their choice of subjects to literary themes, but the style to which he had given popularity, soon found its way into official correspondence. As with the statesmen of the Italian renaissance it became the ambition of the diplomatists of the 'Abbāsids as well as the petty rulers, to clothe even the dry matters of official business in an elegant literary form. Prominent representatives of this were Ibrāhīm b. Hilāl, the secretary of the Būyid 'Izz al-Dawla, and al-Kāǧi 'l-Faǧil, the secretary of Saladin. But the epistolary style with its pointed antitheses was peculiarly exposed to the danger of becoming corrupted and this showed itself most clearly when it was applied to historical works as was done by al-'Oṭbī and al-Kātib al-Iṣfahānī in their works on the deeds of Maḥmūd of Ghazna and of Saladin. It is true however that Arab sobriety of intellect soon rejected this aberration of taste, which in the case of the Persians almost destroyed the faculty for the writing of objective history.

A subject adopted to this style was discovered by Badī' al-Zamān al-Hamadḥānī, a younger contemporary of al-Kḥwārizmī, in the *maḳāma* or beggars address (see A. Mez, *Abulḳāsim, ein bagdader Sittenbild*, Heidelberg, 1902, p. xxiii, *et seq.*) which had first been introduced into literature by al-Djāḥiẓ (quoted by Baiḥaqī, ed. Schwally, p. 623 *et seq.*). As in imperial Rome the enormous social contrasts existing in the towns of 'Irāk, especially Baghdād, created a vast proletariat of parasites spunging on the court and the wealthy merchants. Out of this there arose a class of Bohemian men of letters: men who had acquired the whole stock of scholarship and learning created by the philologists, and who wandering from town to town throughout the whole empire indulged their disinclination to serious work and their love of adventure. al-Hamadḥānī, himself an example of this type, gave it literary immortality. A century later the literary form of the *maḳāma* was revived by al-Ḥarīrī, who developed it to its utmost perfection. But in the clumsy hands of later imitators the graceful lightness of style degenerated into a mere pretext for displaying stores of empty learning.

Literary entertainments of this type made no appeal to the people which yearned for plot and incident. Their taste was gratified by the *ḳuṣṣaṣ*, story-tellers of the streets, whose existence is attested by Ibn Sa'd v. 148, 3 as early as the 3rd generation after 'Omar. Originally their materials were drawn from Ḳorānic legends, which

they vulgarized and distorted to a boundless extent; but as early as the Umayyad period new subjects were introduced by the two Southern Arabs 'Ubad b. Ṣharya and Wahb b. Munabbih, who embellished elements of Jewish and Yemenite tradition with the products of their own imagination. Scholars for a long time regarded this pseudo-tradition with contempt, and it was not until the v. (xi.) century that it was given literary form by al-Kisā'ī and al-Tha'labī.

The predominance of the Persian element in life and poetry which began under the first 'Abbāsids, soon had the result of making the literary inheritance of the Pehlevi language accessible to the Arabs. The Persian Rōzbiḥ, called as Muslim 'Abd Allah b. al-Muḳaffā', translated the *Khodāi-Nāme*, an account of Persian history embellished with many moralizing speeches, which probably was composed in the time of the last Yezdedjird, and which also forms the basis of Firdawsī's *Shāh-Nāme*. This, together with a number of similar works, at a later stage became the basis of a political literature which found an extensive development in numerous 'manuals for kings'. Still greater was the influence exerted by his translation of the Pehlevi version of the Pañcatantra, an Indian manual for kings, under the title of *Kalīla wa Dimna*, which was soon followed by translations of the Buddhist romance of Barlaam and Joasaph and the story of the seven wazīrs. The new discovery of these materials led temporarily to an exaggerated valuation of all non-Arab elements. Aramæans, Persians and Spaniards who, in spite of their acceptance of Islām, for a long time had found no more than haughty toleration in the Arab empire, thought that their time had come for taking revenge on their old oppressors in the field of literature also, by comparing their achievements with those of the old civilization of Western Asia and depreciating them accordingly. But the efforts of the *shu'ūbiya* (cp. Goldziher, *Muh. Studien*, i. 147—208; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, liii. 601 *et seq.*) were unavailing to undermine the pre-eminence of Arabic which was based on the sanctity of the Ḳorān, especially as their literary tendencies usually went hand in hand with religious heresy, which was opposed by the government from political motives, if from no others.

A new species of literature arose out of the combination of Indo-Persian wisdom with the crystallized tradition of the old poetry and Bedawī stories and with the general philosophical results of Greek literature, which had been made accessible to the Arabs during the same period: this was the *adab*, destined to provide the man of the world with the knowledge necessary for the wise conduct of life in an entertaining form. The real creator of this form of literature is al-Djāḥiẓ, an author whose range of interests is extraordinarily wide. He is attracted not only by the oratory of the Arabs, the superiority of which he defends untiringly against the pretensions of the *shu'ūbiya*: he describes the peculiarities of foreign nationalities with the same relish with which he exposes the evils of the social and economic organization of the towns. There is no attempt at a systematic exposition: his chief work, the Book of Beasts, mingles Arab, Greek, and Persian tradition with

many observations of his own which bear witness to his vivid interest in things. His works, as well as those of Ibn al-Muḳaffa', were largely exploited by Ibn ʿQotaiba, a somewhat younger contemporary, who made it his aim to provide the secretaries (*kuttāb*), the predecessors of the later *munshī*'s, with the store of literary and historical learning required in the exercise of their profession. He thus became the creator of the *adab* of the schools. His chief work are the 10 books of the '*Uyūn al-akhbār*, to which his other writings were only intended as supplements; it not only became the model of countless later works in respect of the arrangement of its subject matter, but was recklessly plagiarised by their authors, especially the Spaniard Ibn 'Abd Rabbihi in his '*Ikd*.

The courts were not always content with the universally harmless diversion offered by this literature. The harem life which had found its full development under the 'Abbāsids at Baghdād, favoured the tendency already appearing in the ancient satiric poetry of the Arabs, to enlarge with relish on sexual matters: this subject seems to have played a great part in the evening entertainments at the court of the caliphs, so that a courtier of Mutawakkil could without scruples dedicate a book of obscene jests to the latter. The '*Ḥikāya* of Abu 'l-Muṭahhar al-Azdi, a picture of Baghdād manners, shows moreover that the middle classes maintained no higher standard on this point. Following the Indian example it became the fashion to put these matters in a pseudo-scientific setting, and after writings of this kind had been translated from the Sanskrit (see al-Djāhiz, '*Ḥayawān*, vii. 70, 15) and following on the systematic treatment of the subject by Ibn Ḳulaita, the ars amatoria took its place in the regular repertoire of writers on medicine; most of these works are dedicated to rulers or wazīrs.

The people on the other hand had more taste for the Indo-Persian fairy-tales, in which the erotic interest on the whole takes a secondary place. As early as the iii. (ix.) century the Persian work '*Hezār afsāne* (the 1000 stories) was translated from Pehlevi into Arabic, and became the kernel of the Arabian Nights [cp. ALF LAILA WA-LAILA]. The stories which may be regarded with certainty as belonging to this kernel, viz. the introduction, the stories of the fisherman and the Djinn, Ḥasan of Baṣra, prince Badr and princess Djawhar of Samandal, Ardešīr and Ḥayāt al-Nufūs, Ḳamar al-Zamān and Budūr, all seem to go back to Indian sources. These are the tales which occupy the highest place from the point of view of true poetic value, subtlety in the assigning of motives and unity of construction, and which for this reason established the fame of the collection. At Baghdād this kernel was amplified by a second group of stories, conceived in a Semitic spirit, the merit of which does not so much consist in the unfolding of a definite plot which holds the attention all through, but rather in numerous subtle traits of wit and irony: to this class belong the novels of middle class life, usually founded on a love story, the plot of which is frequently solved by the appearance of Ḥarūn al-Rašīd as deus ex machina. A third group of stories was added at Cairo (see Nöldeke, '*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlii. 69); this consists of the exploits

of rogues and sallies of wit which frequently expose the dishonesty and corruption of government officials. In these Egyptian stories the supernatural and fantastic element again plays an important part. But whereas in the older tales of Aryan origin spirits and demons take a human interest in the fate of the heroes, as e.g. in the case of Ḥasan of Baṣra, the supernatural element in the Egyptian stories is inseparable from a talisman, and its effects are beneficial or the opposite, like those of a blind natural force, without distinguishing between the persons into whose hands it may have fallen: this is exemplified for instance by Aladdin's wonderful lamp. Finally, in order to complete the number of 1001 nights, the story of 'Omar al-No'mān was added, a romance of chivalry, which is attested as belonging to the Nights as early as the xvi. century by the Tübingen ms. N^o. 32, furthermore Sindbād's adventurous travels, the origin of which may be put at Baṣra towards the year 300, the stories of the 7, the 10 and the 40 wazīrs related to Kalīla and Dimna, the ancient Semitic story of Ḥaikār, and a number of love-stories like that of the slave-girl Tawaddud, all of which were at the same time handed down independently of the collection. The latter probably received its present form in Egypt during the first half of the Mamlūk period, not apparently at the hands of a single editor, but as the work of many generations of professional story-tellers.

Out of the national traditions of the Bedawīs the luxuriant imagination of many generations created the great romances of chivalry, viz. the '*Sirat 'Antar* which seems to have received its present form during the wars against the crusaders, the '*Sirat Dhi 'l-Himme* (these two as well as the romance of Alexander, and the stories of Baṭṭāl, of 'Anḳā' and of Ṭaraf b. Lawdhān are mentioned as early as the middle of the vi. = xii. century; see Steinschneider, '*Die arab. Lit. d. Juden*, p. 187), the '*Sirat Abi Zaid wa Banī Hilāl*, '*Saif Dhu 'l-Yezan*, and the romantic story of the sultan al-Zāhir Baibars, the contents of which may most conveniently be gathered from Ahlwardt, '*Verzeichnis der arab. Hss. der Kgl. Bibl.*, p. 69 et seq.

It was also during the Mamlūk period that the shadow-play was introduced into Egypt, a product of the far East which since then has become a favourite form of entertainment throughout the Muslim world; previous to the xix. century it was the only form of dramatic representation known to the Arabs. It is unfortunate that the literary tradition, dominated as it is by the narrow spirit of the schools, refers to it only in casual allusions, and the attempt of the physician Muḥammad b. Dāniyāl [q. v.] to adapt both language and action of this form of play to the taste of the upper classes found no successors. The cultivation of the shadow-play was left to the lower classes, and it was from this source that European scholars of the xix. century first made such plays generally known (cp. G. Jacob, '*Geschichte des Schattentheaters*, Berlin, 1907).

While the various forms of belles-lettres never rose beyond a rather primitive stage among the Arabs, their achievements on the fields of scholarship and science are much more considerable. It is true that only a small part of them can be ascribed to the Arabs as a

nation, since from the very beginnings of the several sciences their cultivation was chiefly confined to non-Arabs, Aramæans and particularly Persians. As the national literature of the Arabs in the proper sense of the term ends with the fall of the Umayyads the entire later development would be more correctly designated as Muslim literature in the Arabic language.

The writing of history is still most closely connected with the national literature, and at any rate in its beginnings bears a genuinely Arab stamp. The traditions concerning the life of the prophet which had been created rather than preserved by the first generations of Muslims soon developed two distinct branches: the *ḥadīth* which was studied for the sake of its authoritative contents, and the knowledge of the *maghāzī* or wars, which was cultivated for its own sake like that of the 'days' of the ancient Arabs. The earliest literary treatment of the *maghāzī* known to us is due to Mūsā b. 'Oqba [q. v.]: they received their classical form at the hands of al-Wāḳidī, and gave rise to the *sīra*, the biography of the prophet by Muḥammad b. Ishāq. In its later development however the biography of the prophet moves away further and further from the firm ground of historical fact and loses itself in a luxuriant mass of legends which are not characterised by the first charm of popular fancy, but plainly betray their origin in the inartistic brains of hair-splitting theologians. The large biographies of the later period, like the *Ta'rikh al-khamīs* of Diyārbekrī, the *Sīra al-sha'mīya* and a still more famous abridgement of the latter, the *Sīra al-ḥalabīya*, still observe the technical rules of the traditionists; but side by side with these there exist countless popular books, like the *Anwār* of Abū 'l-Ḥasan al-Bakrī, which treat their subject in a manner designed for the edification of the faithful on the birthday (*mawlid*) of the prophet.

Closely connected with the biography of the prophet was the tradition concerning the life and deeds of Muḥammad's companions and their immediate successors, a subject the close study of which was of considerable importance from a practical point of view as affording a criterion for the trustworthiness of the authoritative traditions handed down by the various companions. Muḥammad b. Sa'd, a pupil and assistant of al-Wāḳidī, collected all the information within his reach in his large 'book of classes', and the material thus brought together which he made the basis of a separate branch of scholarship, the *ilm al-riḡāl*, was frequently treated anew by later authors, especially Ibn al-Athīr in his *Usd al-ghāba* and Ibn Ḥaḍjar al-'Asḳalānī in his *Iṣāba*. The example of the science of tradition exercised a stimulating influence on all the related branches of learning. First of all the great legal schools created their 'books of classes' which were continued and expanded from time to time so as to include not only the great pioneers but also the less important transmitters of tradition: to this type belong especially the works of Ibn Farḥūn and al-Subkī on the Mālikites and Shāfi'ites. There followed among men of letters and philologists the books of classes of the poets such as had been composed already by Abū 'Ubaida and al-Aṣma'ī, the heads of the school of Baṣra: the work of these men and their successors formed the basis of books of final authority like

those of Ibn Ḳotaiba and especially the *Kitāb al-aghānī* of Abū 'l-Faraj al-Iṣfahānī, which, though dealing in the first instance with the history of music, finds its centre of interest in the history of poetry treated on the background of a rich store of information on the history of culture. Next came Thā'alibī's *Yatimat al-dahr*, the continuations of which succeeding one another through the centuries afford abundant material for the history of Arabic poetical art down almost to the present time, a subject which however gradually becomes less and less attractive. Of biographical collections dealing with men of the different professions we may mention the histories of grammarians and philologists, of which the earliest extant example is the *Nuzhat al-alibbā'* of al-Anbārī, and the biographies of physicians, scientists and philosophers, like the works of Ibn al-Ḳifṭī and Ibn Abī Uṣaibi'a. Another class is represented by the collections of lives of saints and mystics, like those of Abū Nu'aim al-Iṣfahānī or of Shā'rānī, the legends of which frequently resemble those of the corresponding christian literature.

The biographical interest similarly predominated in the local histories which gradually arose in all the important cities of the Muslim countries from Spain to Ḳhorāsān, from the time of Ibn al-Azraq's and Ibn Zabāla's histories of Mekka and Medina. It is to be regretted that most works of this class, like so many other books belonging to the great period of Arabic literature, are either lost entirely, or as in the case of the immense work of Abū Bakr al-Khaṭīb on Baghdad and that of Ibn 'Asākir on Damascus preserved only incompletely. At the same time the material in our possession, especially for the history of North Africa and Spain which are treated in the works of Ibn Bassām, Ibn al-Khaṭīb Lisān al-Dīn, Maḳkarī and others, will continue for a long time to yield an almost inexhaustible store of information concerning Muslim life through the centuries down to our own time.

The professional and local histories formed the basis of the great collections of general biography, the earliest of which if we leave the works of the oldest traditionists out of account, is that of Ibn Ḳhallikān. His book was continued by al-Kutubī and from the ix. (xv.) century onwards was supplemented by comprehensive biographical collections dealing with the different centuries, as for instance that of Ibn Ḥaḍjar for the viii., that of al-Sakhāwī for the ix., those of al-No'mānī and al-Būrīnī for the ix. and x., of al-Muḥibbī for the xi. and of al-Murādī for the xii. century.

Closely related to the biographies are the bibliographical works, the need for which was most urgently felt at an early date owing to the fact that the number of books produced by the Muslim civilization was at times practically unlimited. For the period intervening between the date of Ibn al-Nadīm's *Fihrist* and that of the *Kashf al-zunūn* by the Turk Ḥaḍidjī Khalifa, both of which aimed at including the entire literary possession of their time, there are a number of monographs dealing with the several branches of learning, particularly theology.

The science of genealogy which frequently touches on the field of biography takes us back to the very beginnings of Arabic literature. Like

other races on the same level of civilization, as for instance the Samoans or the Antaimori of Madagascar, the pagan Arabs attached great importance to a knowledge of the relations of kinship and descent, and the practical needs of the communistic theocracy of warriors under the early caliphs gave it an added interest owing to the fact that the genealogical lists served at the same time as an army roll. In addition to this practical importance of the study there was the interest taken by philologists in genealogical allusions occurring in poetry and the malicious joy with which the *shu'ūbiya* regarded the countless petty jealousies between the tribes. Of the works of the early genealogists, whose names are given e.g. by al-Djāhiz, *Hayawān*, iii. 65, 1-4, nothing is extant; and the monograph on the Anṣār by 'Abd Allāh b. Muḥammad b. 'Umāra is known to us only from the quotations given by Ibn Sa'd (see Sachau on Ibn Sa'd, iii., p. xxvii). The work of the early authorities was overshadowed by the zeal and industry with which Muḥammad b. al-Sā'ib al-Kalbī and his son Hishām collected genealogical material: the efforts of these scholars were directed by a genuine interest in their subject, and it was for the very reason of their scientific qualities that they became exposed to spiteful criticism on the part of the theological circles in authority. Hishām even had the courage to collect carefully the accounts about the idols of the ancient Arabs, though as a good Muslim he called his book 'the overthrow of the idols'.

The study of the life of the prophet and his successors and that of genealogy created an interest in the life of the state as such. During the first two centuries however the activity of the Arabs in this field also remained confined to isolated details. As early as the Umayyad period Abū Mikhnaḥ wrote at Kūfa the history of the great conquests and of his own time from the point of view of the opposition of the 'Irāḳ to the rulers residing at Damascus. The *Fihrist* enumerates 22 monographs by him, which are partly preserved to us in numerous long extracts found in Ṭabarī: these take us right into the midst of events by means of the accounts of eye-witnesses. He does not seem to aim at selection and arrangement: yet a careful disposition of parts and a definite point of view are very apparent. He is chiefly interested in the risings of the Khārijītes and especially the 'Alids against the Umayyad dynasty the fall of whom he survived to witness (see Wellhausen, *Das arabische Reich und sein Sturz*, p. iii. *et seq.*). Still more fruitful was the activity of al-Madā'inī, a convinced partisan of the 'Abbāsids who wrote the early history of that family and dealt more particularly with their rise in Khorāsān and their final victory. Owing to the influence of Ṭabarī the later historical outlook is dominated chiefly by al-Madā'inī and Saif b. 'Omar of Kūfa [q. v.] who wrote two monographs on the revolt of the Arabs after the death of Muḥammad and on the conquests. The influence of Saif must be described as well-nigh disastrous owing to the fact that he wrote history without paying heed to chronology and attested facts from the point of view of an artificial pragmatism dominated by local patriotism and tribal jealousy; his language while bearing no comparison with the simple charm of Abū Mikhnaḥ, made an even deeper impression on the

masses through the vivid colouring he gave to his style.

The tradition of Medina regarded historical facts with greater objectivity than that of 'Irāḳ, and its chief representatives Muḥammad b. Ishāk and al-Wāḳidī, who extended the field of their studies from the life of the prophet to the deeds of his successors, are much more reliable than the authors of 'Irāḳ especially in the matter of chronology. It is possible that they also had access to the Syrian tradition which we only know in the form in which it is reflected by Christian Spanish chronicles like the *Continuatio of Isidore of Hispalis*. The same reliable tradition forms the basis of the two works of Belādhori, his 'Book of the conquests' and his great genealogy.

The idea of a chronological collocation of events, for which the school of Medina had prepared the way, seems to have developed under Persian influence to the plan of a complete series of annals of the empire. At any rate the first author to undertake such a work was a Persian, Muḥammad b. Djarīr al-Ṭabarī, who also achieved great distinction as a theologian through his immense commentary on the *Qur'ān* and as a writer on jurisprudence. His work is intended to embrace the entire history of the world from the creation to his own time, and for the period after the Hidjra it is arranged according to years. It is true that Ṭabarī's critical faculties are not of the highest. But it is for this very reason that we owe to him the preservation of the oldest historical traditions which he places together conscientiously without any attempt at combination; on the other hand we have to make allowances for many a lapse such as the preference for the unreliable Saif. His sources become scantier the nearer he approaches his own time; it is only in exceptional cases such as in the history of the slave war that he once more possesses excellent sources of information. Owing to the fact that Baghdād is the centre of his outlook he surveys only a small part of the Muslim world, and the Maghrib is altogether outside his horizon. The works of Mas'ūdī and Ya'qūbī therefore form a welcome supplement to his annals. The former is a typical child of the world-wide Muslim civilization in its prime. From his native city Baghdād he travelled through the whole Eastern part of the empire of the caliphs, extending his journeys as far as India, Ceylon and China; after returning by way of Zanzibar and 'Oman he resided in Syria and Egypt where he died. It is unfortunate that later generations had no appreciation for the wide sphere of his interests, and we thus possess only two abstracts made by himself of his great historical and geographical work. The travels of the somewhat older Ya'qūbī were nearly as extensive; he moreover had the advantage of possessing a detailed knowledge of the Maghrib. In spite of the Shī'ite tendencies hereditary in his family he treated the history of the 'Abbāsids with praiseworthy objectivity on the basis of many old sources which are not extant in any other form; it is preceded by a compendium of universal history which deals not only like the work of Ṭabarī with the biblical, qor'ānic Persian and ancient Arabic tradition, but embraces the whole world so far as it was known at the time, from China to the Berbers and from the peoples of the North to the negroes.

PLATE I.

[illegible]

Later generations however preferred the method of Ṭabarī. Soon after his death the Spaniard ʿArib supplemented his work by a history of the Maghrib and continued it down to the year 320 (932). Not long afterwards the wazīr of the Sāmānids Balʿamī published a Persian abridgment which established Ṭabarī's authority in his own country. All the later writers on universal history, especially Ibn al-Athīr and Ibn Khaldūn, base their works on Ṭabarī, contenting themselves in most cases with adapting the materials furnished by him to the literary requirements of their age.

The decline of the caliphate and the formation of territorial states throughout the empire had the result of subordinating the interest in the common fate of Islām to the events happening in the several countries. Spain was the first province to gain political independence; but the writing of history did not begin there to any extent until the iv. (x.) century with al-Rāzi and Ibn al-Ḳūṭīya. This is probably due to the fact that the long distance from the centre of civilization arrested the development. During the later period it was the misery of political separation into petty states which, in spite of the fact that the Christian danger constantly kept the religious and national activities alive, prevented any enthusiastic interest in national affairs: Spanish historical writing which culminates in the works of the above-mentioned Lisān al-Dīn and al-Maḳḳarī, thus never got far beyond the biographical stage. Conditions in Egypt and North Africa were much more favourable. A vigorous impulse was given to history by the powerful personality and consistent policy of the Tulūnids, the first independent governors of the Nile province, and during the whole period from ʿAbd al-Hakam's history of the conquest to Maḳrīzī's *Khīṭaṭ* and again down to Djabartī's *ʿAdjāib al-āthār*, able writers have never been wanting to treat of the vicissitudes of this country. History similarly flourished at the many petty courts of the Maghrib, though it only rarely got beyond a very limited range of outlook. It is only in the works of Ibn Saʿīd and Ibn Khaldūn whom personal experiences brought into contact with more important events — Ibn Saʿīd witnessed the rise of the Egyptian Mamlūks, Ibn Khaldūn the disasters of the Muslim world at the hands of Timūr, — that the small dynastic interests take a secondary place: in Ibn Saʿīd's work they are overshadowed by the common fate of all North Africa, in that of Ibn Khaldūn by a philosophical theory of growth and decay in the life of the state. — Cp. F. Wüstenfeld, *Die Geschichtschreiber der Araber und ihre Werke* (from vol. xxviii. and xxix of the *Abhandlungen der Kgl. Gesellschaft der Wissenschaften zu Göttingen*, 1882); M. J. de Goeje, art. *Ṭabarī* in the *Encyclopaedia Britannica*.

The beginnings of geography are closely connected with those of history. Descriptions of the Arabian peninsula are found already in the creators of historical tradition such as ʿAbd Allāh b. ʿAbbās (quoted by Bakrī, p. 5 *et seq.*) and Wākīdī (see Suyūṭī, *Sharḥ shawāhid al-muḡnī*, p. 16, 18). The interest in geography was further stimulated by the great conquests and by practical administrative needs. The earliest extant description of the lands of the caliphate is the work of a postmaster-general, Ibn Khordādbeh, and takes the form of an official route

book with a detailed statement of the stages, the postal relays and the taxes of each province. At Baghdād, which owed its prosperity in the first place to international trade, there also arose an interest in foreign countries and nations, which found its earliest expression in a naïve delight in tales of the marvellous, such as probably formed the subject of the lost book of countries by al-Djāhīz. The book of his contemporary Muḥammad b. Abī Muslim al-Djarmī on the history and organization of the Romaic empire and on the neighbouring barbarians, such as the Avars, Bulgars, Khazars etc. was possibly more systematic; it seems to be the source of a connected description of the countries on the Pontus and north of the Caucasus preserved by al-Djāihānī and later by al-Bakrī and in several Persian works (see Marquart, *Osteur. und Ostas. Streifzüge*, p. xxxii). The basis for a scientific outlook which in astronomy was supplied by the *Almagest* was furnished in geography by the 'Geography' of Ptolemy; an Arabic translation of this work existed as early as the time of the philosopher al-Kindī, it is only preserved however in an abridgment composed by Khwārizmī in 428 (1036). On the basis of these sources a pupil of al-Kindī, Aḥmad b. Sahl al-Balkhī, wrote the first systematic geography in the form of an atlas, the brief descriptions of which were later expanded by al-Iṣṭakhṛī and Ibn Ḥawḳal. A great deal of new geographical material was furnished by voyages undertaken partly from a scientific interest and partly for practical purposes. The travels of inquiry undertaken by Masʿūdī and their results have already been mentioned. Half a century later his many-sidedness of observation and thoroughness of treatment was rivalled by al-Muḳaddasī, though the latter's wanderings did not extend beyond the frontiers of the Muslim world. A valuable extension of the horizon of the Arab world was brought about by embassies to the states of the North, such as that of Aḥmad b. Faḍlān who was sent to Russia by the caliph al-Muḳtadir in 309 (921), and the mission of the Spanish Jew Ibrāhīm b. Yaʿqūb to Germany and the Slavonic countries undertaken on behalf of the caliph of Cordova in the time of Otto the Great. The descriptions of the adventures of sailors from Baṣra in Indian and Chinese waters were addressed not so much to the scientific curiosity of scholars as to the delight of the masses in the sensational: they are well characterised by al-Djāhīz in his *Kitāb al-bayān*, i. 191 *et seq.* Yet books like the still extant work of Abū Zaid of Sirāf, which was based on the narrations of two merchants and that of the captain al-Rāmhurmuzī, as well as the works used by al-Tanūkhī (*al-Farāḍī baʿd al-shiʿda*, ii. 79 *et seq.*, 87 *et seq.*) contain in addition to many exaggerations a good deal of valuable information on the Far East. Works of this type were completely overshadowed by the Persian Bērūnī's book on India, the author of which is one of the most thorough observers and explorers of the Arabic writing world. At a later period interest in geography was continually revived by the pilgrimage to Mekka, which not only created handbooks for pilgrims written for the edification and the practical assistance of the people, but was also responsible for works on a higher literary level, like those of Ibn Djabair of Granada in

the vi. (xii.) century and of the Moroccan Ibn Baṭūta in the viii. (xiv.) century; the latter in accordance with the custom of his time did not hesitate to use the work of his predecessor rather more freely than our conventions would permit, yet his interesting descriptions of India, China, Asia Minor, the coasts of the Black Sea, Constantinople and the Negro countries are entirely his own. Many other books of travel were written in the period after Ibn Baṭūta, especially in the Maghrib, but all these works, among which we will only mention that by 'Aiyāshī, lose themselves in long-winded descriptions of unimportant personal experiences, and particularly in lists of names of scholars whom the authors met in the various towns. The only noteworthy achievements in the field of systematic geography are found in the works of the Maghribis al-Bakrī and al-Idrīsī, the dictionary of Yāqūt once a Greek slave, and the geography of the prince and author Abu 'l-Fida'. — Cp. Reinaud, *Introduction générale in Géographie d'Aboulféda*, trad., i. Paris 1848; F. Wüstenfeld, *Die Litteratur der Erdbeschreibung bei den Arabern*, in *Zeitschr. f. vergl. Erdkunde*, i. Magdeburg, 1842; M. J. de Goeje, *Eenige Mededeelingen over de arabische Geographen*, in *Tijdschrift van het Aardrijkskundig Genootschap*, 1874, p. 190 *et seq.*; P. Schwarz, *Die ältere geographische Litteratur der Araber*, in *Hettner's Geogr. Zeitschr.*, iii. (1897), part 3.

The fact that the Arabs forced the subject nations to adopt their language, soon created among the new Muslims the need for a scientific method which would facilitate and deepen the study of Arabic; the need was felt the more, because it was necessary to become familiar not only with the dialects used in every-day life, but also with the language of the Kor'an used in devotion and public prayer, and with the classical language of poetry which was required for the intercourse of polite society. As in the case of Greece, India, Assyria, Abyssinia and Japan (cp. v. d. Gabelentz, *Sprachwiss.*, 2. ed., p. 24) it was the contrast between the written language and popular speech which first suggested grammatical observations among the Arabs. The art of reciting the Kor'an which was cultivated down to a late period as a separate branch of study, though it soon degenerated into a mechanical office performed by unlearned readers, probably gave the first impulse to a close observation of the various sounds and their formation; the systematic development of these observations seems to have been influenced by the model of the Indian *Pratīcākhyas*. The fundamental conceptions of grammatical reasoning however were borrowed from Aristotelian logic (cp. most recently Besthorn, *Aristoteles og de arab. Grammatikere*, in *Festschrift til Wilhelm Thomsen fra Disciple*, Copenhagen, 1894, p. i. *et seq.*) which had already been eagerly studied under the Sāsānids at the Syro-Persian school of Gondeshāpūr [q. v.] whence it reached the Arabs at an early date. The channel by which certain notions and concepts belonging to Latin grammar only, were transmitted to the Arabs has not yet been elucidated (see F. Praetorius in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*; lxiii., 495 *et seq.*). The beginnings of Arabic philology suffered from the prejudice against the pedantry of the schoolmaster (cp. al-Djāhīz, *Bayān*, i. 151, 16 *et seq.*) but as early as the iii.

(ix.) century its representatives had risen to a social status which will bear comparison with that of the humanists of the renaissance. Tradition calls the poet Abu 'l-Aswad al-Du'ālī the first grammarian: with what justification it is impossible to say. The earliest representatives of this branch of learning who appear in a somewhat clearer light are 'Isā b. 'Omar al-Thakafī and Abū 'Amr b. al-'Alā', the former of whom had a reputation as a reader of the Kor'an while the latter devoted himself to the collection of old poems. The work initiated by these two men, whose pure Arab descent does not seem to have been questioned, was continued by Khalīl whose tribe, the Azd 'Omān, are not regarded as genuine Arabs, and his pupil the Persian Sibawaihi (Sibōye). The former created the system of prosody and collected the store of Arabic vocabulary in his *Kitāb al-'ain*, which was arranged not according to the order of the alphabet, but from the point of view of the physiology of sounds. The latter gave in his 'Book' the first systematic exposition of grammar, in a form which in spite of its clumsiness came to be regarded as the classical standard for all time: later generations rewrote it a countless number of times in order to make it more intelligible, but added practically nothing of an essential nature. al-Aṣma'ī first gained for the new science the recognition of the upper classes at the court of Hārūn, though he was probably honoured there as a collector of poetry rather than as a grammarian. The principal achievement due to him are his numerous monographs on various fields of lexicography. These founders of the school of Baṣra found rivals at Kūfa, the second capital of 'Irāk, in a number of scholars concerning whose activity we are unfortunately only scantily informed owing to the fact that they are overshadowed in the later tradition by the Baṣrians. Al-Ru'āsī, to whom Sibawaihi often alludes in controversy as 'the Kūfian', is regarded as the founder of this school. His pupil al-Kisā'ī wrote the earliest extant treatise on the grammatical mistakes of the people thereby creating a branch of literature to which we owe a great deal of valuable information on the early history of the Arabic dialects. From the iii. (ix.) century onwards the controversies were gradually reconciled at Baghdād, the centre of all intellectual activity. It was there apparently that the linguistic theories of the old masters were developed on a philosophical basis especially by Ibn Djinī (who is regarded as the first representative of the so-called 'great etymology'; see Goldziher in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxi. 545), and that the science of Poetics, first created by the Kūfian Tha'lab was put in systematic form by Abū Hilāl al-'Askarī. From that time onwards the study of philology spread over the whole Muslim world, and was introduced into Spain by al-Kālī; the later philologists however in spite of their large number hardly produced any original ideas. We owe to them countless manuals, of which only a few, like Zamakhsharī's brilliantly written *Mufaṣṣal*, rise beyond the level of mediocrity, and particularly a number of most valuable lexicographical collections, such as the *Djamhara* of Ibn Duraid, unfortunately still inaccessible, the *Ṣaḥāḥ* of Djawharī, the *Mukhaṣṣaṣ* of the Spaniard Ibn Sida, the *Lisān al-'Arab* of Ibn Manẓūr, the *Qāmūs* of

Firuzābādī with its commentary by Murtaḍā 'l-Zabidī. — Cp. G. Flügel, *Die grammatischen Schulen der Araber nach den Quellen bearbeitet*. First part, Leipzig 1862 (*Abh. der Deutschen Morgenl. Gesellsch.*, vol. ii., N^o. 4).

We have seen that these branches of knowledge although proceeding from the vital interests of the Arab nation were cultivated principally by non-Arabs; the field of theology lost touch with the national literature even more rapidly in spite of the great part it played in the intellectual life of Islām. The Ḥadīth [q. v.], as has already been pointed out, was on the whole the product of the first two centuries of Islām and reflects the intellectual struggles of that period. History and legendary narrative branched off from it at an early date, and Ḥadīth as the evidential material of the schools of Fīkh was gradually withdrawn from the influences of actual life. In spite of the fact that as early as the ii. (vii.) century the authenticity of each tradition had to be established with scrupulous care by means of an uninterrupted chain of authorities, the material continued to grow like an avalanche; it was therefore a literary achievement of great magnitude which al-Bukhārī performed in digesting and arranging it for the first time according to the systematic order of the science of Fīkh, while his predecessors had contented themselves with assigning to each tradition a place in the *Musnads* under the name of the last transmitter. Five other collections achieved canonical authority side by side with al-Bukhārī's, but only that of Muslim was in the end able to maintain its position permanently. In the succeeding centuries down to the present day unlimited industry has been at work on the field of Ḥadīth, but it spent its efforts in mere compilations, partly for devotional purposes especially in the collections of 40 traditions, such as were produced by almost every noteworthy theologian, and partly in the work of combining the canonical books for the purposes of scholarly study. In the end the devotional side of tradition reached a stage where it bordered closely upon *adab*, or belles-lettres; Ibn Ḥibbān the compiler of the latest work on tradition which was distinguished by a novel arrangement of the material, was also the author of an *adab* book, the *Rawḍat al-ʿuḳalāʾ*. The activity of scholars was concentrated partly on the criticism of authorities which, in the case of the great biographical collections, bordered upon history, and partly on the criticism and exegesis of the traditional material: Muḥammad al-Yūnīnī who edited the text of Bukhārī in the viii. (xiv.) century was assisted in his work by Ibn Mālik, the greatest philologist of the time; and already the founders of the school of Baṣra, such as Aṣmaʿī's pupil Abū 'Ubaid, had studied the special vocabulary characteristic of the language of the tradition: the latter subject was finally dealt with in an authoritative manner in the excellent *Niḥāya* of Ibn al-Athīr Majd al-Dīn, the brother of the historian. Cp. I. Goldziher, *Über die Entwicklung des Ḥadīth* (*Muhammed. Stud.* ii.; Halle, 1890, p. 1—274).

Beginning as a branch of tradition the exegesis of the *Ḳorʾān* soon became a separate science. 'Abd Allāh b. 'Abbās [q. v.], a cousin of the prophet who appears as the principal authority for a countless number of traditions, is also re-

puted to be the author of a still extant commentary on the *Ḳorʾān* (printed Būlāḳ 1290; Bombay 1302). The *Ḳorʾān* then became the subject of philological study, and the purely linguistic exegesis was developed in numerous books on the *Gharīb al-Ḳorʾān* none of which are preserved. An author as early as Abū 'Ubaid wrote a book on the excellence of the *Ḳorʾān* as a whole and of certain Sūra's and verses in particular (see Ahlwardt, *Verz. d. arab. Hss. der Kgl. Bibl. z. Berlin*, N^o. 451) and Ibn Ḳotaiba in his *Muskkil al-Ḳorʾān* tried to defend the trustworthiness of the sacred book against the strictures of the philosophers. Apologetic literature of this kind was however rendered superfluous at an early date by the victory of orthodoxy under government pressure; and Ṭabarī in his great commentary on the *Ḳorʾān* concentrated his efforts on the task of collecting the traditional material with as much completeness as possible. His book found a later rival in the immense work of Fakhr al-Dīn al-Rāzī. The brilliant Persian scholar al-Zamakhsharī combined in his *Kashshaf* the advantages of thorough philological exegesis with those of theological criticism. He did not however repudiate his Mu'tazilite views, and confessed in his very preface his adherence to the heretical dogma of the 'creation of the *Ḳorʾān*': it is owing to this fact that his work was overshadowed in the judgment of a wider public by the commentary of al-Baidāwī, though its undeniable excellence secured for it at all times a large number of readers. Al-Baidāwī's work is now regarded by the Sunnīs as the best commentary and is almost invested with sanctity. It is true that it yields a mass of information in a concise and well-arranged form, yet it fails to approach completeness in any of the branches with which it deals (see Nöldeke, *Gesch. d. Qur.*, p. xxix).

The amount of labour spent on Fīkh, the principal subject of study among Muslims throughout the centuries, has been immense; but very little has been produced that can claim literary importance. Independent intellectual effort, which was very considerable in the beginnings of the different schools of Fīkh, was replaced after the end of the iii. (ix.) century by a rigid system of tradition which more and more lost touch with the actual facts of legal life. In the different schools of Fīkh certain manuals acquired canonical authority — al-Ḳudūrī's *Mukhtaṣar* among the Ḥanafites, the *Risāla* of Abū Zaid and later Khalīl b. Ishāḳ's *Mukhtaṣar* among the Mālikites, and al-Shīrāzī's *Tanbih* and the *Minḥādj* of al-Nawawī among the Shāfi'ites; these works were followed by a number of glosses, commentaries and super-commentaries on which the intellectual labour of generations was spent.

The literary achievements of Islām on the field of dogmatics do not rise to a much higher level. Our information as to the beginnings of this branch of study is very scanty. There is no doubt that at Damascus the influence of Christian theologians, some of whom even enjoyed authoritative respect at the Umayyad court, had something to do with the origin of the earliest dialectic discussions on the Muslim articles of belief. At Baghdād it was the study of Greek philosophy which gave rise to the aspirations of the Mu'tazilites to found a rationalist system of faith. As far as the centre of the em-

pire was concerned the strictly traditional orthodoxy, in which the 'Abbāsids from the time of Mutawakkil onwards saw their best support, succeeded with the assistance of the temporal power to dispose of the troublesome thinkers; but Mu'tazilite ideas continued for a long time to find a favourable soil for their development in the distant provinces of the empire, especially among the Shī'ites. The traveller Ibn Baṭṭa found as late as the viii. (xiv.) century that most of the inhabitants of Kh̲w̲ārizm declared themselves to be Mu'tazila (see *Rihla*, Cairo 1287, i, 221, 4). In the literature preserved to us orthodoxy which had been put on a philosophical basis by al-Ash'ari has gained the upper hand, with the result that an end was soon put to all activity in this field, as well as in that of Fikḥ, except as far as the writing of catechisms was concerned. Just as every theologian who thought of his reputation held it to be his duty to edify the faithful by a collection of 40 traditions, nearly every one thought it equally necessary to formulate his dogmatic point of view in an *Akida*, even though in point of contents it differed in no respect from those of his predecessors. The only opportunity for genuine scholarly activity existed in the field of the history of dogma which is represented by the works of the Spanish Zāhirite Ibn Ḥazm and the Persian Shāfi'ite al-Shahrastānī.

A healthy reaction against the rigidity of the religious life introduced by orthodoxy, was due to mysticism which also was stimulated by the influence of Syrian Christianity: of all the literary productions of Muslim theology those of the mystics are the most brilliant. In its beginnings mysticism was principally a power influencing the practical religious life, and its representatives generally left no written works except poetical effusions expressing their spiritual life and short statements of their chief articles of belief. But in response to al-Koṣhairi's famous *Risāla* written in 437 (1045) in which he called upon the Shī'is for a revival of the mystical life, literary activity on this field soon became immense. Mysticism was the refuge of al-Ghazālī, the last great theologian of Islām, after he had vainly striven to reconcile philosophy and dogmatic theology. His statement of the Sūfi philosophy and its practical demands on the individual, is laid down in his *Iḥyā' 'ulūm al-dīn*, the quintessence of which he restated in a form adapted for the masses in the *Kimīyā' al-sa'āda* originally written in Persian: both works have become classics even from the point of view of their literary form. Mysticism achieved its greatest triumphs in the profound systems of the Persians 'Abd al-Qādir al-Gilānī and al-Suhrawardī and in the luxuriant imagination of the Spaniard Ibn 'Arabi. At this stage it had assimilated new ideas drawn from Indian speculations; Ibn 'Arabi himself assisted by a Yogi revised the translation of the *Amṛtakunḍa*, which al-Amidī had prepared a short time previously under the title *Mir'at al-ma'ānī*. With the end of the vii. (xiii.) century however the classical period of Sūfism had reached its close. In the Persian and Turkish countries it continued for many centuries to attract and satisfy all eminent thinkers, but the productions of these men, which include the highest creations of all Muslim poetry, stand to the credit

of the national literatures. In Arabic countries there arose only a small number of poets and original thinkers like al-Sha'rānī, while literary activity found its outlet principally in lives of the saints and rules of the religious orders. (Cp. A. Merx, *Idee und Grundlinien einer allgemeinen Geschichte der Mystik*, Rektoratsrede, Heidelberg 1893; I. Goldziher, *Materialien zur Entwicklungsgeschichte des Sūfismus in Wiener Zeitschr. f. d. Kunde des Morgenl.*, xiii. 35—56; M. Schreiner, *Der Sūfismus und seine Ursprünge in Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 513 et seq.)

The literary life at Baghdād had found an unexpectedly brilliant development under the early 'Abbāsids owing to the fact that Greek science was made accessible to the Muslims by Syrian intermediaries. Already under the Umayyads the prince Khālīd b. Yazīd [q. v.] had pursued the study of astrology, medicine and particularly alchemy (see al-Djāhīz, *Bayān* i. 126, 10) and the medical work of the presbyter Aharon had been translated into Arabic by the Jew Māserdjōye for Marwān, or according to others for 'Omar II (Ibn al-Kifī, ed. Lippert, p. 324). At the court of al-Manṣūr we meet with a physician of Gondešhāpūr who is said to have translated medical works into Arabic; and the translator Yūḥannā b. Māsawaih flourished under Hārūn. But it was the caliph al-Ma'mūn, himself full of appreciation and vivid interest in all scientific aspirations, who gave the most powerful stimulus to this form of activity. He founded at Baghdād the *Bait al-Hikma* containing a library and an astronomical observatory, which under the direction of Salm soon became the centre of active scientific study. The knowledge of Greek and Syriac continued to remain confined almost entirely to Christians and renegades, but the activity of men like Koṣṭā b. Lūḳā, Hunain b. Ishāḳ, his son Ishāḳ and his nephew Ḥubaish, opened to the Muslims a path of access to Greek science. — Cp. M. Steinschneider, *Die arabischen Übersetzungen aus dem Griechischen in Centralblatt für Bibliothekswesen*, supplement 5, year vi. (1889), supplement 12, year x. (1893); id. in *Virchows Archiv*, vol. cxxiv. (1891), p. 115—136, 268—298, 455—487; id., in *Zeitschr. der Deutsch. Morgenl. Gesellsch.* l. 161—219, 337—417.

Unlike medicine, astronomy and natural science which were confined to narrow professional circles, philosophy gained a somewhat wider influence on the whole literary development. It has already been pointed out, that both grammar and dogmatic speculation started from suggestions furnished by philosophy. But the orthodox reaction under al-Mutawakkil put obstacles in the way of this influence. The 'philosopher of the Arabs', al-Kindī suffered under reactionary persecutions, and it was only because of his skill in astrology that he was tolerated at the court. His attempt to combine Aristotelian observation of nature with the dominant neo-Pythagorean and neo-Platonic system was not attended by much success; and his studies had to be pursued at a distance from public life owing to the persecution of the orthodox. An eclectic philosophy of nature was transmitted as a secret doctrine in the circle of the 'Brethren of Purity', whose religious and political views the sect of the Qarmatians tried to put in practice though only in a grossly vulgarized form. The treatises of the 'Brethren of Pu-

city' afford a kind of encyclopædic survey of the sciences of all nations and religions known to their time. The 'book of the beasts and man' borrows its framework from Indian fables, and just as the latter afford a means of telling the truth to a ruler in a way unheard of under other circumstances, so they venture to apply a most scathing criticism to human society and positive religion. Their philosophy of nature however ends almost entirely in psychology. The soul is the real being of man which has developed on a mystical path of ascent from the lower natural orders through the animal stage to an increasingly higher grade of perfection. The Brethren of Purity gained no influence on the activity of the professional philosophers and theologians, but their treatises were eagerly read by the educated and many sects adopted their doctrines. The Aristotelian philosophy on the other hand was always confined to certain circles of the elect, and did not flourish except under the protection of princes, such as was afforded to al-Fārābī at the court of Saif al-Dawla, and to Ibn Sīnā by the rival petty rulers of his Persian home. In the latter country Ibn Sīnā exercised a profound influence not only through his medical canon, but also through his psychology and logic: and his influence on the Christian West was still more powerful, at a time when he was anathematized by Muslim orthodoxy. In the West as well as in the East of the Muslim world philosophy was the privilege of isolated thinkers, who could gain no influence on the masses; they had on the contrary to live in obscurity apart from the exceptional cases in which such men were invited to the court of some intelligent ruler, as happened to Ibn Bāǧǧīja, a follower of al-Fārābī who lived at Saragossa at the court of the Almoravid 'Alī. It thus came about that the Andalusian philosophers have been of greater importance for Jewish and Christian scholasticism than for their own fellow-believers. Only Ibn al-Ṭufail deserves special prominence as the creator of a new literary form, the philosophical novel. The ascent of the mind from the elements through the stage of organic nature to God had already been described by Ibn Sīnā in the allegorical character of the ideal man Ḥayy b. Yaqẓān. Ibn al-Ṭufail borrows this character, in order to describe in his example the development of a thinker growing up far from all human intercourse on a lonely island. He creates for himself the conditions of material existence, and in his mature age is led by the contemplation of nature to the vision of God. He then meets a philosopher who has risen beyond the limitations of human society, and the two resolve to communicate his pure knowledge to the people: soon however he realises the vanity of this undertaking, as the people is ripe only for Muḥammad's allegories, and together with his friend he returns to his lonely island. Better times seemed to have arisen for philosophy with the rise of the Almohades who gave public recognition to the doctrines of al-Ash'arī and al-Ghazālī whose concessions to philosophy had until then been rejected in the West as heretical. Under the reign of Yūsuf Ibn al-Ṭufail and Ibn Ruṣhd for a time enjoyed the favour of the court, though the latter had to go into exile in his old age. Ibn Ruṣhd did not reject the state as such, as he appreciated its civilizing influence; but his

doctrine of the eternity of the material world, of the necessity of a causal nexus between all events, and of the destruction of the particular put him in sharp opposition to theology without any hope of reconciliation. It was only among the ṣūfis that a certain amount of interest in philosophy was still displayed, though merely for the purpose of gaining a more certain assurance of the higher value of mysticism. 'When towards the middle of the xiii. century A.D. the emperor Frederick ii. put a number of philosophical questions before the Muslim scholars of Ceuta, the Almohade 'Abd al-Wāḥid entrusted the duty of replying to them to Ibn Sab'īn, the founder of a mystical order. He undertook to do so. In the style of a pedantic schoolmaster he enumerates the views of ancient and recent philosophers. He allows us to divine the ṣūfic secret, that God is the reality of all things. But the only thing to be learned from his replies is the fact that Ibn Sab'īn had read books, of which he believed the emperor Frederick to have no knowledge whatsoever'. (T. J. de Boer, *Gesch. der Philosophie im Islām*, Stuttgart 1901, p. 177 et seq.). The last thinker of Islām, Ibn Khaldūn, as has already been pointed out, based his system on history, in the events of which he recognised an ordered law (T. J. de Boer, *loc. cit.*). Cp. I. Goldziher, *Die islamische und die jüdische Philosophie*, in P. Hinneberg, *Die Kultur der Gegenwart*, part i., sect. 5 (Berlin-Leipzig, 1909), p. 45-77.

The Mongols in the East and the Berbers in the West destroyed the flower of Muslim civilization, and their devastating influence is more apparent in the field of literature than in any other. It is true that the literary output was enormous even after the vii. (xiii.) century, but no new idea and no new form has made its appearance. The greatest variety and the most rapid rate of production are the two most coveted titles to fame. To the untiring industry of men like al-Suyūṭī, al-Murṭaḍā 'l-Zabīdī, and 'Abd al-Kādir al-Baghḍādī we owe stores of invaluable information in consequence of the fact that many documents of the literary past of their civilization which are irretrievably lost to us, were still accessible to them; but from the point of view of the history of literature as such they are of no account.

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der Juden, ein Beitrag zur Literaturgeschichte der Araber, grossenteils nach handschriftlichen Quellen (Frankfort o. M., 1902); Georg Graf, *Die christlich-arabische Litteratur bis zur fränkischen Zeit (Ende des XI. Jahrh.) eine litterar-historische Skizze* (= *Strassburger theologische Studien*, ed. by A. Ehrhard and E. Müller, viii., 1).

(BROCKELMANN.)

'ARĀBĪ PASHA, leader of the Egyptian Nationalist party. — Ahmad 'Arābī al-Maṣrī (= al-Miṣrī, 'the Egyptian'), as he called himself with pride, was the son of a fellāḥ of Lower Egypt. He entered the army and under the Khedive Tawfīk (Tewfik) rose to the rank of colonel and commander of the 4th regiment. He took a subordinate part in the officers' revolt of 1879 under Ismā'īl, and later in the great military revolt of 1881-1882 he headed the movement which is known to history by his name.

The occasion which first gave 'Arābī political prominence arose out of the difficult relations which for a long time had been existing between the Egyptian and the Turkish-Circassian officers favoured by the Turkish Pashas in authority. The conflict took an acute form and led in January 1881 to a complaint lodged by 'Alī Fehmī, the commander of the 1. regiment, and 'Arābī against the minister of war 'Othmān Pasha Rifkī. The ministry procrastinated, in spite of the fact that the complaints were perfectly justified and even attempted secretly to arrest the two colonels in order to have them courtmartialled: this led to a mutiny of the troops who liberated the colonels and demanded of the Khedive the dismissal of the war minister. Tawfīk was forced to give way and at the desire of the mutinous troops appointed Maḥmūd Pasha Sāmī al-Barūdī minister of war. The army now became the exponent of national aspirations, and it was by mere chance that 'Arābī, by no means a great personality and an unpractical theorist, found himself at the head of the movement. In the summer of 1881 another change occurred in the ministry of war and in September 'Arābī and his regiment were removed from Cairo. This led to new disturbances which found expression in a second great military demonstration in front of the 'Abdīn palace (9. September). The Khedive was forced to change the ministry and to summon the chamber of notables. In answer to this concession 'Arābī and his compromised colleagues left Cairo with their regiments in the beginning of October. 'Arābī, now a popular hero, had a triumphal progress through the city which he left after delivering a stirring speech. The position of the government however was hardly strengthened by his absence, as the actual power still remained exclusively in his hands: it was therefore resolved to give him a place in the government, and on 4. January 1882 he was appointed under-secretary of state in the ministry of war. Attempts at intervention on the part of the Powers and the struggle about the rights of the chamber with regard to the budget led, on 4. February, to the formation of a new ministry under Maḥmūd Sāmī, who enjoyed the confidence of the Nationalist party, and gave 'Arābī a place in his cabinet as minister of war. On 11. April a Turkish-Circassian conspiracy against 'Arābī was discovered and the officers implicated were sentenced to loss of rank and exile to the Sūdān. According to English sources however the alleged

conspiracy was entirely the product of 'Arābī's fears; and the latter's whole activity according to this view is to be explained by his fear of punishment after the first mutiny. Once started on his downward career, fear is supposed to have led him further and further. However this may be, the confirmation of the sentence on the Turkish officers on the part of the Khedive led to a conflict between the latter and the ministry who summoned the notables without consulting the Khedive. The latter now put the matter in the hands of the Sultan of Turkey, and Great Britain and France organised a naval demonstration at Alexandria (20. May), as they refused to treat with the ministry in power and feared for the safety of the foreign residents. The ministry was forced to resign 26. May; on the 28th however 'Arābī at any rate was re-appointed minister of war in response to a very general demand.

The feverish excitement created by the high-handed action of the Powers and especially by the naval demonstration found a sudden outlet at Alexandria on 11. June. A quite ordinary street brawl developed into a sanguinary riot with a pronounced anti-foreign and anti-Christian tendency: 57 Europeans and 140 Egyptians were killed. 'Arābī was perfectly innocent of complicity in these events which created a terrible panic among Europeans and caused them to leave Egypt in large numbers. Alexandria, where the Khedive resided during the summer, became henceforward the centre of gravity of the situation. As the relations to the Powers became more and more strained and a European or Turkish intervention was bound to ensue, 'Arābī began to organise the defence of the country. Great Britain protested against the attempted strengthening of the fortifications of Alexandria, an ultimatum was presented, and on 11. July, after the French vessels had left the harbour, the bombardment of Alexandria, which had been notified to all the Powers beforehand, took place. The troops quitted the town, which now fell into the hands of the populace and was burned. These excesses were headed by a certain Sulaimān Dāwūd Bey Sāmī, who pretended to act on 'Arābī's orders, though the latter succeeded in his trial in proving his innocence. After the fall of Alexandria the Khedive fell into the hands of the English. 'Arābī as the only legitimate representative of the government organised the resistance; on 2. August he proclaimed himself the Sultan's representative and called the Khedive a traitor. In reply he was declared a rebel by the Khedive on the 9. and by the Sultan on the 15. August. On 13. September 'Arābī was defeated at al-Tell al-Kebīr by the British troops who had landed in Egypt under Lord Wolseley; 'Arābī fled, but on the 15th he fell into the hands of the English at Cairo. In the ensuing trial he was sentenced to death, but the sentence was commuted to one of exile, and he was sent to Ceylon, whence he received permission to return in 1901.

Views on 'Arābī and the Egyptian revolution will differ according to the political position of the critic: English, French and Arabic sources contradict each other in all important particulars. It is a fact that the misgovernment under Ismā'īl had brought the country to the verge of bankruptcy. The attempts at reorganisation seemed to deliver Egypt entirely into European and Turkish

hands. This conviction created in the upper classes of the population a profound discontent not always swayed by moderate counsels, which developed into a great Nationalist movement too late recognised as such in Europe. It was a movement of the educated, ‘Ulamā, officers and civil servants, and its character was not pronouncedly fanatical and religious, or essentially anti-foreign; but it was directed against the excess of European exploitation and the arrogance of the Turkish Pashas. Its motto was *Maṣr li ‘l-Maṣriyīn*, Egypt for the Egyptians.

The Nationalist movement found its first expression in the insubordination of the army. The alliance with the mutinous army, sought at first in secret and later quite openly, secured for it a short period of success, at the same time however destroying all hope of European assistance. It appears from Lord Cromer's memoirs that Great Britain absolutely declined to recognise in any way the de facto authority created by the military revolt, and made all attempts at reorganisation conditional on the removal of the revolutionary leaders and the restoration of legitimate authority. It cannot be denied however that ‘Arābī's power, although obtained by force, had received the official sanction of the state. According to expert opinion he did not legally become a traitor until after the bombardment of Alexandria, when he proclaimed himself ruler of Egypt. This view of the political situation as well as the urgent pressure of France (Gambetta, de Freycinet) caused Great Britain to adopt a policy of intervention which inevitably led to the occupation of the country; the occupation was undertaken by England alone owing to the fact that France at the last moment declined to co-operate.

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(C. H. BECKER.)

‘ARABISTĀN, ‘the Arab country’, modern official designation, used almost to the exclusion of the old name, of the Persian district which formerly was mostly called *Khūzistān*. For further particulars see article *KHŪZISTĀN*. Following the Persian usage ‘Arabistān denotes occasionally the Arabian peninsula. (STRECK.)

‘ARABKĪR (‘ARABĠĪR, i.e. ‘conquest of the Arabs’, Armenian ‘Arabkēr, town in Turkish Armenia, situated to the North of Malāṭiya on the road from Egin to Malāṭiya under 38° N.L. and 38½° E. of Greenwich. The town lies in a depression, closed in by rocks of basalt, at a short distance from the western bank of the Euphrates, a tributary of which called ‘Arabkēr-Ṣu flows through it. The climate of ‘Arabkīr owing to the high situation is inclement. The extensive orchards surrounding the town are worthy of notice. The modern settlement does not go back beyond the beginning of the xix. century; the exterior of the town is therefore quite modern; at an earlier period the town was situated ½ hour further to the North on a site still called Eski Shehr, ‘the Old Town’, where traces of buildings are still visible. The Byzantines know the town under the

name of Arabrakes; on the other hand it is not mentioned by any of the early Arabic geographers, though referred to several times in Ibn Bibī's (wrote about 680 = 1281) chronicle of the Seldjūk edited by Houtsma (Leiden 1902). ‘Arabkīr shows clear signs of advancing prosperity. The number of inhabitants was calculated by Ainsworth in 1839 at 8000 (6000 Armenians); the British consul-general J. Brant who visited the town a few years before that date counted 6000 houses (4800 inhabited by Turks, 1200 by Armenians); the latter figure would indicate a larger number of inhabitants. Taylor in 1868 notes 35 000 inhabitants. A large number of these, particularly the Armenian families, support themselves by weaving (manufacture of cotton cloths from English yarn). Every year large numbers of emigrants leave the hills of ‘Arabkīr and *Kharpūt*, in order to try their fortunes in Stambul, Diyārbekr, Damascus, Aleppo and the sea-port towns; at Aleppo especially a servant hailing from ‘Arabkīr is, or was formerly, to be found almost in every house.

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‘ARĀḌ (accident), correlative of *djawhar* (substance), denotes every thing in any respect appertaining to a subject. The philosophers restrict the use of the term especially to the 2.—10. Aristotelian categories; the ‘Mutakallimīn’ however use it in a very wide sense for everything that is not *djawhar*. It is stated to be a characteristic element in the teaching of the Mutakallimīn, that for various stated reasons they deny the possibility of the existence of an accident in another accident. — Cp. e.g. *Dict. of techn. terms*, p. 986 et seq. (T. J. DE BOER.)

ARĀḌA (also ARḌA; A.), the termite (termes arda, white ant). Our knowledge concerning this insect which is found in all hot countries up to 40° N. and S. Lat. is still very scanty; the Arabs were nearly as well informed, at any rate as far as the species occurring within the Muslim world are concerned. The insect described by Arabic authors is the white ant which is found in Egypt in a few species, more frequently further up the Nile in Nubia, and most frequently in the Sūdān. The Arabs made the observation that some of the ‘little white worms’ possess wings during some part of their life (‘after a year’, *Ḳazwīnī*), but failed to recognise the connexion of this fact with their sexual life. The social life of the termites, their common labour in constructing the conical heaps of clay with countless tunnels, their battles with the ants, and particularly their activity in destroying wood, whereby they became quite a plague, were well known. Arsenic and the dung of cattle were supposed to be a protection against them. The voraciousness of the termite and the

damage caused by them were proverbial, and the popular superstition, which regards them as heralds of death, seems to be very old. In the *Qurʾān* (sūra 34, 13) Solomon is shown to be dead by 'a reptile of the earth which gnawed his staff', and in North Africa people still say: 'when a person is going to die, then comes the arḍa knowing it well'.

Bibliography: Kazwīnī (ed. Wüstenf.)

- i. 428; Damīrī i. 24 (Jayakar's transl. i. 39 *et seq.*); Hartmann, *Reise des Baron Barnim*, p. 283—286, 443, 643; Brehm, *Tierleben* (3. ed., 1892) ix. 560 *et seq.* (HELL.).

AL-ʿARĀF (A.), plur. of ʿUrf [q. v.]; *sūrat al-ʿarāf* is the title of sūra 7.

ʿARĀFA or ʿARAFĀT, a hill famous as a place of pilgrimage with an adjoining plain of the same name, 6 hours to the East of Mekka. It is a hill of granite of moderate dimensions reaching a relative height of 150—200 feet. On the East broad steps of stone lead to the top; on the 60th step there is a platform containing the pulpit from which a *khutba* (sermon) is annually delivered on the afternoon of the 9. *Dhu l-Hiǧǧja* (the day of ʿArafa). On the top there stood formerly a *Kubba* named after Umm Salima (thus Ibn Dju-bair, ed. de Goeje, p. 173) which was destroyed by the Wahhābis. According to ʿAlī Bey pious Muslims may not penetrate beyond the platform. The hill is usually called *Djebel al-Rahma* (hill of mercy). Another name is said to have been *Ilāl*, but it is doubtful whether this appellation really referred to the hill; Wellhausen regards it as the name of a shrine or perhaps of the deity worshipped on the spot in the pre-islamic period. Pictures of the hill are found in ʿAlī-Bey and Burton; see bibliography. — The plain of ʿArafāt spreads southwards from the hill of ʿArafāt and is bounded on the East by the lofty mountain-chain of *Tāʾif*. It is covered by a low growth of mimosa plants, and is filled with life only on one day of the year (9. *Dhu l-Hiǧǧja*) when the pilgrims pitch their camp for the celebration of the prescribed *wuḳūf*. Cp. the pictures in Burckhardt and especially in Snouck Hurgronje, *Bilder aus Mekka*, xiii—xvi. The *wuḳūf* or festival assembly takes place on the afternoon of the day mentioned and lasts until after sunset. The pilgrims present express their religious fervour by loud shouts of *labbaika*, by prayers and recitation of the *Qurʾān*.

The origin of the name ʿArafa is unknown. The legendary explanation is that Adam and Eve who had been separated from each other after their expulsion from paradise, met again at this spot and recognised one another (*taʿārafa*); Arabic authors also mention other etymologies of a similar nature.

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AL-ARĀʾISH, French orthography Larache, sea-port town in Morocco situated on the Atlantic coast about 44 miles S. W. of Tangiers and 83 miles N. W. of Fās (Fez), under 35° 13' N. Lat. and 8° 28' 22" W. Long. (Paris).

Larache is built on the slopes of a hill dominating the left bank of the Wēd Lekkus at the spot where the river joins the ocean. The town is surrounded by an old turreted wall, which is adjoined on the land side by the *Ḳaṣba* and towards the sea by a fortress. It offers little that is of interest: 'the streets are dirty, the mosques common-place, the *Ḳaṣba* is only a heap of ruins. The only really picturesque spot is the square of the *Sūḳ* containing both the bazar and the market, which is surrounded on its four sides by white arcades.' (Aubin, *Le Maroc d'aujourd'hui*, 2. ed., p. 90). The surroundings contain groves of orange and olive-trees, pomegranates and even vineyards which produce the wine consumed by the Jews of Northern Morocco. Larache possesses a certain importance from the economic point of view owing to its short distance from Fās and the fertility of the Wēd Lekkus valley, the marshes of which support numerous herds. The harbour serves as port of transit for merchandise destined for Fās, and for the export of the produce of the *Khloṭ* (*Aḳhlāt*) and the *Gharb*, particularly wool which is sent to England, France and Germany. In 1901 the imports reached 5 040 000 and the exports 1 230 000 francs. Unfortunately the alluvial deposits of the Wēd Lekkus have formed a sand-bank which makes the harbour inaccessible for vessels of large tonnage, and even renders the landing dangerous during one half of the year. The population is about 5000, including 2000 Jews and about 200 Europeans, two thirds of whom are Spaniards. There is a Spanish Catholic mission directed by the Franciscans, a Protestant mission and a school of the Alliance Israélite.

Larache has taken the place of the Roman colony Lixus, which in its turn had replaced the Lybian-Punic town of Lyx. Both of these towns were situated at a distance of about an hour to the N. E. of Larache; their site is still marked by ruins called 'Shemmish' by the natives. — The old town is not mentioned by any Arabic author prior to the xiii. century. It was probably founded by the Berber tribe of the Benī ʿArūs who, by reason of the vineyards abounding in the district, gave it the name of el-ʿArīsh mtaʿ Benī ʿArūs. The Almoravid sultan Yaʿqūb al-Manṣūr built here a fortress to command the mouth of the Wēd Lekkus. In 1270 it was taken by the Andalusian Christians who massacred the male inhabitants and carried off the women as slaves. The town however recovered again and was frequently visited by merchants from Genoa and Venice who brought linen, silk and glass and exported wool, leather and cotton.

The situation of Larache near the straits of Gibraltar could not fail to excite the covetousness of the Christian powers. An unsuccessful attempt at occupation was made by the Portuguese after they had taken possession of Arzila. They succeeded in 1477 in gaining possession of an island at the mouth of the river, but had to retire soon afterwards, as the natives obstructed the channel by means of tree trunks. For the protection of the town against fresh attacks the king of Fās erected in Larache a *Ḳaṣba* large enough to hold 600 foot-soldiers and 300 horsemen. The Spaniards were more successful than the Portuguese. After various fruitless negotiations undertaken by Philip II who declared 'that Larache was worth

more than all Africa' they succeeded in 1610 in obtaining the cession of the town. It was yielded up to them by Muḥammad al-Shaiḫ al-Ma'mūn for the price of their support against his rival al-Zaidān. On 24. November 1610 the Marquis de Saint-Germain took possession of Larache in the name of Philip III king of Spain. The Spanish occupation lasted 79 years. Large sums were spent by them on fortifying the town and on the erection of a Franciscan convent; they were however almost continually besieged in the town by the Muslims and gained no advantage from their possession. In 1689 Mūlāi Ismā'īl, resolved to 'purge the sea-board' of all Christians, marched against Larache at the head of an army of 16 000 men re-inforced by bands of 'volunteers of the faith'. After a siege lasting 5 months the town was forced to surrender. Some of the officers and the ecclesiastics were sent back to Europe, but the rest of the garrison were carried off as prisoners in contravention of the terms of the capitulation, and set to work at the building of Mequinez. The Djebāla and the tribes of the Rif furnished the new inhabitants. Henceforward Larache remained in the possession of the Moroccans, though on various occasions it became the object of naval demonstrations on the part of Christian powers. In 1765 the French attempted to destroy a number of pirate ships which had taken refuge in the harbour, but they suffered a serious defeat and lost 450 men. No greater success attended the enterprise of the Austrian admiral Bandiera who attempted in 1830 to set fire to the remains of the Moroccan fleet moored under the walls of the town; he was forced to retire with considerable losses. During the war between Spain and Morocco in 1860 Larache was bombarded by the Spanish fleet, but owing to a great storm, which made the shooting of the squadron very uncertain, little damage was inflicted.

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ARAKĀN, the northernmost division of the province of Burma in Further India conquered by the British in 1826. The present capital is Akyab, the name of the former capital is Mrohaung (English spelling Myohaung). The number of inhabitants is 762 102 (1901) of whom 162 754 are Muḥammadans.

ARAL (lake), great lake in Central Asia (Russian 'Aralskoie more' i.e. 'sea of Aral') which according to the most recent calculations (1900—1902) covers an area of 26 140 square miles (without the islands); it receives the two chief rivers of Russian Turkestan, the Āmū-Daryā [q. v.] and the Sir-Daryā [q. v.]. The ancients do not seem to have known lake Aral, though a vague notion of its existence may be the foundation of the contradictory accounts about the Central Asiatic Maiotis (it is conjectured that the name of the sea of Azov was transferred to lake Aral, just as the name Tanaïs = Don was transferred

to the Sir-Daryā) and about the 'Marshes of the Oxus' (Oxianē limnē, palus Oxiana; in Ammianus Marcellinus palus Oxia). Old Chinese sources (from the ii. century A. D. onwards) only refer in quite general terms to a 'Northern Sea' or 'Western Sea' as existing in the district of lake Aral. It is similarly uncertain whether the lake (limnē) mentioned by the Byzantine ambassador Zēmarchos (568 A. D.) may be identified with lake Aral.

More accurate accounts are found in the Arabic geographers. It is possible that lake Aral is mentioned by an author as early as Ibn Khurdādhbeh under the name of lake (*buḥaira*) of Kurdar (cp. Amū-Daryā). It is described by Ibn Roste (end of the iii. = beginning of the x. century) who does not however mention its name; according to him the lake which receives the Amū-Daryā had a circumference of 80 parasangs (al-Iṣṭakhri and the later authors give the figure as 100). Near the mouth of the Sir (according to Ibn Ḥawqal two days' journey from the 'New Village', Arab. al-Qarya al-ḥadītha, Pers. Dih-i naw, Turk. Yeñi-Kent the situation of which is fixed by the ruins of Djānkent about 14 miles S. W. of the modern Kazalinsk) the coast-line of the iv. = x. century seems to have differed but little from that of the present day. This applies similarly, it seems, to the Southern coast; Muḥaddasī counts a journey of two days from Mizdakhān (opposite Gurgāndj or the modern Kunya-Urgenč, at a distance of 2 parasangs from what was then the right bank of the Amū) to Kurdar, thence a day's journey and two postal stages (*barid*, at two parasangs each) to Parātegin (written both Barātegin and Farātegin) and from there another day's journey to the coast of the lake. It is impossible to say whether the basins near the Čink like the Aibugir, which are now almost completely dried up, were at that time connected with lake Aral; it is certain that no connection existed between lake Aral and the Sari-Kamish; travellers who wished to go from Khwārizm to the Pečeneg country had (according to Gardīzi) to take the route from Gurgāndj to the 'mountain of Khwārizm' (the Čink) and thence through the waterless desert; the 'lake of Khwārizm' was on the right of this route. Al-Iṣṭakhri and the later geographers correctly describe the 'lake of Khwārizm' (Buḥairat al-Khwārizm) as a salt-water lake without any outlet to the sea; Mas'ūdi alone (who calls the lake after the town of Djurdjāniya i.e. Gurgāndj) erroneously assumes a connection between lake Aral and the Caspian Sea. In the Djahān-Nāmah (beginning of the vii. = xiii. century) and the works dependent on this source (including that of Djurdjāni, died 881 = 1476-1477) the name 'lake of Djand' (Buḥaira-i Djand after the well-known town on the lower Sir) is used side by side with 'lake of Khwārizm'.

For the period from the vii. (xiii.) to the x. (xvi.) century we possess no accounts of lake Aral which are not borrowed from the written sources of an earlier time. Ḥāfiẓ-Abrū (820 = 1417) goes as far as to state that the 'lake of Khwārizm' mentioned in the 'books of the ancients' no longer existed in his time. The Amū-Daryā was at that period generally regarded as a tributary of the Caspian Sea; according to some sources even the Sir no longer joined lake Aral. The merchant Badr al-Din al-Rūmi (quoted by the geographer Ibn Faḍl

Allāh al-'Omārī) states as early as the viii. (xiv.) century that the Sir 'changes its direction' at a distance of three days' journey below Djand; according to Ḥāfiẓ Abrū the river joined the Āmū; in the Bāber-Nāmāh it is stated that the Sir joins no other river but loses itself in the sands of the desert. In the case of the Āmū these geographical statements can be verified by means of accounts concerning historical events on the lower course of the river [cp. Āmū-Daryā]; for the Sir no such accounts are in our possession. Already Abu 'l-Ghāzī calls lake Aral 'the sea of the Sir' (Sir-Teñizi); he does not seem to have been aware of the statement that the Sir at one time did not reach the lake. According to the same author the Āmū did not find the way back to lake Aral until after the year 980 (1572-1573); it is uncertain whether the very obscure words in the travels of the Englishman Jenkinson (A. D. 1558) refer to lake Aral. The word 'Aral' (Turk., 'island', in this case probably designation of the delta island) is found for the first time in Abu 'l-Ghāzī as the name of the 'place where the river opened into the lake'; later it gave its name to the lake (among the Kirghiz Aral-Teñizi). In the xii. (xviii.) century the delta island Aral was an independent state with the capital Kung-rat; it was not re-united with Khīwa until the reign of Muḥammad Raḥīm Khān (1221—1247 = 1806—1826).

The earliest Russian source mentioning lake Aral is the so-called 'great map' (beginning of the xvii. century) where it is called the 'dark-blue sea' (sineye more) and erroneously connected with the Caspian. The lake bears the same Russian name on the map accompanying Witsen's *Noord- en Oost-Tartarye* (first edition in 1687). In Russian documents the name 'Aralsko'e more' occurs for the first time in 1697. On Western European maps this name is found as early as 1723 (in de l'Isle), though the Greek Bazilios Batatzes who visited Central Asia in 1727, claims to have brought the first account of the lake to Europe and thereby to have created a great sensation in London. The first scientific survey and description of the lake is due to the expedition of Butakow and Pospelow (1847-1848). The assumption that the area of the lake has decreased considerably within historical times (which theory cannot be reconciled with the historical accounts referred to above) arose from the fact that an advance of the coast-line was observed in several cases; during the last twenty years however a constant rise of the water level has been observed in the case of lake Aral as well as in that of the other lakes of Turkistān; everywhere the water has again reached the coast line of 1847 and in many cases considerably advanced beyond it. It would appear that a periodical rise and fall of the level of the lake must also be assumed for the preceding centuries; the scientific theory of a rapid desiccation of the inland countries (Persia, Turkistān etc.) has altogether been robbed of its foundation by the study of the Arabic geographers.

Bibliography: The lake has been explored in the years 1900—1902 by L. Berg under the auspices of the Imp. Russ. Geogr. Soc., section Turkistān; cp. the reports in the 'Izvestiya' of the section in question, vol. iii., Tashkent 1902 (with which cp. the collection

of the historical accounts concerning the lake by Barthold, *ibid.* vol. iv., and the review in the *Mitteil. des Seminars für orient. Sprachen, Westas. Stud.*, vi. 216) and in the periodical 'Zemlevedenie' 1901. An exhaustive monograph on lake Aral in Russian by the same author appeared in 1908 (also with German title: *Der Aral-See. Versuch einer physisch-geographischen Monographie*).

(W. BARTHOLD.)

ARAR. [See HARAR.]

ARARAT (Turkish AGHRIDAGH, EGRIDAGH; Armen. MAŠIK; Pers. KŪH-i NŪH, 'mountain of Noah'), the most important elevation of the Armenian highlands. The Ararat massif is situated between 44° and 45° E. Long. (Greenw.) and under 39° 40' N. Lat.; it rises almost without the intervention of any foot-hills from the flat plain of the Araxes which it skirts in a wide curve stretching from N. E. to S. W.; only towards the West certain ridges (called Sinak; cp. Dubois, *Voyage* iii. 454) form a connection with the Ab- and Bingöl-Dagh. The Ararat group has a circumference of 80 miles and covers an area of 457 sq. miles. It culminates in two peaks, the great Ararat (16 757 feet) in the N. W. and the little Ararat (12 727 feet) in the S. E.; the two peaks are connected by a narrow ridge of flat round shape and a length of 8-9 miles which bears the name Sardār Bulagh after a spring situated about 5 miles below it. A pass leads across this ridge. The absolute height of the Ararat exceeds that of any European mountain and by its relative height of 14 180 feet it surpasses most of the famous giants of the other continents. For owing to the fact that the Araxes valley at Aralykh has a height of 2578 feet only the Ararat towers above its surroundings to a much greater extent than the gigantic heights of the Himalayas or the South American Andes. Viewed from the North this unique monolith affords what is perhaps the sublimest landscape picture in the world.

The great Ararat (Djebel al-Hārith) has the shape of a slightly rounded cone; the peak forms an almost circular plateau with a circumference of 150—200 paces sloping down steeply in all directions; fields of snow and glaciers descend from it to a depth of 3250 feet. The N. E. slope of the great Ararat is crossed from top to bottom by a deep depression (the valley of St. James), the uppermost part of which forms a vast hollow closed in by perpendicular walls of rock; the lower part now a stony desert was once inhabited (village of Arguri, 5645 feet, and monastery of St. James). The little Ararat (Djebel al-Huwait) has the beautiful shape of a regular pointed cone. All the elevations throughout Eastern Armenia are volcanic and this applies also to the Ararat group. The most terrible earthquake of the last centuries was that of 20. June 1840 which caused a vast mountain slide; the latter destroyed a flourishing community, the ancient Arguri (old Armen. Akori; cp. Hübschmann, *Indogerman. Forschungen* xvi. 364, 395) with nearly all its inhabitants, about 1600, as well as the small monastery of St. James situated almost 2 miles higher up with its monks, and the spring of St. James.

The whole Ararat district suffers from an extreme lack of water; in spite of the large masses

of snow which cover it, the slopes of the great Ararat possess only two springs of any importance (particularly the spring of Sardār Bulagh = spring of the governor, already referred to, 7442 feet; the famous spring of St. James has changed its situation since 1840), on the little Ararat there are no springs at all. The latter does not reach the region of perennial snow unlike the great Ararat (snow boundary at 13 582 feet in the N. and 12 812 feet in the S.).

Owing to the great lack of water the vegetation is very scanty. Apart from a small growth of birch-trees the Ararat like the other mountains of Armenia is characterised by a complete absence of woods. A poor fauna corresponds to the scanty vegetation. Since the destruction of the human settlements in the valley of St. James the whole Ararat group has been an uninhabited lonely desert. Things were quite different in the Middle Ages. The Arabic geographer *Iṣṭakhṛī* (ed. de Goeje, p. 191) mentions expressly that the Ararat was rich in timber and game; *Muḥaddasī* adds that the spurs of the Ararat were covered by more than 1000 hamlets. The Armenian historian Thomas the Arzunian (x. cent.) draws attention to the wealth of the district in stags, wild pig, lions and wild asses; cp. *Thopdschian* in the *Mitteil. des Semin. f. orient. Sprachen in Berlin*, 1904, part ii. p. 150.

The first successful ascent of the great Ararat was undertaken on 9. October 1829 by Professor Friedr. Parrot of Dorpat. Since then it has been ascended more than 20 times usually from Aralykh on the Northern base. (Cp. the account by Rickmer-Rickmers in the *Zeitschr. d. Deutsch-Österr. Alpenver.* xxiv. p. 315), thus e. g. in 1834 and 1843 by Antonomoff, in 1845 by Wagner and Abich, in 1856 by Stuart and Monteith, and several times by Radde, the well-known explorer of the Caucasus. One of the most interesting ascents was undertaken in 1850 by the Russian colonel Chodsko for the purpose of the triangulation of the Caucasus; he ascended both peaks and spent nearly a week on the great Ararat in the work of mensuration.

Since the last war between Russia and Persia, the Ararat has been the gigantic boundary-stone between three rival powers; the vast mountain mass is divided up between Persia, Russia and Turkey, the Persian district (*Ādharbaidjān*) beginning on the Eastern base of the little Ararat; the North with the chief peaks is Russian, and the Southern part belongs to Turkey. For the legends connected with the Ararat see the art. *AL-DJŪDĪ* (Djebel).

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ARAS, the Araxes of the ancients, well-known river. [See AL-RASS.]

ARBĀB (A.), plur. of *Rābb* [q. v.]

‘ARBĀN, site of ruins in Mesopotamia, on the Western bank of the *Khābūr*, to the South of the *Djebel ‘Abd al-‘Aziz*, situated under 36° 10' N. Lat. and 40° 50' E. Long. (Greenw.). The remains of the old town are hidden under several hills, after one of which the site is also called Tell ‘Adjābe. It was here that H. A. Layard found several winged bulls with human heads, products of the genuinely Mesopotamian civilization which is closely related to that of ancient Babylonia. ‘ARBĀN is probably identical with the *Gar* (Sha)-dikanna of the cuneiform inscriptions. During the later Roman period the town, then called Arabana, possessed considerable military importance as the principal station on the line of frontier against the Parthians. In the Arab period ‘ARBĀN played an important part as the centre of the *Khābūr* district and as place of storage for the cotton cultivated in the *Khābūr* valley. Geographers (cp. e. g. *Yāḳūt* s. v. ‘ARBĀN) and historians refer to it frequently as a flourishing town. The date of its destruction is unknown; possibly it took place during the Mongol invasion under Timur.

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ARCHIDONA, old town in the South of Spain, the ancient name of which is not certainly known, situated in the N. E. corner of the modern province of Málaga near the rise of the Guadalhorce, between Antequera and Loja (on the Genil); it has 9000 inhabitants. Among the Arabs, who occupied the town in 711 soon after the first battle, it was known as *Arjdīdhōna* and *Arshīdhōna* (*Yāḳūt* i. 195 *Urdjudhūna* and i. 207 *Urshudhūna*). For a long time it was

the capital of the mountainous province of Rejjo (corresponding to the modern province of Málaga), it played a part in history during the rebellion of the renegade 'Omar b. Ḥaṣūn (with his chief fortress Bobastro), and later as a frontier fortress of the kingdom of Granada, until it was taken in 1431 by the Grand Master of the order of Calatrava.

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ARCHITECTURE. The principal forms of Islāmic religious buildings (Syro-Egyptian school).

Mosques. — The mosque dates from the first beginnings of Islām. The simplicity of Muslim worship allowed of a very simple ground-plan which received a fixed form during the early centuries of the Hidjra: a large rectangular court (*ṣahn*) surrounded by arcades (*riwāk*) the flat roof (*ṣakf*) of which rests on arches (*tāk*) supported by columns (*'amūd*) of stone (*ḥaḍjar*) or pillars (*rukn*) of brick (*lībṇ*). The origin of this ground-plan has been traced to various older types of buildings (ancient Egyptian temple, old Persian palace, Greek agora, Christian basilica); but owing to the fact that the oldest monuments have either disappeared or been subjected to later alterations, an approximate solution of the problem can only be expected from excavations and from a close examination of the sources respecting the earliest mosques. The most recent explorations in Sāmarrā show that Mesopotamia as being the residence of the 'Abbāsīd caliphs plays an important part side by side with Arabia and Syria.

Like the church the mosque has its orientation; it is directed towards Mekka (*kibla*, 'direction towards Mekka'), whither the Muslims turn in prayer according to the Ḳor'ānic ordinance. The absolute orientation of a mosque therefore depends on its geographical position. In Syria it is directed to the South, in Cairo to the East, or rather East-South East. On the side containing the *kibla* the arcade is widened in order to hold the multitude of the faithful: it therefore allows of a larger number of naves than the other three arcades. It is called *al-ṭwān al-kiblī*, 'the orientated arcade', in the vulgar language *ṭwān kiblī* or simply *ṭwān*. This sanctuary is frequently divided into two parts by means of a screen of trellised wood-work, called *maḥṣūra*. On the side nearest the court it contains the platform (*dikka*) for the officials of the mosque who repeat the words of the imām (*muballigh*). The prayer niche (*kibla*, *mihrāb*) which indicates the direction of Mekka opens out from the background of the sanctuary; by its side is found the pulpit (*minbar*), from which the imām and the preacher (*khaṭīb*) direct worship and prayer.

This arrangement exhibits obvious points of resemblance to that of the oldest churches. The court surrounded by arcades with a water basin (*miḍā'*) in its centre suggests the atrium which also was surrounded by arcades and contained a basin for ablutions. The sanctuary corresponds to the main part of a church; the screen is a kind

of choir-screen, the *mihrāb* a kind of apse on a smaller scale. The minaret (*manāra*, *ma'dhana*) finally, perhaps an imitation of the bell-tower, which contains galleries for the call to prayer (*adhān*) becomes the outward and visible sign of a mosque. Like the original bell-tower it has no definite place and rises sometimes from a corner and sometimes from a side of the building. These resemblances are easily explained. The Muslim conquerors appropriated the much more advanced art which they found among the vanquished, and in the first place transformed a large number of churches into mosques. This was the case e. g. with two famous buildings, the great mosque of Damascus, and the mosque al-Aḡṣā at Jerusalem, which betray their Christian origin at the first glance.

Style and methods of construction change from generation to generation, especially as regards the choice of material, the gates, the façades and minarets, the profile of the arches in the interior, and the ornamentation. But the ground-plan of the mosque remains the same down to the time of the Ottoman conquest.

The original classical name of the mosque is *masdjid*, 'place of prostration'. The Ḳor'ān knows no other expression, and the older writers apply it to all mosques irrespective of size. But towards the fourth century of the Hidjra the advance of civilization and architecture produced a distinction between two kinds of mosques. The great mosque, in which the assembly of the faithful (*djamā'a*) meets for the Friday service (*djum'a*) receives the name *masdjid al-djamā'a*, *masdjid li 'l-djum'a* or *masdjid djamī*, and we soon meet with the shortened form *al-djamī*, 'the great mosque'. From that time the expression *masdjid* denotes only mosques of the second rank, the number of which gradually becomes less and less. Only the great mosques of Mekka, Medina and Jerusalem (*al-Aḡṣā*) are still called *masdjid* owing to the fact that tradition following the Ḳor'ān gives them that name which thus has become popular.

This development in the use of the expressions can be followed in the authors; it is also reflected in the inscriptions which contain accurate official and dated documents. The great mosque of Aḥmad ibn Ṭūlūn built at Cairo in 265 (879) still bears the name of *masdjid* in the dedicatory inscription. But the mosque of the Nilometer also at Cairo, erected two centuries later in 485 (1092), is called *djamī* in the three texts of the document recording its foundation.

Madrasas. — The Fāṭimid caliphs while spreading the Shī'ite doctrine in Egypt and Syria, effected no change in the ground-plan of the mosque; it is found in its old form especially in the mosques which they built at Cairo. But the development of religious ideas and the political situation created in the Muslim East by the Mongol invasions and the dismemberment of the Baghdad caliphate, led as early as the Fāṭimid period to an orthodox or Sunnite reaction which was directed especially against the 'Alid or Shī'ite sects and dynasties. This religious (Ash'arite) and political (Sunnite) reaction produced a number of reforms in all the fields of life. One of the most important was the development of the *madrasa*. The latter first arose in Ḳhorāsān in the beginning of the iv. century of the Hidjra; in its original form it was simply a private school of religious

sciences i. e. tradition, exegesis and law according to the Sunnite rite. But in the v. (xi.) century it was turned into a public institution by the Seljūq sultans of Baghdād, who had become the most powerful vassals of the 'Abbāsīd caliphate and the official protectors of Sunnism and Ash'arism; it now became the object of the Madrasa to train an élite of officials for all branches of the administration. It thus developed into a powerful centre of religious and political propaganda, a school of official Sunnism and, in a way, a government institution. In this form the madrasa was introduced by Sunnite rulers in the vi. (xii.) century, especially by Nūr al-Dīn into Syria and by Ṣalāḥ al-Dīn (Saladin) into Egypt.

Differing from the mosque in nature, object and history, the madrasa is also distinct from it in its architectural features. At the time when it was transplanted into Egypt by Ṣalāḥ al-Dīn its ground-plan had already assumed fixed forms: a small rectangular court without a roof (*ṣahn* or *kā'a*) surrounded by four high walls and four halls (*liwān*); the latter form together a Greek cross and open into the court by means of a lofty arch (*'aḩā*); the exterior angles of the building contain dwelling-houses for the officials and servants of the institution. This symmetrical ground-plan with its fourfold division is excellently adapted to the fourfold madrasa consisting of the schools of the four principal Sunnite rites (*ḥanafī*, *shāfi'ī*, *maliki*, *ḥanbalī*). Each rite establishes itself in one of the four *liwāns*, as is shown by the inscriptions of the madrasa of Sultan Ḥasan built at Cairo in 764 (1363). The ground-plan in question seems to have its origin in Syria. It is found already in the Kaṣr of 'Ammān, a remarkable Syrian monument of much greater age than the Syro-Egyptian madrasas. Like the plan of the mosque it combines elements of various origin. The *liwāns* are vaulted in the Persian style (Sāsānīd palaces), but the cruciform arrangement round a centre court suggests the symmetrical ground-plan of some Byzantine and Syrian churches with two axes, with which the Kaṣr also corresponds in some other architectural details.

As in the case of the mosque the style and method of construction of the madrasa changed from generation to generation. Down to the end of the xiv. century the *liwāns* have barrel-vaults (*ḩabw* or *'aḩā*) of bricks (*libn*) in the Irāḩian and Byzantine style (in circular layers of bricks placed on end). The most recent great vaulted madrasa at Cairo is that built by sultan Barḩūḩ in 788 (1386). Later the vaults are replaced by flat roofs (*saḩf*) of wood (*ḩhashab*) and by ceilings, the rich many-coloured ornament of which hardly hides the deep decay of architectural art. The only vaulted element which remains is the arch of hewn stones covering the entrance to the four *liwāns* from the court. In spite of all these changes ground-plan and arrangement of the madrasa remain unaltered down to the time of the Ottoman conquest.

The Sunnite reaction created various institutions akin to the madrasa, particularly the *dār al-ḩadīth* or 'school of (Sunnite) tradition'. But as these institutions did not possess the same political importance they only played a subordinate part and did not develop a separate architectural style: being mere offshoots of the madrasa they

adopted the ground-plan of that type of building.

The madrasa retained its character of a government institution with political aims during the reign of the Aiyūbids who had to fear a recrudescence of Shī'ite doctriness. Its first success was the destruction of the Fāṭimid school, the *Dār al-'Ilm*, a kind of eclectic academy in which the sciences inherited from the Persians and ancient Greeks were taught. The Shī'ite sects however were not the only foes against which Sunnism had to fight, as the crusades had raised up another enemy in the Latin Kingdom of Jerusalem. Ṣalāḥ al-Dīn and his successors who were handicapped by the feudal system and by political decentralisation, had only been able to weaken it without accomplishing its destruction. This was finally effected by Baibars. On the ruins of the Aiyūbid feudal kingdom he founded the Mamlūk empire, a centralised state protected by a regular army and governed by means of a bureaucratic hierarchy. With the help of this powerful lever he destroyed at one blow the Latin Kingdom and the fortresses of the Assassins, the last bulwark of the Shī'ite heresy in Syria. He conferred upon his authority a religious sanction acceptable to the Muslim people by assembling at Cairo the remains of the caliphate of Baghdād destroyed by Hulaghu in 1258. Thus re-establishing for his own purposes the dualism of spiritual and temporal power he restored the continuity interrupted by the Mongol invasion and completed the work planned by the great Sunnites of the preceding century.

Thus an end was put to the struggle: the war-like spirit of Sunnism, fanned into flame by the holy war, had spent itself and turned to good works and contemplative study. No longer having a fighting part to play, the madrasa necessarily lost its old character and became assimilated to the mosque. At this stage all great madrasas are adapted to the Friday service. The *liwān kibli*, more spacious than the other three *liwāns*, serves as sanctuary and contains pulpit and miḩrāb. A minaret finally gives to the madrasa the outward appearance of a mosque. Meanwhile however the madrasa has acquired such importance that, far from being absorbed entirely in the mosque, it threatens to supplant the latter altogether. While the number of great mosques built on the classical ground-plan decreases continually, the number of madrasas with a cruciform ground-plan continues to increase down to the Ottoman conquest.

This development is reflected in linguistic usage. The madrasas intended for worship received the name *madrasa li 'l-djūm'a*; later they were simply called *djāmi'* like the great mosques. Makrīzī, who wrote his topography of Cairo early in the xv. century, applies this name to most of the Mamlūk madrasas. Inscriptions from 830 (1427) onwards attest that this was the official usage. The word *madrasa* thus shared the fate of the old word *masḩid* and came to be confined to institutions of minor importance. In Egypt at the present day it means no more than a secular school; every large building connected with the cult is called *djāmi'*.

The original mosque, *masḩid*, is thus split into two classes, the great mosque (*djāmi'*) and the small mosque (*masḩid*). The madrasa similarly develops on the one hand into the *djāmi'*, on the other into a secular school. Both kinds of

djāmi^c finally become identical as far as their purpose is concerned, though not in their architectural ground-plan. The latter remained distinct down to the time of the Ottoman conquest, which led to the disappearance of the ground-plan of the madrasa. The Ottomans go on building an increasing number of *djāmi*'s in Egypt and Syria in the style of the great mosques as modified under the influence of the Turkish school with its type of mosque derived from the church of S. Sophia (cupola).

Monasteries.—The Sunnite reaction which introduced the madrasa from Persia into Egypt, received in the course of its development an admixture of elements which, though of very ancient origin, had been foreign to early Islām. One of the most important of the elements thus assimilated is Šūfism, an oriental monastic system of Persian origin with mystical tendency. The architectural monument of Šūfism is the Šūfi monastery or *kḥānakāh* (Persian *kḥān-gāh*) which first appears in Syria and was introduced into Egypt by Šalāḥ al-Dīn, the founder of the first Egyptian *kḥānakāh*. In the latter country *kḥānakāh* soon became almost equivalent to *ribāṭ*, an Arabic word denoting a former military station, which has completely lost its original character and been transformed into a Šūfi monastery.

Ribāṭ and *kḥānakāh* flourished under the Aiyūbids and later under the Mamlūks, but without creating a separate architectural form. The monasteries sometimes imitated the plan of the great mosque (monastery of the Emir Shaikhū at Cairo, 756 = 1355), and sometimes that of the madrasa (monastery of Sultan Baibars II at Cairo, 709 = 1310). Like its two prototypes the monastery is furnished with all the elements required for the cult, such as minaret, sanctuary, pulpit and mihrāb. It is only the subsidiary buildings adapted for the monastic life with their long rows of cells which give a peculiar character to these monasteries. Interesting remains of this type still exist, especially at Cairo where the monastery of Sultan Ināl (858 = 1454) affords the most perfect example.

At the time of the Ottoman conquest *ribāṭ* and *kḥānakāh* were supplanted by the *takiya*, the Turkish-Persian dervish monastery (*takya*, *tekke*), the architectural arrangement of which was also influenced by the school of Constantinople (halls with cupolas). Finally we must mention the *zāwiya*, a word which in the Muslim East and West denotes a cell or hermitage, and secondarily a monastery; in Egypt it is generally used for a small mosque, a prayer house or a chapel.

Drinking-fountains and schools.—Side by side with these three chief types, mosque, madrasa and monastery, we find two subordinate forms of buildings, known as *sabil* and *kuttāb*. *Sabil* means 'way, path'; the expression *fī sabil Allāh* 'on the path of Allāh, for the sake of God' is applied to any good work, to the holy war as well as to the giving of alms; it is used especially of foundations serving the common good, the use of which is free to all. In the East water is most precious; according to a tradition going back to Muḥammad the offering of a drink of water is one of the most meritorious forms of alms-giving. Thus while *sabil* originally denotes any charitable foundation, it is the public drinking-fountain which is regarded as the *sabil* par excellence.

In the architecture of Syria and Egypt the *sabil* rarely stands by itself. It is found on the ground floor in the corner of a mosque, a madrasa or a monastery, and is characterised by its two large rectangular windows placed corner-wise which are decorated with charming sculptures and closed in by fine bronze gratings. Over the *sabil* is found the elementary school (*kuttāb* or *maktāb*) made conspicuous from afar by its elegant loggia which opens out towards both façades by means of arcades resting on small columns. This graceful type of the *sabil-kuttāb* continued to exist down to the Ottoman conquest. After this period the *sabil* is erected by itself, at first in conjunction with the *kuttāb*, and later quite independently. The style continues to degenerate down to our own time: at the present day the drinking-fountain exhibits all the features of the perverted taste of the modern Turkish style.

Monumental tombs.—For the dead of the lower orders a grave is sufficient. Those of the higher classes not content with a grave require a mausoleum. From the earliest times to which it can be traced the Syro-Egyptian mausoleum has its own style: a cubic room on a square base with a vaulted roof. This type may possibly be a remote reminiscence of the ancient Egyptian *maṣṭaba*. It is more directly connected with a Christian type, the kalybe (καλύβη) of which some traces are preserved in Syria. The problem of erecting a cupola on a square base, executed in a rough way in the case of the ancient Syrian kalybe, finds in Muslim architecture the most various solutions in which the thought and the successive inventions of the Persians and Byzantines are reflected. The space of transition from the square to the circle is occupied either by planks covered with stucco, or by corner-trompes made at first of bricks and later of stone, or by stalactite pendentives of stone. The material used, the proportions, the section of the space of transition, of the tympanum and of the cupola, the ornamentation and in fact all the elements of which the style is composed, change from generation to generation; but the general ground-plan remains unaltered down to the Ottoman conquest.

The classical word for mausoleum is *turba*. But owing to the fact that the cupola is its most conspicuous characteristic, the name of the latter, *kubba*, is extended to the whole monument. In the authors and in the Syro-Egyptian inscriptions both expressions used interchangeably denote the entire mausoleum i. e. the building enclosing the grave. The grave is called *kabr* or *maḍfan* or *ḍarīḥ*, an Arabic word of Aramaic origin.

In many cases the mausoleum stands quite isolated on a cemetery. But frequently several are placed together in one enclosure (*ḥawṣā*) without however forming an organic whole. The mausoleum of some great person is often found in the corner of some sacred building founded by the person in question. For sultans and emirs—former slaves who had risen to power but could never be sure of their fate on the morrow—were wont like the great Italian condottieri of the Renaissance to provide for their tombs early in life.

The conjunction of the monumental tomb with a sacred building creates three main types of combinations: the mausoleum-mosque, the mausoleum-madrasa and the mausoleum-monastery. We may mention at Cairo: the

mosque of Sultan *Shaiḫ* (823 = 1420), the madrasa of Sultan *Ḳāit-Bāi* (879 = 1474) and the monastery of Sultan *Farajī* (813 = 1411) usually called the tomb of *Barḳūḳ*.

Occasionally we find more complicated types, e.g. the monastery-madrasa-mausoleum. To this class belong the monumental tombs of the sultans *Barḳūḳ* (788 = 1386) and *Ināl* (858 = 1454). All these combinations contain the *sabīl-kuttab* and combine one or more minarets with one or more cupolas. They do not bear a name of their own, and the inscriptions of these large buildings as well as the authors refer to them by the names of the different parts according to the part to which they wish to draw attention.

The turba like the other types of Syro-Egyptian architecture disappears after the Ottoman conquest. The name however continues to exist, though it denotes no more than any sepulchral monument. After the xvi. century Egypt and Syria have produced no monumental tombs worthy of their past.

Shrines and places of pilgrimage. — Contrary to the expressed desire of its founder *Islām* adopted at an early date the cult of saints and the belief in miracles worked by the intervention of the saints. This cult was too deeply rooted in the religious systems of the East to disappear before the name of *Muḥammad*. In Syria especially the old pagan worship of local deities which had withstood Christianity, continued to exist under *Islām* which had to tolerate it by affecting to assimilate it. The multifarious origin of the Muslim saints finds its explanation in the obstinate persistence of such local traditions. Some of them are pagan deities transformed into Muslim saints by a transference of ideas or religious conceptions or by a mere change of name; others are the great figures of the *Ḳorān*, such as *Muḥammad*, *Jesus* and the Jewish prophets, others again are historical heroes, conquerors or great rulers, or finally ascetics, monks or scholars who acquired fame during their lives and were canonised by the people acting under an irresistible impulse towards the supernatural. Each of these saints has his sanctuary (*maṣḥad*). The belief in miracles worked by their intervention turns the sanctuaries into places of pilgrimage (*maṣār*).

The *maṣḥad* did not produce an architectural type of its own. Owing to the fact that it always rises from the tomb of the saint it imitates the plan of the mausoleum; viewed from an architectural point of view it is a mere variety of the turba, perhaps the oldest variety. It is found in any size, from the small white-washed chapel covered by a cupola (*marbūṭ* = marabout, *shaiḫ*, *walī*, *nabī*, *maḳām*) to the great classical mausoleum; they all have a cupola on a rectangular base. The only one of these buildings which deviates from the traditional plan is the famous dome of the rock, the *Ḳubbat al-Ṣakhra*, at Jerusalem built by the caliph 'Abd al-Malik in 72 (691) and frequently restored since. A whole cycle of Jewish and Christian legends is associated with the rock and the enormous cupola built on a circular base and surrounded by a double octagonal wall. The partly circular, partly octagonal type, which no doubt is derived from the ground-plan of the Christian monument which occupied the site before the *ḳubba*, is also met with in a group of Syrian churches of the pre-

islāmic period (*Boṣrā*, *Ezra*, *Ḳal'at Sim'ān* etc.). But apart from the dome of the rock and a few buildings derived from it (dome of the chain in Jerusalem, mausoleum of Sultan *Ḳalāwūn* in Cairo etc.) the type in question has made no lasting impression on Syro-Egyptian architecture.

Apart from turba and *maṣḥad* the cupola found yet another application in this architecture: a small cupola, also called *ḳubba*, is found in the back-ground of the sanctuary of the great mosque in front of the *miḥrāb*. This ancient element may possibly be a remnant of the church, viz. of the cupola built over the intersection of the transept in front of the choir. This is the only place assigned to the cupola in the great mosque in the period preceding the Ottoman conquest; the Ottomans following the school of Constantinople place cupolas systematically on all the halls round the court of a great mosque. (M. VAN BERCHEM.)

‘ARD (A.) breadth, also geographical latitude. — Of the numerous meanings of the word we may mention that of 'a review of troops'. A *Diwān al-‘ard* (cp. glossary to *Ṭabarī*, p. CCCLVII), or 'bureau of army-lists' existed as early as the 'Abbāsīd period. Under the *Seldjūks* the head of this department bore the title of *‘arīd al-djāish*, but the word *‘arīd*, pl. *‘urrād*, was also applied to the subordinate officials (*kātib*). — *‘Arḍ* or *‘arḍ al-ḥāl* (Turkish pronunciation *‘arsu-ḥāl*, also *‘ars-i ḥāl*) further means petition (lit. 'exposition of the circumstances').

ARḌ (A.) earth, country.

ARDABB (A), Greek ἀράβη, Syriac *arḍeba* or *arṭeba*, name of a measure; in Egypt = 197, 7 litres. The *ardabb* = 6 *waiba* = 24 *ruḥā*.

ARDABİL (ERDEBİL), Persian *ARDABĒL*, Armenian *ARTAVĒT* (later *ARTAVĒL*), easternmost town of the Persian province of *Ādharbaidjān*, situated under 48½° E. long. (Greenw.) and about 38° N. Lat., at a distance of a good day's march from the Caspian Sea and 25 miles from the Russian frontier. The town stands on an almost circular plateau (4940 feet above the level of the sea), measuring about 6 hours march in diameter, and surrounded on all sides by mountains; to the west of the town is the extinct volcano *Sawalān*, the *Sablān* of the Arabic geographers, which with a height of 15665 feet reaches the region of perennial snow. For many miles around the town no trees or shrubs are visible: the dry white chalk soil of the plateau can only be made fruitful by means of artificial irrigation; in the surroundings of the town it has been turned into productive fields and meadows which yield pasture for numerous herds. The climate of the town owing to its high situation is rather inclement (thus already *Ibn Faḳīh* in *De Goeje, Biblioth. geogr. arab.* v. 209), but has always been regarded as healthy; the vine, oranges and melons do not grow, but apples and pears are produced in large quantities. The town is situated within the watershed of the *Araxes* (*Aras*) and *Kur*. The *Balik-Ṣū* (= fish-river) which rises on the southern slope of the *Sawalān* chain flows through the town in several branches; later it joins the *Ḳara-Ṣū*, which in its turn flows into the *Araxes* after being united with the *Āhar* river. Near the town are found warm mineral springs which attract many visitors. It is on account of the springs as well as of the healthy air, that *Ardabīl* has always been a favourite place of residence of the Persian court.

No account pointing to a great antiquity of Ardabil is known; the town is not mentioned in the early historical literature of the Armenians. According to an old tradition (found in Firdawsi, Yāqūt and others) it was built by the Sāsānid king Pērōz (Fīrūz, A. D. 457—484) whence it was also called Bādhan (Ābādhan)—Fīrūz or Fīrūzkerd; cp. Nöldeke, *Gesch. d. Perser und Araber zur Zeit der Sasaniden* (Leiden 1879), p. 123, note 3, and Vullers, *Lexicon persico-latinum* i. 77^a. The Umayyads made Ardabil the administrative capital of the province of Ādharbaidjān at the same time transferring the troops stationed at Maragha to that town (cp. e. g. Belādhori, ed. de Goeye, p. 325); it was not until the late ‘Abbāsīd period that its place as capital of Ādharbaidjān was taken by Tabriz. Yāqūt who visited Ardabil in 617 (1220) describes it as a very populous town; soon after his departure the Mongols appeared at the gates: they sacked and destroyed the town, massacring nearly the entire Muslim population. Some time afterwards the town was rebuilt more beautifully than before, and passed through its most flourishing period under the rule of the Šāfawids. In the first half of the viii. (xiv.) century Ardabil was the residence of a pious Shaiikh Iṣḥāk Šafi al-Dīn who acquired extraordinary influence and died towards the middle of the century (735 = 1334?) in the odour of sanctity. Under his successors, the Šāfawids (Šafids), there arose in Ardabil a kind of theocratic state (on the sources regarding its origin see: Teufel, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxxvi. 91) the military power of which chiefly depended on the descendants of the Turkish slaves manumitted by Shaiikh Šadr al-Dīn, the son of Šafi al-Dīn, the so-called Kizil-Bāsh (‘Redheads’); cp. A. Müller, *Der Islam im Morgen- und Abendland* ii. 346 *et seq.* The fifth successor of Šadr al-Dīn, Ismā‘īl, became the founder of the modern Persian state; in 908 (1502) he laid down the title of ‘Shaiikh of the Šūfis of Ardabil’ which had been borne by his predecessors, and transferred his residence to Tabriz as first Shāh of Persia. Of later historical events we may mention that it was in Ardabil that the Turkish condottiere Nādir was crowned king of Persia in 1736 after the death of the last Šāfawid. In the beginning of the xix. century Prince ‘Abbās Mirzā [q. v.] made Ardabil the seat of his court, and fortified the town according to the European system under the direction of the French general Gardanne, in order to make it the chief frontier fortress against Russia. During the war between Russia and Persia in 1826—1828 Ardabil was occupied by the Russians, but was restored to the Persians in 1828 after the conclusion of peace.

The most remarkable monument of the town is the mausoleum of the above-mentioned Shaiikh Šafi al-Dīn in the chief mosque, which became an object of general veneration soon after his death. In the xvi. and xvii. century it developed into one of the most frequented places of pilgrimage, and is still visited as such by many Persians. The sanctuary has suffered considerably in the sack of the town by the Russians in 1827 and in repeated earth-quakes; but it is still very remarkable. According to v. Thielmann’s account remains of the old decoration with precious slabs are still extant; the floor of the interior

is covered with ancient carpets. There is also a unique collection of old Chinese and Persian porcelain dedicated by the Persian kings. The mausoleum also contains the tombs of the Šāfawid Shaiikhs and of the first Shāh Ismā‘īl (died 930 = 1524). The famous library of Shaiikh Šafi, once the greatest in all Persia, no longer exists. It was sent to St. Petersburg by General Paskiewitch in 1827 and became a part of the Imperial library of that city. The fort erected by Gardanne has been abandoned since it was stormed by the Russians, and is rapidly falling into ruins.

The commercial importance of Ardabil is considerable owing to its situation near the sea and the Russian frontier; it plays an important part in the Caspian-Persian trade as frontier-station on the trade-route from Tabriz to Astara and Lenkorān, particularly as the commercial traffic between Tiflis, Derbend and Baku on the one hand and Tabriz, Iṣpahan and Ṭeherān on the other passes through it.

The population of the town was very considerable in the Middle Ages and especially under the Šāfawids. The European travellers Olearius (1637) and Chardin (1671 *et seq.*) describe Ardabil as the most flourishing Persian town of the time. Towards the beginning of the xix. century it had already lost much of its former greatness chiefly in consequence of the wars and the repeated earth-quakes. Morier in 1813 counted only 4000 inhabitants. Afterwards the town recovered gradually, and recent travellers estimate the population at from 16 000 to 20 000.

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ARDAKĀN (modern pronunciation also: ARDEKŪN), town in Persia situated under 32½° N. Lat. and 53° 50’ E. Long. (Greenw.) between Adjā (Akḏā) and Maibūd, on the route leading along the border of the desert from Kāshān to Yazd. The town is mentioned already by Ptolemy under the name of ‘Apraxēva. It is situated at a height of 3280 feet above the level of the sea and is fortified with walls and towers; there are several caravansaries and mosques and good bazars. Dupré who travelled in 1888 estimated that the town contained 1000 houses; the number of inhabitants was calculated by Houtum-Schindler

(1879) at from 8000 to 9000, by Stack at 10 000. They include a number of 'Guebres' (Parsees, fire-worshippers). The town is remarkable for the flourishing manufacture of dyed cloths and of beautiful carpets with blue and yellow square patterns. In Dupré's time most of the materials for the tents used by the Persian court were woven at Ardakān. The town is the centre of a district of the same name which contains 17 villages and townships.

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(STRECK.)

ARDASHĪR, old Persian: Artakshathra, Greek Ἀρταξέρσης, well-known name of Persian kings. Muslim tradition has certain knowledge only of the later Sāsānid kings of that name, viz. Ardashīr I (226—241), Ardashīr II (379—383) and Ardashīr III (628—629). [See article SĀSĀNIDS.]

ARDASHĪR KHURRA, name of a district in Fārs. [See FIRŪZĀBĀD.]

ARDIBEHISHT, name of the second month in the Persian calendar the years of which are counted from the reign of Yezdedjird, the last Sāsānid king (i. e. A. D. 632). This era is also used by most of the Arabic astronomers because of its extreme simplicity (each year has 365 days: 12 months of 30 days each + 5 intercalary days). — Ardibehisht is also the name of the 3rd day of any Persian month; a distinction must therefore be observed between *Ardibehishtmāh* (name of the 2nd month) and *Ardibehishtrūz*, which denotes the day of the month. (E. MAHLER.)

ARDILĀN, province in Western Persia, situated between Ādharbaidjān in the North, Lūristān in the South and Irāk ʿAdjamī in the East, with an area of ca. 24 730 square miles. It is occupied by the chains of the Zagros, a range of mountains on the Western border of Irān; the climate is severe and only a few valleys are capable of cultivation; for the rest the district is remarkable for its extensive forest (especially oaks). A number of important rivers have their rise in Ardilān, thus in the North the Kizil Ūzen flowing into the Caspian Sea; the central part of the province contains the head-waters of the Diyālā (the chief of which are the Shirwān-Rūd and the Gabe-Rūd), the South those of the Kerkhā. The inhabitants are almost exclusively Kurds; hence the district is also called Persian Kurdistan or land of the eastern Kurds; the name Ardilān which does not occur in medieval authors, dates from modern times. The capital of the province is Sihna (called also Sinna or Senna) which was built as late as the xvii. century; it is the residence of the chief of the Kurds who bears the title of wālī and governs the province almost as an independant ruler. A distinction is occasionally made between Ardilān in the narrower sense, consisting of the North Western part of the country with the capital Sihna, and the district of Kirmānshāhān (with a capital of the same name) in the South West, and the district of

Camābādān (Καμβάδωνή) in the South East. Cp. further the article (Persian) KURDISTĀN.

Bibliography: K. Ritter, *Erdkunde* ix. 412 et seq. (esp., p. 433, 437). (STRECK.)

ARDISTĀN, a Persian town which in the Arabic Middle Ages belonged to the province of al-Djibāl (Media). It was said to have been the native place of the Sāsānid king Khosraw I Anōsharwān (reigned 531—579). Ardistān, the modern name of which is Arūsūn (also Ardesūn) is situated to the North of Yazd at a height of 3575 feet, under 33½° N. Lat. and 54½° E. Long. (Greenw.). To the N. E. in the direction of Zuwāra are found Sāsānid remains (fire-temples etc.).

Bibliography: Yākūt, *Muʿdjam* i. 198; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leiden 1879) p. 145, note 2; Tomaschek, in the *Sitz.-Ber. der Wiener Akademie d. Wissensch.* (1883), cii. 162; G. le Strange, *The lands of the Eastern Caliphate* (Cambridge 1905) p. 208; Stahl, in *Petermann's geogr. Mitt.*, supplement n^o. 118 (1895), p. 28. (STRECK.)

ARDJĪSH (old Armenian Arčēē), old town in Armenia, now in ruins, situated on the N. E. shore of the lake of Wan under 39° N. Lat. and 43° 20' E. Long. Now as well as in antiquity the continuation of the lake of Wan to the North East takes its name from this town. In the Middle Ages the entire lake of Wan was called by the Arabs lake of Ardjīsh, as appears e. g. from the Persian geographer al-Mustawfi (wrote about 740 = 1340). From the x. century onwards Ardjīsh usually shares the history of the Muslim principality of Akhlāt [q. v. and the art. ARMENIA]; the town was destroyed by the Georgians in 1209, see the account of Ibn al-Athīr (see Defrémery in the *Journ. Asiat.*, 4th series, t. xiii. p. 517 et seq.). There is evidence for the existence of the town in antiquity: it is called in Greek Ἀρσίσα, Ἀρσισσα, and in cuneiform inscriptions Arzashku (?; thus Thopdschian, *Zeitschr. f. armen Philol.* ii. 67, note 6). Owing to the fact that the lake of Wan gradually advances more and more to the North, the ruins of Ardjīsh have been surrounded by water since the middle of last century; it is only occasionally when the level of the lake is very low, that they appear on the dry ground (e. g. in 1888). To the N. W. of Ardjīsh, at a distance of about 1½ hours from the lake, there is a small town called New Ardjīsh or Agantz, which contains a small Turkish garrison; it is much frequented as a postal stage on the route from Wan to Erzerum.

Bibliography: Yākūt, *Muʿdjam* i. 196; Pauly-Wissowa, *Realencykl. der klass. Altertumswissensch.* ii. 1290 (s. v. Arsissa); K. Ritter, *Erdkunde* ix. 784 et seq., 989; x. 271, 287, 322; Weil, *Gesch. der Chalifen* iii. 114; G. le Strange, *The lands of the Eastern Caliphate* (Cambridge 1905) p. 183; Hübschmann, *Indogerm. Forsch.* xvi. 329, 405; Viv. de St. Martin, *Nouv. Diction. de géogr.* i. 199; Cuinet, *La Turquie d'Asie* ii. 665, 710; E. Reclus, *Nouvelle géographie univers.* ix. 330; Müller-Simonis and H. Hyvernat, *Du Caucase au golfe Persique* (Washington 1892) p. 256, 292.

(STRECK.)

ARDJĪSH-DAGH (ERDJĪĀS, ERDJĪSH-DAGH), the Argæus of the ancients, the most important of a number of volcanic peaks in Cappadocia to

the South of the Halys; rising to a height of 11480 feet it represents the highest elevation of Asia Minor. The Ardjĭsh-Dagh is situated at a distance of about $2\frac{1}{2}$ miles from Kaisariya almost in the centre of a trachytic district which, extending from W.-S. W. to E.-N. E., forms an irregularly drawn-out oval with an area of about 760 square miles. The massif is characterised by a number of ravines which intersect it in all directions. The chief mountain has the beautiful shape of a pyramid: the summit is cleft into three abrupt peaks covered with perennial snow; hence the name 'white mountain' (Greek: Ἀργαῖον ὄρος, from ἀργός = 'white, shining'). Many smaller cones and volcanic formations surround the chief mountain. To the N. E. protrudes the 'Alī-Dagh rising with three peaks to a height of about 6500 feet; the town of Talas is situated at the north-western base of this elevation. The Ardjĭsh-Dagh was active as a volcano down to historical times, though only to a limited extent. It has been extinct since antiquity, but traces of its former activity are clearly seen in the gigantic masses of debris on the slopes of the mountain. The only oriental geographer of the Middle Ages who mentions the mountain — under the name of Ardjā'ish — is the Persian al-Mustawfī (wrote about 740 = 1340). In modern times the first ascent of the Ardjĭsh-Dagh was made by W. Hamilton in 1837; he was followed in 1849 by P. v. Tschithatcheff and 40 years later by H. F. Tozer, probably the greatest authority on the whole mountain and the author of a detailed description.

Bibliography: W. Hamilton, *Researches in Asia minor* ii. 275 *et seq.*; v. Moltke, *Briefe über Zustände u. Begebenheiten in der Türkei aus den Jahren 1835—1839* (Berlin, 4th ed. 1882) p. 312 *et seq.*; P. v. Tschithatcheff, in *Petermann's Geogr. Mitteil.*, supplement, vol. xx. (1847) p. 38, and *id.*, *Asie Mineure* (Paris 1853—1859) and *Kleinasien* (Leipzig 1887) p. 151 *et seq.*; H. F. Tozer, *Turkish Armenia and eastern Asia Minor* (London 1891) ch. v.; Hirschfeld, in *Pauly-Wissowa, Realencykl. der klass. Altertumswissensch.* ii. 684; R. Oberhammer and H. Zimmerer, *Durch Syrien und Kleinasien* (Munich 1896) p. 242, 332 *et seq.*; G. le Strange, *The lands of the Eastern Caliphate* (Cambridge 1905) p. 146. (STRECK.)

'AREG, plural of the Arabic word 'irḳ (literally 'vein'). As a geographical term this word, or more frequently the singular 'erg, is used as a name of the vast stretches covered with dunes, which form about one ninth of the area of the Sahara [q. v.]. In the Berber dialects they are called *ig'idi* or *edeien*. The most important of these 'seas of sand' are the Libyan desert between the Egyptian oases and Tibesti, — the edeien of the Touareg country between the Hamada of Tinghert, the Hamada al-Hamrā', the Tassili and the Hamada of Murzuk, — the Maghter stretching to the North and East of the western Adrar etc. In a narrower sense the word 'Erg is applied to the sand zone stretching diagonally through the Algerian Sahara from the Hamada al-Hamrā' in the N.-E. to the Wēd Sawra in the W. This enormous mass of dunes is divided into two groups: the eastern 'Erg which is much better known owing to the large number of explorers who have visited it (Duveyrier, Méry, Largeau,

Flatters, d'Attanoux and particularly Foureau), and the western 'Erg traversed by Golonien, Godron and Flamand. The former extends from the Shotts of southern Algeria and Tunis to the neighbourhood of the Hamada of Tinghert, from which it is separated by rocky heights called al-Udjh (the cheek); the latter is situated to the N. and N.E. of the Gurara. Its boundaries are clearly indicated in the S.E. by the depression of the Wēd Megidden; to the W. the Wēd Sawra forms the border. A chain of rocks interrupted in its centre, towards al-Golē'a, by rows of dunes, stretches between the two 'Erg from the Mzāb in the North to the plateau of the Tademait in the South.

The configuration of the 'Erg corresponds to that of all the districts consisting of dunes. It is a mass of sand-hills with very narrow ridges called *syūf* (pl. of *seif*, 'sword'), the average height of which is about 325 feet, though occasionally they reach 650 and even 775 feet. The hills stretch in parallel rows separated by depressions free from sand, which are called *fedjāḍi* (lit. clefts) in the West and *gassi* (hard soil) in the East. These gassi form natural roads the use of which is indispensable in traversing the 'Erg.

The 'Erg is not as wanting in natural resources as would appear at first sight. Water is not lacking; it is found under the ground, usually at little depth. In some parts of the eastern 'Erg it is met with at a depth of no more than 3-4 feet under the ground. In other parts it collects in basins or pools (*baḥar*) dug in the bottom of depressions in the sand. Such is e.g. the basin of 'Ain Taiba right in the heart of the eastern 'Erg which has a depth of 16 feet and a circumference of 1625 feet. These subterranean sheets of water are connected with wēds buried under the sand. Thus the streams descending from the plateaux of Tripoli, from the Hamada of Tinghert and from the Tademait lose themselves in the eastern 'Erg, while the wēds rising on the massif of Figuig, on the hills of the Kṣūr and the Djebel 'Amūr similarly disappear in the western 'Erg. The presence of water ensures the growth of some plants which stretch out their roots to collect the water filtering through the sand (*diss*, *drim*, *hād* etc.). The dunes are therefore visited by the inhabitants of the Sahara, as the scanty vegetation is sufficient to provide pasture for their herds. The 'Erg is however unsuitable for permanent settlements and offers no more than a temporary place of passage.

Long before European travellers reached the Sahara, the following account of the 'Erg was given by Ibn Ḳhaldūn. To the South-East and the South, he writes, the Maghrib is bordered by a barrier of moving sand which forms a line of separation between the country of the Berbers and that of the Blacks. By the Arabs this barrier is called 'Areg. It begins from the shore of the Atlantic Ocean and extends eastwards in a straight line as far as the Nile. Its breadth at the narrowest part is 3 days journey. It is intersected by a stony plateau called by the Arabs al-Hamada which begins this side of the Zāb and reaches as far as the Wēd Righ. In some years the Ṣanhādja, wearers of the *lithām*, extend their wanderings as far as the southern border of the 'Areg; the northern border is visited by nomad Arabs who possess pasture-lands formerly belonging to the Berbers

(Ibn Khaldūn, *Hist. des Berbères*, transl. by de Slane, i. 190).

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ARESHGŪL, old town, no longer in existence, formerly situated at the mouth of the Tafna, opposite the island of Rashgūn, the insula Acra of the ancients. The latter is situated at a distance of $1\frac{1}{4}$ mile from the Algerian coast under $35^{\circ} 19' 28''$ N. Lat. and $3^{\circ} 48' 53''$ W. Long. (Paris); it measures about 2600 feet in length and 650 feet in breadth and reaches in its northern part a height of 195 feet. The coast is very steep, except in the S. W. where it is easily accessible.

Areshgūl took the place of the Portus Sigensis, which served as harbour to Siga, the capital of the kingdom of Syphax. The latter town was situated $2\frac{1}{2}$ miles further inland on the left bank of the Tafna at a place bearing the Berber name of Takabrit ('the vaults'). Our accounts of the history of Areshgūl are confused and contradictory. There is no doubt however that the town was in existence as early as the second century of the Hidjra. It belonged to the Idrisid kingdom at the partition of which it fell to the share of 'Isā b. Muḥammad b. Sulaimān, a brother of Idris I, who died in 295 (907-908). During the fourth century of the Hidjra the possession of Areshgūl was disputed between the representatives of the Fātimids in the Maghrib and the Umayyads of Spain. In the course of these struggles the Idrisid chiefs were driven from the town, but retained possession of the island where they resisted an attack of the Spanish fleet in 320 (932-933). During the same period, in the year 338 (949-950), Areshgūl was sacked and the inhabitants transported to Spain.

The town however continued to exist and even attained to a certain degree of prosperity. It was situated on the Tafna at a distance of two miles from the sea, but accessible to vessels of small tonnage. At the end of the iv. century of the Hidjra it is mentioned by Ibn Ḥawḳal as a 'small town' surrounded by fruitful fields. It had a harbour protected by the island of Rashgūn which was visited by ships for the purpose of taking in water, as the island possessed cisterns and unfailing springs. (Ibn Ḥawḳal, transl. by de Slane, *Journ. asiat.*, 1842, p. 217). Al-Bakrī mentions the same fact and adds some details about the buildings of the town. It possessed a mosque with seven naves and a strongly built minaret, two baths one of which dated from antiquity, and was surrounded by a wall eight spans thick containing three gates (al-Bakrī, *Masālik* p. 53; transl. by de Slane, *Description de l'Afrique*

p. 181-182). The history of Rashgūn during the succeeding centuries is very obscure. Nothing is known except that the town was destroyed in the course of the struggles between Ibn Ghāniya and the Almohades. It subsequently recovered and retained some importance owing to the proximity of Tlemcen to which it served as harbour. Spanish texts of the xvi. century mention the town under the name of Risgol. Charles V intended at one time to attack it by main force, but in a treaty concluded in 1536 with the Zaiyānid pretender Abū 'Abd Allāh he secured the right to build a fort or at any rate to place a garrison in the town for the purpose of keeping the Turks from access to the mouth of the Tafna. It does not appear however that this right was ever exercised. Towards the end of the xvi. century Areshgūl was completely in ruins and the island, called 'isla de los Alimaques' by Diego Suarez, had been abandoned by its inhabitants. Of the buildings erected in the past nothing remained but a tower of sun-dried bricks on the left bank of the Tafna.

The mouth of this river afforded the only communication between Tlemcen and the sea. It was for the purpose of opening up a route of access to Tlemcen and at the same time cutting off 'Abd al-Ḳādir's communications with the coast that Marshal Clausel sent a detachment of troops to occupy the island of Rashgūn (30 October 1835). In the following February a camp was established near the mouth of the river. The treaty of the Tafna restored Areshgūl to 'Abd al-Ḳādir, but left the island in the possession of France. In modern times a lighthouse has been erected on the island and a village has sprung up on the coast. But the traffic from and to Tlemcen has been diverted further to the west owing to the building of the harbour of Nemours, and the mouth of the Tafna is no longer used. The village of Rashgūn consists merely of a few huts inhabited by Spaniards. Its development depends on the realisation of the plans for the construction of a military harbour, which have been drawn up on several occasions, though their execution appears to have been postponed indefinitely.

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ARGEL, Spanish name of Algiers [see ALGER].

ARGHANA or **ARGHANA MA'ĀDIN** (*Ma'āden*), town situated half-way between Palu on the Murād-Ḍai in the N. and Diyārbekr in the S., under $38^{\circ} 20'$ N. Lat. and 40° E. Long. (Greenw.), which owes its name of Ma'ādin ('mines') to the copper-mines found to the N. W. of it. It is situated on the 'Ali-Dagh, a steep hill about 3250 feet in height; the number of inhabitants according to Brant was about 3500 in 1837; the greater half of these were Greeks and Armenians, the rest Turks; for the greater part they subsisted by labour in the mines, which are reached from the town after 4 hours march over steep and difficult country. The mountain containing the principal mines, called Maghāra ('the cave'), is situated to the East of Ma'ādin, a settlement of

about 4000 inhabitants. The copper produced by Arghana Ma'adin supplies a great part of the East with the metal. In cuneiform inscriptions Arghana appears as Arḡānia, in Armenian literature as Argni; in Rashīd al-Dīn's History of the Mongols (ed. Quatremere) p. 333 it is called Arghani.

Bibliography: J. Brant, in the *Journ. of the Roy. Geogr. Society*, 1836; K. Ritter, *Erdkunde* x. 701, 801, 913; xi. 14 et seq.; Sandreczki, *Reise nach Mosul und durch Kurdistan und Urmia* (Stuttgart 1857) i. 181 et seq.; E. Reclus, *Nouvelle géographie univers.* ix. 377; Viv. de St. Martin, *Nouv. Dict. d. géogr. univ.*, suppl. i. s. v.; Streck, in the *Zeitschr. f. Assyriol.* xiii. 97; Hübschmann in *Indogerm. Forsch.* xvi. 193 et seq. (STRECK.)

ARGHŪN, fourth prince (Ilkhān) of Persia (683—690 = 1284—1291), born some time between 1250 and 1255 (his father Abaka was born in 1234, his eldest son Ghāzān in 1271). His father Abaka entrusted to him the administration of the province of Khorāsān. Summoned to his fathers court in the spring of 1282 he received the news of the latter's death before completing his journey, and had to render homage to his uncle Tekūdar (or Aḥmad) in Ādharbaīdjan. In the following spring (1283) he returned to Khorāsān; in 1284 he revolted against Aḥmad, but was defeated by the latter's general Alināk, to whom he was forced to surrender in the fortress of Kalāt. He was brought to his uncle's camp, but liberated there by the Emir Būkai; the troops of Aḥmad soon went over to Arghūn and Būkai, and Aḥmad himself was surrendered to his nephew, at whose command he was assassinated on 26th Djumāda I 683 (10th August 1284). On the following day Arghūn celebrated his accession to the throne; his confirmation by the Great Khān Khubilai arrived in the spring of 1286. Būkai to whom Arghūn owed his throne remained chief minister until 1289, in which year both he and his vezīr Djalāl al-Dīn Samnānī were deprived of their offices and executed. During the following years the administration was in the hands of the minister Sa'd al-Dawla, who was hated by the Muslims as a Jew and unpopular with the Mongol grandees; during Arghūn's last illness, a few days before his death, he was deprived of his office and his life by his enemies. Arghūn like his predecessors was distinguished for his religious toleration. He was favourably inclined towards the Christians, but Buddhist monks are said to have possessed the greatest influence with him. The negotiations with European powers (the kings of France and England and the Pope) for the purpose of undertaking a combined action against Egypt, which had been started during the reign of Abaka, were continued by Arghūn; the French public archives contain a letter from Arghūn addressed to Philippe le Bel (discovered and edited by Abel Rémusat, translated by J. Schmidt). But no action in this direction was taken during Arghūn's reign, perhaps because his armies were engaged in other work. The fall of the all-powerful Būkai was followed by an insurrection in Khorāsān; the movement was headed by the Emir Nawrūz and received assistance from Central Asia; it was not quelled during the reign of Arghūn. The attempt undertaken by Mangū-Tīmūr (Khān of the Golden horde) in 1290 to enter Irān through

the gate of Derbend, was however frustrated without difficulty. Arghūn is said to have started the building of towns; the first plans of the new towns later founded by his sons Ghāzān and Uldjaitu (Shān-i Ghāzān near Tabriz and Sultāniya) are said to be due to him. He is stated to have died on 7th Rabi' I 690 (10th March 1291); he was buried in the mountains of Sidjās (South of Sultāniya), where a mausoleum was erected later (under Ghāzān). — Cp. D'Ohsson, *Histoire des Mongols* iv. 1 et seq.; Hammer-Purgstall, *Geschichte der Ilchane* i. 359 et seq.; Howorth, *History of the Mongols* iii. 312 et seq.

(W. BARTHOLD.)

ARGHŪN DYNASTY OF SIND. The early history of the Arghūns has been given under the history of Afghānistān. The attempt of Dhu'l-Nūn Beg and his son Shāh Beg (sometimes called Shāh Shudjā') to found an independent state with its capital at Kandahār, though apparently successful at first, broke down before Bābar's persistent attacks and after his final capture of Kandahār, in 929 (1522) Shāh Beg retired quietly to the highlands of Shāl and Mustang. It seems probable that Bābar had engaged not to molest him there, and had encouraged his invasion of Sind. Dhu'l-Nūn Beg had already as far back as 884 (1479) occupied these highlands, and had in 890 (1485) invaded the plain of Kačchī by way of the Bolān Pass and taken Sēvī (Sibi) from Djam Nanda, but it was lost afterwards. After his death Shāh Beg who had already conducted the first expedition under his father, was driven out of Kandahār by Bābar in 913 (1507) and falling back on Shāl and Mustang was introduced by Faḍīl Beg Gokaldāsh to the Chiefs of the local Balōč tribes, and formed an alliance with them for the invasion of Sind; but when Kandahār was recovered he gave up the project for the time, but gradually spread his influence. His force, consisting of Arghūns of his own tribe and Tarkhāns who were akin to them, was not very large, and he supplemented it when he could from local resources. Between 917 and 920 (1511—1514) he attacked the Birlās tribe who had established themselves in Siwistān, viz. parts of the Kačchī plain and the hills north of it, not yet occupied by Balōčs, and took from them the forts of Sēvī and Fatḥpur.

Various tribes joined in the confederacy against him, among them Balōč tribes who were now pressing down into the plains and spreading over Northern Sind and Multān.

In 1519 Shāh Beg's eldest son Ḥusain (sometimes called Ḥasan) fled to Bābar's Court, where he was well treated and joined in Bābar's expeditions into India. In 927 (1520) Shāh Beg advanced into the plains and soon succeeded in overthrowing the forces of Djam Fērōz who had succeeded Djam Nanda. We now find a force of Balōč under the Djam, and it seems probable that rival tribes fought on the two sides. Ḥusain was now with his father, and pushed on rapidly to Thatta in Southern Sind, while Shāh Beg planted garrisons in Shāl, Sēvī, Fatḥpur, Gandjāba (i. e. Gandāva) and Bāghbān (now known as Bāgh). Some years before a pretender to the Sind kingdom had obtained the support of Muẓaffar Shāh II of Gūdjrat and Djam Fērōz asked for the assistance of Shāh Beg. The invader had seized upon Thatta, the capital of Southern Sind, and had been driven out with the help of an Arghūn force, and it is probable

that he had become to some extent dependent on them and was now anxious to shake off the yoke. He resisted the advance of Shāh Beg, but Thatta was stormed and sacked, and he soon submitted. A treaty was made by which upper Sind was surrendered to Shāh Beg while lower Sind was to remain under the Sammās. But an outbreak at Sehwan led Shāh Beg to invade southern Sindh again. Sehwan was taken and treated with great severity. Djam Feroz's misrule led to a further invasion of the pretender Salāh al-Dīn. Shāh Beg was absent in Kandahār (927 = 1570) and sent Shāh Husain into Sind. The invader was defeated and slain, and Shāh Beg now dethroned Djam Feroz and put an end to the Sammā dynasty. His final loss of Kandahār followed and he now made Bhakhar on an island of the Indus his capital.

This was a strong post, almost impregnable in those days, and well situated for controlling the unruly Balōč and other turbulent tribes in Northern Sind, and also affording a favourable base for the invasion of Multān now contemplated. Shāh Beg is asserted to have massacred the Balōč inhabitants of 42 villages by treachery and also the Dharēja chief of Čandko. He died in 930 (1524), and Shāh Husain who succeeded had the *Khutba* read in Bābar's name, and immediately, probably by arrangement with Bābar, proceeded to attack the kingdom of Multān.

The Langāhs who now ruled at Multān were a Rādjput race, still known in the South Pandjāb, and had formed an independent kingdom after the break up of the Dehli Sultanate. At this time Mahmūd was reigning and was supported by a large body of Balōčs, Rinds and Dodāis who had settled in his country. Shāh Husain Arghūn now found himself opposed by the Balōč everywhere and before starting for Multān he made an expedition against the Rinds and Magassis of Kačči by way of Čatr and Lehri. (Raverty, in the *Journ. of the Roy. Asiat. Soc. Bombay* 1892, p. 358 reads Bughtis for Magassis, but the Bughtis were not known at that period). On his expedition against Multān 931 (1523) he met and defeated a large force of Langāhs and Balōčs near Učch, and then advanced on Multān. Mahmūd Shāh at the head of a mixed force of Rinds and Dodāi Balōčs and Djats advanced to meet him on the Satlādj, but died suddenly, some say from poison. Confusion followed his death and Multān was taken by Shāh Husain Arghūn. An agreement was come to in the name of the infant Husain Langāh to cede all the country south of the Satlādj to the Arghūns. The anarchy in Multān however led to a further invasion on his part. He besieged Multān for more than a year and finally took it by assault, when a general massacre followed. The place was plundered, but Shāh Husain made no attempt to hold it permanently, probably from fear of Bābar who was now emperor of Dehli. The whole of Sind however remained under his rule throughout his life, i.e. till 961 (1554). He engaged in minor wars, but was undisturbed in his own kingdom till the emperor Humāyūn, his suzerain, claimed his help when he had been defeated and driven out of Northern India by Shēr Shāh Sūr. Humāyūn spent altogether two years and a half in Sind or in the neighbouring parts of the Rādjputāna desert. Shāh Husain temporized not wishing to be drawn into war with Shēr Shāh. Humāyūn then tried

force, and laid siege to Bhakhar, but was unable to effect anything. Finally he agreed to leave for Kandahār by the Bolān Pass. These events occupied the years 947—950 (1540—1543). Two years later Kāmran Humāyūn's brother came as a refugee to Sindh after losing Kābul, and Shāh Husain gave him his daughter in marriage. Several years afterwards Kāmran now blinded, came to Bhakhar again on his way to Mecca and was hospitably entertained by Shāh Husain. His wife, Shāh Husain's daughter accompanied him on his pilgrimage. Shāh Husain's latter years were distracted by plots and intrigues. The Arghūns were little more than an army of occupation and had little hold on the country. As Shāh Husain had no son, the rival heads of the army Sulṭān Maḥmūd Gokaldāsh and Mirzā 'Isā Tarkhān were candidates for the throne, and immediately upon the death of Shāh Husain hostilities broke out, but the dangerous position of Sind from the Dehli empire on the north and the Portuguese raids on the coast induced them to make peace and divide the country, Mirzā 'Isā keeping Lower Sind with his capital at Thatta, and Sulṭān Maḥmūd Upper Sind with its capital at Bhakhar. The Arghūn element were not altogether satisfied and broke out in rebellion against Mirzā 'Isā on one occasion. Akbar annexed Upper Sind to the Empire in 982 (1572). The Tarkhān rule continued in Lower Sind for some time longer. Mirzā 'Isā was succeeded by his son Muḥammad Bākī in 975 (1565) and he by his grandson Djanī Beg in 993 (1584). He neglected to pay his respects to the emperor Akbar as his grandfather had done, and the result was the invasion of Sind by the imperial army and final extinction of the Tarkhān-Arghūn rule in 1001 (1592).

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(M. LONGWORTH DAMES.)

'ARĪB B. SA'D AL-KĀTIB AL-KURṬUBĪ, Arabic historian; nothing is known about him except that he occupied the post of secretary to the Umayyad al-Ḥakam II (350—366 = 961—976) at Córdoba, during whose reign he wrote an abridgment of al-Ṭabarī's great chronicle. The chief value of this work lies in the fact that the author added the history of Spain and North Africa on which Ṭabarī himself possessed no information. The portion of the work devoted to this subject was made known by Dozy in his edition of Ibn 'Adhārī's *al-Bayān al-muḥrib* (on 'Arīb cp., especially, Introduction p. 43—63); the rest so far as it is contained in the unique ms. (Gotha 1554, cp. Pertsch's catalogue iii. 184-185) was published by de Goeje in 1897 (*Arīb, Ṭabarī continuatus quem edidit M. J. de Goeje*, Leiden, Brill). It is uncertain whether Arīb was also the author of other, especially medical and chronological, works as was maintained by Steinschneider (*Zeitschrift für Mathematik und Physik* 1866, xi. 235 et seq.; for the opposite view cp. Dozy, *Zeitschrift der Deutsch. Morgenl. Gesellsch.* xx. 595

et seq. and *Le calendrier de Cordoue de l'année 961*, Leiden 1873, preface).

Bibliography: Brockelmann, *Gesch. der arab. Litter.* i. 134, 236 and note; A. A. Waisew, *Wizantiya i Arabi* ii. 2, p. 43 et seq., where further bibliographical details about ‘Arīb are given; Steinschneider, *Hebr. Übersetzungen*, § 428; p. 670 et seq.; Pons Boigues, *Ensayo bio-bibliográfico* n^o. 47, p. 88 et seq.

‘ARĪF (A.), pl. ‘Urafā, ‘he who knows’ and by virtue of his superior knowledge directs the affairs of the tribe (Goldziher, *Abhandlungen zur arab. Philologie* i. 21-22); supervisor, architect; also corporal, decurio. Cp. Dozy, *Supplément*, sub voce.

‘ARĪF HIKMET BEY, Shaikh al-Islām from 1262—1270 (1846—1854) and Turkish poet. ‘Arif Hikmet Bey was born in 1201 (1786), the name of his father being Ibrāhīm ‘Ismet Bey. He bore successively the titles of Molla of Jerusalem, Cairo and Medina, and in 1242 (1826-1827) was appointed Qaḍī of Constantinople. He further discharged the offices of Naḳīb al-Ashraf and of Qaḍī-Askar of Anatolia, and later of Rumelia, until he became Shaikh al-Islām. He died in 1275 (1859). His diwān which was lithographed in 1283 (1867) contains Arabic and Persian as well as Turkish poems. According to Gibb he is the last representative of the old school of Turkish literature.

Bibliography: Gibb, *A history of Ottoman poetry* iv. 350 et seq.

‘ARĪFĪ PASHA, Turkish statesman, son of Shekīb Pasha, born in Constantinople in 1246 (1830-1831). He was educated privately and having acquired a knowledge of French, started on his official career in 1261 (1845); in 1263 (1847) he became first secretary of the Turkish legation in Vienna. After having been temporarily recalled to Constantinople he acted as first secretary to ‘Alī Pasha at the Vienna conference in 1271 (1855) and at the Paris congress in 1272 (1856). Later he was first dragoman of the Sublime Porte and discharged successively a number of various high official posts: thus he was Under-Secretary of State in the Foreign Office, ambassador in Vienna, Minister of the Exterior in 1291 (1874), Minister of Education in the same year, ambassador in Paris; in 1293 (1876) he was made a senator and for the second time Minister of the Exterior, in 1294 (1877) he was again ambassador in Paris, in 1306 (1879) Baṣh Wekīl and President of the Council of State; for a time he lost the favour of the Sultan, but in 1297 (1880) he was made Minister of the Exterior for a third time, and in 1303 (1886) once more President of the Council of State; he died in 1313 (1895-1896). Sāmī calls him an upright, cultured, mild-tempered and sincere man.

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(F. GIESE.)

AL-‘ARĪSH, or ‘the ‘Arīsh of Egypt’, the Rhinokorura of the ancients, town on the Mediterranean coast situated in a fertile oasis surrounded by sand, on the frontier between Palestine and Egypt. The name is found as early as the first centuries of our era in the form of Laris. According to the ordinary view which is presupposed e.g. in the well-known anecdote about ‘Amr b. al-‘Aṣī’s expedition to Egypt, the town belonged to Egypt. The inhabitants, according to Ya‘qūbī,

belonged to the Djudhām. Ibn Ḥawkal speaks of two principal mosques in the town and refers to its wealth of fruit. It was at al-‘Arīsh that King Baldwin I died in 1118. Ya‘qūt states that the town contained a great market and many inns, and that merchants had their agents there. Al-‘Arīsh was occupied by Napoleon in 1799; in the following year a treaty was concluded in the town, by which the French were forced to evacuate Egypt.

Bibliography: Butler, *The Arab conquest of Egypt*, p. 196-197; Ibn Ḥawkal in the *Bibliotheca geogr. arab.* (ed. de Goeje) ii. 95; Muḳaddasī, *ib.* iii. 54, 193; Ya‘qūbī, *ib.* vii. 330; Ya‘qūt iii. 660-661; Wilhelmus Tyrensis, p. 509; Musil, *Arabia Petraea*, 2, *Edom* i. 228 et seq., 304-305. (F. BUHL.)

ARISTŪTĀLĪS (ARISTĀTĀLĪS, ARISTŪ). 1. Even before the rise of Islām the figure of Aristotle was familiar to the legend as well as to the learned tradition of the East. Legend knew him as the wise teacher, the paternal friend or pious counsellor of Dhu ‘l-Karnain (Alexander the Great). The learned tradition contained both biographical and doxographical elements; in addition to this there existed, both in Pahlavī and Syriac, translations, abridgments and explanations of Porphyry’s *Introduction* and of some Aristotelian writings, principally treatises on logic (*Categories*, *Hermeneutic*, *Analytics*). It may be laid down as a general rule that Arabic translations of these and other works of Aristotle are derived indirectly through the medium of Persian and especially Syriac versions.

2. Like the West in the early Middle Ages, the East knew Aristotle at first chiefly as logician (*ṣāhib al-manṭiq*). In the other sciences he was supposed to be in complete agreement with Pythagoras, Socrates, Plato etc.; originality was claimed for him only in logic. In the early period however the *Organon* was known only as far as the categorical figures of the Prior Analytics. The Syriac version of Paulus Persa edited by Land shows to what extent the logical tradition of the period was tinged by Neo-Platonic influences.

The early development of Arabic linguistic speculation was decisively influenced by the grammatical and logical categories of the *Hermeneutic*, though not without an admixture of elements derived from Stoicism. It is the source particularly of the doctrine of the three parts of speech: *ism*, *fi‘l* (also *ḳawḷ* or *kalima*) and *ḥarf*. But outside logic and grammar and apart from many suggestions in the field of Physics which influenced medical circles, the beginnings of philosophical speculation in Islām, so far as they rested on Greek thought at all, were dependent not on Aristotle, but on sources (genuine and spurious) which go back to Plato, Pythagoras, Hermes and the Stoics. When Aristotle gradually came to be known he met with sharp opposition. In theological circles he was anathematized especially for his doctrine of the eternity of the world; and whereas the philosophers (al-Kindī, al-Fārābī) followed the Neo-Platonists in emphasising the agreement between Plato and Aristotle, the theologians drew attention to the points of difference between the two (thus also Joh. Philoponos as against Proclus and Simplicius). Followers of the various theological schools therefore attacked Aristotle: e.g. the Shi‘ite Hishām b. al-Hakam (a contemporary of al-Nazzām, died 845), the Mu‘tazilite Abū Ḥāshim of Baṣra (died 933) and al-Ash‘arī (873—935).

3. The accounts of the life of the philosopher are usually inaccurate. The Arabic historians (already al-Ya'qūbī) confuse e.g. Aristotle's father with the Neo-Pythagorean Nikomachos of Gerasa. Hunain Ibn Ishāq (died 873) and al-Dīnawarī (died 895) give practically nothing but details of a legendary nature. The biographical tradition on the other hand is best represented by al-Nadīm al-Mubashshir, Ibn al-Kifī and Ibn Abī Uṣaib'a, whose statements go back to three principal sources. Firstly they use a biography with testament and catalogue of writings by Ptolemaios Chennos (the Arabic *al-gharīb* is to be derived from the corruption of that name into ξένος) to which they had access as it seems, in a translation or revised version embodied by Ishāq b. Hunain in his *Tārīkh al-aṭibbā'*. Secondly they adduce details not derived from Ptolemaios which, though handed down through different channels, go back ultimately to the γένος of an anonymous Greek writer. The accounts based on this γένος, which are widely diffused in Arabic literature, differ from Ptolemaios in the following points (among others): they give only the name of the father of the philosopher, without mentioning that of his mother; his descent is not traced back to Asklepios; he is said to have entered the school of Plato at the age of 17 etc. The tradition of this second source is characterised most significantly by the fact that according to it Aristotle does not reside at the Macedonian court as Alexanders tutor, but the prince is made to go to Athens to see the philosopher: this is undoubtedly an oriental perversion of the original. A third source, from which al-Mubashshir derived an account of the philosopher's youth after his 8th year, is to be sought in a Neo-Platonist biography, the original of which cannot yet be identified with certainty.

4. The Arabic catalogue of Aristotle's writings which is given according to Ptolemaios Chennos by Ibn al-Kifī and Ibn Abī Uṣaib'a, contains about 100 titles. Catalogues differing from this have reference either to the philosophical system of the Arabs, or perhaps (like that of al-Nadīm) to the works found in some particular library. The following is an exposition of the Arabic tradition.

According to legend (*Fihrist*, ed. Flügel, p. 243) Aristotle appeared to al-Ma'mūn in a dream and assured him of the fundamental agreement of reason with the religious law and common sense. Al-Ma'mūn hardly required an assurance of this nature in order to feel justified in furthering zealously the activity of the translators who had begun their work under al-Manṣūr. Nor was this activity confined to Aristotle alone. At first the Christian Syrian physicians, who almost alone acted as translators during the 8—10. century, were by no means careful in selecting their materials, though from the time of Ishāq b. Hunain, (died 910-911) onwards their activity was on the whole restricted to Aristotelian and pseudo-Aristotelian writings together with their abridgments, paraphrases and commentaries.

The writings of Aristotle — whose number is usually given as 20 — were divided into 4 groups: those treating of Logic, Physics, Metaphysics and Ethics. Porphyry's *Introduction* was put in front of the logical treatises, probably because it was generally thought to be Aristotelian. The logical *Organon* consisted of the *Categories* (*al-Maḳūlāt*),

the *Hermeneutic* (*al-ʿIbāra* or *al-Tafsīr*), the *Analytics* (*al-Kiyās*), the *Apodeictic* (*al-Burhān* or *al-Bayān*), the *Topics* (*al-Djād*) and the *Sophistici elenchi* (*al-Maghālāt*) to which were added the *Rhetoric* (*al-Khaṭāba*) and the *Poetics* (*al-Shʿr*), in order to complete the number eight required by neo-Pythagorean and neo-Platonist example. All these treatises were translated and studied in various ways. — Of the treatises on natural science the following were translated etc.: the *Physics* (*al-Samāʿ al-ṭabīʿi* or *Samʿu ʿl-kiyān*) the *De Coelo* (*al-Samāʿ wa ʿl-ʿālam*), the *De Generatione* (*al-kaun wa ʿl-fasād*), the *Meteorology* (*al-Āthār al-ʿalawīya*), the *De Anima* (*al-Nafs*), the *De Sensu* (*al-Ḥass wa ʿl-maḥsūs*) and the *Historia Animalium* (*al-Ḥayawān*). In order to complete the canonical eight many interpolated a *Mineralogy* (not to be traced) and a *Botany* (that of Nicolaus), in which case either the *Historia Animalium* was omitted or the two psychological treatises counted as one. There followed the *Metaphysics* (*mā baʿda ʿl-ṭabīʿa* or *kitāb al-ḥurūf*), the *Nicomachean Ethics* (*al-Aḫlāq*) and in order to complete the number twenty, a spurious *Politics* (see below), a *Mechanics* (*Kitāb al-ḥiyāl*) or similar works.

Thus nearly all the didactic treatises (ἀπομαρτυρικά συγγράμματα) of Aristotle were accessible to the Arabs. The most surprising fact is the absence of the *Politics*, the place of which was taken by Plato's *Republic* or *Laws*, unless pseudo-epigraphic treatises were preferred.

A compendium of Aristotle's philosophy by Nicolaus Damascenus which had already been used by the Syrians was also current among the Arabs.

5. We are able to distinguish between genuine and pseudo-Aristotelian elements in the Arabic tradition. The Arabs themselves, especially in the earliest period, were quite unable to draw this distinction. Their study followed closely the neo-Platonist commentaries, and even the purest Aristotelian of the later period, Ibn Rushd, frequently preferred the explanations given by the neo-Platonists Porphyry and Themistius to those of Alexander of Aphrodisias. Under these circumstances it is not surprising that many strange and heterogeneous things came to be connected with the name of Aristotle. Probably the most far-reaching in its influence was the so-called *Theology*, an abridged paraphrase of the *Enneads* (iv—vi) of Plotinus which was accepted as genuine by al-Kindī and al-Fārābī. We may further mention a compendium of the στοιχειώσις θεολογική of Proclus (*liber de causis*); the 'Book of the Apple', a dialogue on the immortality of the soul which is an Hermetic imitation of Plato's *Phaedo*; the *secretum secretorum* (*Sirr al-asrār*), a work of miscellaneous contents dealing e.g. with physiognomy and dietetics; further various epistles mostly addressed to Alexander; and many other treatises. For further information — especially on magical and astrological works — cp. the writings of Steinschneider.

6. The so-called Aristotelians of Islām from the time of al-Kindī onwards based their philosophy on a more or less purified tradition. The Muslim community however rejected this philosophy as heretical, inasmuch as it conflicted with three important elements of their faith, the doctrine of the creation of the world, of a special providence

and of the resurrection of the body. The most detailed and effective refutation is that undertaken by al-Ghazālī in his *Tahāfut*.

After the xiii. century Aristotle's influence on the Muslim world has been confined almost entirely to the field of logic.

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2. Brockelmann, *Gesch. d. arab. Litt.*, i. 69 et seq.; de Boer, *Plato en Aristoteles bij de Moslims* (Tweemaandelijksch Tijdschr., 1900, i. p. 306 et seq.); id., *Zu Kindi und s. Schule* (Arch. f. Gesch. d. Philos., viii. p. 153 et seq.); S. Ilorovitz, *Über den Einfluss d. griech. Philosophie auf die Entw. d. Kalam* (Breslau, 1909; tirage-à-part from *Jahresber. d. jüd.-theol. Seminars*).

3. In addition to Baumstark (see under 1) cp. J. Lippert, *Stud. auf. d. Gebiete der griech.-arab. Übersetzungslitt.*, i. (Braunsch., 1894).

4. Klamroth, *Über die Auszüge aus griech. Schriftstellern bei al-Fa'kūbī*, iii. *Philosophen* (Zeitschr. d. Deutsch. Morgenl. Gesellsch., Band xli. p. 415 et seq.); Aug. Müller, *Die griech. Philosophen in der arab. Überlieferung* (Halle, 1873); id., *Das arab. Verzeichnis d. arist. Schriften* (Festschr. f. Fleischer, p. 1 et seq.); Steinschneider, *Die arab. Übersetzungen aus dem griech.* (Beih. z. Centralbl. f. Bibliotheksw., xii. Leipzig, 1893), p. 29 et seq.; id., *Al-Farabi* (Mém. de l'Acad. imp. St. Petersburg, 7. Ser., part. xiii. 4, p. 186 et seq.); Sachau, *Zu den Aristoteles-Studien im Orient* (Γενεθλιακόν zum Buttmannstage, p. 50 et seq., 1899); J. Th. Zenker, *Aristotelis categoriae cum versione arab. Isaaci Honeini fil.* (Lips. 1846); Margoliouth, *Analecta orientalia ad Poeticam Aristoteleam* (Lond., 1887; the Arabic transl. of the *Poetics* was edited. by Pisa 1872); H. Diels, *Über die arab. Übers. d. aristotel. Poetik* (Sitz. ber. Ak. d. Wiss. Berlin, 1888, p. 49 et seq.); Steinschneider, *Die Parva naturalia des Aristoteles bei den Arabern* (Zeitschr. d. Deutsch Morgenl. Gesellsch., xxxvii. p. 480 et seq., xlv. p. 477 et seq.); *Traité de Honain sur la nature de la lumière tiré des œuvres d'Aristote* (Machriq, ii. p. 1105 et seq.; cp. Actes du XI^e Congr. intern. d. Orient., 3^e S. p., 129); Merx, *Die Einführung d. aristot. Ethik in die arab. Philosophie*

(*Verh. d. XIV. Or.-Kongr.*, p. 290 et seq.).

5. F. Dieterici, *Die sogen. Theologie des Aristoteles arab.* hrsg. (Leipzig, 1882; German ed., 1883); V. Rose in the *Deutsche Literaturzeit.*, 1883, col. 843 et seq.; O. Bardenhewer, *Die pseudo-aristotel. Schrift über das reine Gute, bekannt unter dem Namen liber de causis* (Freib. i. Br. 1882); D. S. Margoliouth, *The Book of the Apple ascribed to Aristotle* (Journ. R. As. Soc., 1892, p. 187 et seq.); Förster, *De Aristotelis secretis secretorum commentatio* (Kiel, 1888); id., *Script. physiogn.*, (introd., cp. also Centralbl. f. Bibliotheksw., 1889, p. 1 et seq., 57 et seq.); J. Lippert, *De epistula pseudaristotelica περὶ βασιλειᾶς commentatio*, (diss. Halle, Berlin, 1891).

6. Cp. Ibn al-Kifī (ed. Lippert, p. 51 et seq.), following mainly al-Ghazālī.

(T. J. DE BOER.)

‘ĀRIYA (A.), gratuitous loan, (commodatum). In Muslim law this is defined as a contract by which a person relinquishes a thing belonging to him — the use or employment of which is permitted by law and does not immediately destroy the object in question — to another person for the latter's use without demanding payment, but under the condition that the recipient should restore the object let after using it.

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(TH. W. JUYNBOLL.)

AL-ARĀKAM, a companion of Muḥammad. His name was al-Arḳam (= Abū ‘Abd Allāh) b. Abi ‘l-Arḳam (= ‘Abd Manāf) b. Asad (= Abū Djundub) b. ‘Abd Allāh. He belonged to the Makhzūm, one of the wealthiest and most respected families of Mekka. His mother Umaima came from the tribe of Khuzā’a. He accepted Islām as a young man and was one of the earliest believers. Although the Makhzūm were bitterly opposed to the prophet al-Arḳam became his devoted adherent and during the time of persecution put his house at the disposal of Muḥammad to serve as place of assembly for the community. It was there that the prophet found a safe and convenient place in which to preach and to carry on his propaganda; the community grew during this period and gained among others the adherence of Ḥamza and ‘Omar. Soon after ‘Omar's conversion Muḥammad left the house of al-Arḳam. The date and duration of his stay there are not definitely given, but may be placed in the years 615—617. Ibn Hishām does not give any account of the house of al-Arḳam, but may very well have known the story; Ṭabarī similarly knows it and even uses it for chronological purposes, yet does not relate it anywhere in his biography of the prophet. Al-Arḳam took part in the emigration to Medina, where he inhabited a house in the quarter of the Banū Zuraik which was also known as ‘the house of al-Arḳam’ and was said to have been assigned to him by the prophet; Muḥammad also established brotherhood between al-Arḳam and Abū Ṭaḥa (Zaid). Like many companions of the flight he seems to have preserved a reverent affection for his Mekkan

family; and when the Faithful in the battle of Badr gained possession of the sword al-Marzubān, an heirloom of the Makẖzūmite Banū 'Ā'idh, he recognised it and asked the prophet for it. At Medina he took part in all the important battles of the believers, but does not appear to have played any further part in the history of Muḥammad. Sa'd ibn Abī Waḥḳāš seems to have been a particularly intimate friend of his; at any rate he ordained that Sa'd should perform the prayer for the dead at his bier. He died in 54 or 55 = 674-675 over 80 years old. From a slave-girl he had a son 'Othmān, the ancestor of a widely diffused family a branch of which lived in Syria.

For Muslim chronology the period during which Muḥammad lived in the house of al-Arḳam became important in cases where it was desired to determine the order of the early conversions and the high place of honour in Islām which depended on it. Among the later believers not only the person of al-Arḳam, but also his house situated on the hill Saḡā was an object of great veneration. It is frequently mentioned as 'house of al-Arḳam' or 'house of Islām', and down to the time of the caliph Maṣṣūr it remained in the possession of the descendants of al-Arḳam who had turned it into a kind of family foundation. Maṣṣūr forced the Arḳamids to sell it to him for his own family; it was inhabited for a time by al-Kḥaizurān the mother of Hārūn al-Raḡhīd, whence it is also called 'house of al-Kḥaizurān'. The building which is regarded as the house of al-Arḳam has been restored or rebuilt on several occasions, a fact which is alluded to in inscriptions found there. It is still visited by Mekka pilgrims.

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ARKĀN. [see RUKN.]

ARMENIA, country in Western Asia.

a. GEOGRAPHICAL SKETCH.

The name Armenia in its wider sense denotes, now as already in antiquity, roughly speaking the central and highest part of the mountain zone of Western Asia, that is to say the vast mountainous country bounded by Asia Minor in the West, the plateau of Ādharbaidjān and the southern shore of the Caspian Sea in the South-East and East, the coast of the Pontus (modern name Djanik and Lāzistān) and the Caucasus — from which it is separated by a line formed by the Kur and the Rioni — in the North and North East and in the South by the plain of North Western Mesopotamia (country on the upper Tigris, Oshroēne) with its continuation in Assyria. It includes therefore the vast stretch of country situated between 37—49° E. Long. (Greenwich) and 37½—41½° N. Lat. Only on one occasion in antiquity was the whole region in question a united kingdom under a single ruler, viz. in the 1. century B. C., in the time of Tigranes the Great, yet the name Armenia has since then become accepted as a geographical term. Viewed from a purely geographical standpoint the wild and rugged mountain tracts bounded

by the lake of Wān in the North and the Assyrian plain in the South (the Gorduene of the ancients, modern Bohtān and Ḥak(k)jāri) must also be regarded as belonging to Armenia. But in all other respects this territory, from of old the domain of nomadic tribes, has always been the border land between the Semites in the South and the Aryan Armenians in the North, being successively connected as a loose border province with the states formed by both, and frequently leading a separate existence as an independent territory.

From the geographical point of view the whole region just described as Armenia, the area of which may be roughly estimated at 115400 square miles, forms a natural unit, the physical features of which are plainly distinct from those of the neighbouring countries. The geological foundation of the country are mountains with an archaic (old crystalline) kernel and considerable palaeozoic and tertiary accretions and deposits. Enormous recent volcanic eruptions have changed the original plastic form of the surface in a decisive manner, and at the present stage the relief of the greater part of Armenia exhibits a variety of small plateaus alternating with superimposed larger and smaller mountain chains, stretching from South East to North West, all of which are characterised by the complete absence of woods. Plateaus yielding abundant pasture lie between the mountain ranges, their height varies from 2600—6500 feet above the level of the sea (plateau of Bāyazīd and Erzerūm 6110 feet; Kaṣ 5850 feet; depression of the Murād-Şu near Muḡ 4550 feet; Arzindjān 4225 feet; Eriwān 3185 feet), the average height is 5200—5850 feet. As throughout Western Asia the formation of the higher chains which reach the genuine Alpine region is due to the eruption of trachyte and porphyry. Tectonic activity is similarly responsible for the remarkable conic-shaped mountains most of which are ancient craters. A whole system of such extinct volcanoes extends from the great Ararat mostly in a north westerly direction round the lake of Gök-Çai towards the coast of the Black Sea. Among them are the highest elevations of the country: the twin group of the great and little Ararat [q.v.] and the Alaghöz (13585 feet), an almost isolated mountain to the North of the latter; further we may mention the Sīpān (Seibān-Dagh) to the North of the lake of Wān with a height of almost 12350 feet; the name of this mountain seems to have been known already to Belādhori (ed. de Goeje) p. 198, on which cp. *Zeitschr. f. armen. Philol.* ii. 674; 1621; Mustawfi (see Le Strange, *The Lands of the Eastern Caliphate*, p. 183) calls it Kūh Sīpān. Of somewhat lesser height are the Bingöl-Dagh (11960 feet, q.v.) to the South of Erzerūm, and the Khorī-Dagh (11540) and Ala-Dagh (11440) situated between Bāyazīd and the Sīpān-Dagh.

Armenia is the home of great rivers which descend in all directions, foremost among which are the Euphrates and Tigris; the first of these is formed by the union of two head-waters, the Kara-Şu in the West (or rather North) and the Murād-Şu in the East (or rather South) both of which rise in the interior of the highlands near Erzerūm and Bāyazīd; the Tigris descends from the southern chain of border mountains, the so-called Armenian Taurus. The system of the

Euphrates and Tigris drains the country in the direction of the Persian Gulf; towards the Caspian Sea the same function is exercised by the Araxes (arab. al-Rass, q. v.) rising on the Bingöl-Dagh which unites itself to the Kur (Kyros) not far from the Caspian. Armenia is clearly separated from the Caucasus massif by the longitudinal valley of the Kur which receives the waters of North-Eastern Armenia, together with its continuation running parallel to it further North, the small Rioni which joins the Black Sea.

In a wide mountain system like that of Tauris and Armenia which is characterised by the prevalence of plateaus alternating with valleys we would expect to find a large number of mountain lakes. This however is not the case, obviously owing to the fact that great rivers break through the mountains at many points, thereby creating an easy way of escape for the water-courses. The most important lakes are: the lake of Wān (5170 feet) [q. v.] called by Arabic authors also lake of *Khilāt* and *Arđīsh* [q. v.], further the lake of Gök-Çai or Sewanga (Sewan) first mentioned among Muslim geographers by al-Mustawfī (ca. 740 = 1340) under the name of Gök-çah-tengiz = 'the blue lake'. The origin of these two large Alpine lakes, neither of which possesses any outlet, is partly due to plutonic forces; apart from these two there are only a few unimportant basins.

Owing to the high situation of the country the climate of Armenia is speaking generally, very severe and offers a marked contrast to the hot regions on the lower Euphrates and the temperate district on the Pontic shore. In the highlands the winter lasts as a rule eight months; the short and comparatively very hot summer lasts hardly more than two months and is so dry that no harvest is possible without artificial irrigation. It is owing to the great dryness that in Eastern Armenia the line of perennial snow begins as high as 13000 feet, so that only the great Ararat and the Alaghöz are always covered with snow and ice. In the mountains situated further South in the direction of Kurdistan the region of perennial snow begins at a height of 10725 feet only. The Bingöl-Dagh also is said never to be without snow in contrast to all the other Alpine peaks of Central Armenia. It is worthy of notice that the plains of the Araxes exhibit quite different climatic conditions, being remarkable for a much more favourable temperature.

b. HISTORY.

At the earliest period of which we have any definite historical knowledge Armenia was inhabited by a race of neither Semitic nor Aryan origin whose precise ethnological and linguistic position is still a matter for discussion. In their own inscriptions which are written in cuneiform characters they seem to call themselves *Haldi* (hence the name of the country: *Haldia*, also *Biaina*), while in the Assyro-Babylonian texts they are referred to as *Uratæans* (name of the country: *Uratu* = the biblical Ararat). This people which immigrated into Armenia towards the 10th century B. C. founded a powerful kingdom the centre of which was the lake of Wān. After an existence lasting barely 250 years it fell a victim to the Kimmerian invasion which devastated Western Asia in the middle of the 7th century. During and after these revolutions an Aryan population

succeeded in occupying the country formerly ruled by the Uratæans. By foreign nations these new inhabitants were called Armenians — a name the origin and meaning of which has not yet been explained (it first occurs in Achaemenian inscriptions in the form of *Armina*, Herodotus: *Ἀρμένιοι*) whence the country received the appellation of Armenia. This name however was never accepted by the nation itself among whom up to the present day the designation *Haik'* is used for the people and *Hayk'* or *Hayastān* for the country.

Except perhaps during the time of Tigranes II, the Great, the Armenians have never played a leading part in Western Asia. To a great extent this was due to the political disruption of the country where, favoured by the geographical conditions, the feudal system found an unparalleled development. The rulers of the country were a large number of noble families, and the king possessed only the shadow of power. To this must be added the fact that Armenia always had great and powerful empires as neighbours beyond its frontiers. Thus it came about that Urartu was a vassal state of Assyria, and after the fall of Nineveh we find the country subject to the Medes and later to the Persians who governed it by means of satraps. During the troubled times following the death of Alexander the Great these satraps became the real rulers of the country though at first acknowledging the nominal suzerainty of the Seleucid kings. Even this appearance without the reality of power was lost after the unsuccessful war of Antiochus III against Rome: after the battle of Magnesia (190 B. C.) two former generals of this king, Artaxias and Zariadris, shook off the Seleucid rule, assumed the title of king and formed two independent states: Great Armenia or Armenia proper and Little Armenia (Sophene, Arzanene and some neighbouring districts). A few decades later Great Armenia came under the suzerainty of the Arsacids which however was only acknowledged in name and not actually exercised. In the 1. century B. C. Tigranes the Great, descendant of Artaxias, shook off the Parthian yoke, dethroned the descendants of Zariadris in Little Armenia and united Sophene and Gordyene as a single kingdom under his rule. It was under Tigranes that the name Armenia received a definite meaning as a geographical term; and it was retained as such by the Armenians in the succeeding centuries although the terminology of the time of Tigranes became less and less applicable to the political conditions of the later period.

After acquiring a certain political importance under Tigranes the Great Armenia was gradually forced into the position of a buffer state between two rival world powers, in the first place between Rome and the Parthians. The internal confusion which reigned in Armenia after the death of Tigranes continually provided both powers with opportunities for intervention and for changes of frontier. About the year 10 of our era a descendant of the Arsacids, Artabanos III, ascended the throne which now remained in the possession of this branch of the Parthian ruling family for more than four centuries. Down to the year 226 A. D. in which the Sāsānid rule succeeded that of the Parthians the Arsacids of Armenia were able to rely on the support of their neighbouring kinsmen in every struggle against the Romans,

the common enemy. Armenia continued to be an apple of discord between the New Persian empire and the Romans. At last, in order to put a stop to the eternal quarrel in a manner acceptable to both parties the two powers proceeded to a division of the helpless vassal state. In the division which took place in 387 the larger Eastern part of Armenia (about four fifths of the whole) passed under Persian rule, the smaller Western part became Roman. Here Arshak III continued to rule until his death in 390, whereupon the country received a Roman comes as governor. The Persian part, called by Westerns Persarmenia, retained its native rulers for some time. But after the dethronement of the last Arsacid Artashesh (428-429) the country was administrated by a Persian Warden of the Marches (Marzbān) who had his residence at Dwin (Arab. Dabil). In the division of 387 Armenia had suffered considerable loss of territory, as many districts were separated from both parts and directly incorporated into the Roman or Persian empire.

The part played by Armenia remained unchanged when Byzantium entered upon Rome's inheritance in the West. According to the Armenian historian Sebēos who is our most important source for the time from the middle of the 5th to that of the 7th century, the Persian rule never succeeded in gaining a firm foothold in Armenia. The Armenian native rulers (Nakhara's) made use of every opportunity that offered itself to shake off the hated yoke of the fire worshippers, and during the constant struggles with the Persian Marzbāns they frequently invoked the assistance of their Byzantine coreligionists. This led to endless frontier disputes and sometimes to serious warfare. The solidarity of interests between Byzantium and Armenia was suddenly destroyed by the decisions of the Council of Chalcedon in 451 which the Armenians refused to accept. The Greeks henceforward exercised great activity in the attempt to reestablish religious concord, with the result that the Armenians who were utterly averse to these endeavours were driven more and more to side with the Persians under whom they enjoyed much greater freedom in spite of occasional religious persecutions. A short peaceful period began for Armenia with the reign of the emperor Maurikios (582-602) and that of the Sāsānid Khusraw II Parwēz (590-628).

In the succeeding period internal discord continued to trouble both Armenias and warlike intervention on the part of the sovereign powers was frequently necessary. The peace of the country suffered especially through the constant disputes between the numerous native petty rulers who owing to their vacillating attitude were unable to gain the confidence either of the Byzantines or the Persians. Disaffection against the sovereign powers was ripe everywhere. In Greek Armenia the great distance from the central seat of government favoured the rise of seditious movements. Persarmenia before the Arab invasion was practically in a state of anarchy, a condition which was exploited by Theodoros, the energetic ruler of the Rsh̄tunians, for the extension of his own power the base of which was the island of Aghthamar in the lake of Wān.

Another constant source of danger threatening the peace of the country was the appearance of the Khazars [q. v.] on the North-Eastern frontier

of Armenia, whence they made frequent incursions into the adjoining Armenian territory.

It was in this sorry condition — devastated by continual warfare, torn in pieces by discord within, disliked by foreign powers — that Armenia had to meet the powerful Muslim attack. Under the circumstances it was to be expected that the resistance to this attack would on the whole be feeble and badly directed.

In the history of the Arab conquest of Armenia many details are still obscure and uncertain, as Arabic, Armenian and Greek sources frequently contradict each other. By far the most important source for the period is the Armenian account of the bishop Sebēos who tells the story of the remarkable events as an eye-witness; a valuable supplement to his work is furnished by that of the presbyter Leontius which is the only authoritative document available for the years 662-770. Among Arabic authors al-Belādhori occupies the foremost place; his account is based entirely on the narrative of inhabitants of Armenia.

After the death of Heraklius in 641 the Arabs who had made themselves masters of Syria and defeated the Persians began to make repeated incursions into Armenia, in order to wrest the country from the Byzantines. The first raid directed against South-Western Armenia was undertaken by 'Iyād b. Ḡhanim, the conqueror of Mesopotamia, as early as the end of the year 19 to the beginning of the year 20 = 639-640; he penetrated as far as Bitlis. Both Belādhori (p. 176, 197), Ṭabarī (i. 2506) and Yāqūt (i. 206) agree in giving this date, though they differ considerably as to the details. A second incursion of the Arabs took place in 21 according to the account of Ṭabarī (i. 2666) which is followed by Ibn al-Athīr. In four divisions two of which were commanded by Ḥabīb b. Maslama and Salmān b. Rabi'a the Muslims invaded the regions on the North Eastern frontier of Armenia, but meeting with reverses on all sides they were soon obliged to evacuate the country. The short raid into Armenian territory undertaken by Salmān b. Rabi'a in 24 (645) from Ādharbaidjān similarly led to no lasting result. Cp. Yāqūt (ed. Houtsma), p. 180, Belādhori, p. 198, Ṭabarī, i. 2806.

According to the accounts of the Arabic historians (cp. especially Yāqūt, p. 194, Belādhori, p. 197 *et seq.*, Ṭabarī i. 2674 *et seq.*, 2806 *et seq.*, Ibn al-Athīr, iii. 65 *et seq.*) and geographers the great invasion of Armenia which brought the country for the first time under the effective rule of the Arabs took place during the caliphate of 'Othmān towards the end of 24-25 = 645-646. A general who had already distinguished himself in the wars in Syria and Mesopotamia, the aforementioned Ḥabīb b. Maslama, was charged by Mu'āwiya, the governor of Syria, with the conquest of Armenia. He first advanced against Theodosiopolis, the capital of Greek Armenia, (Armen. Karin, Arab. Kālīkalā, modern Erzerūm) and occupied the town after a short siege; a large Byzantine army re-inforced by Khazar and Alan auxiliaries which met him on the banks of the Euphrates was decisively defeated. He then turned to the South East in the direction of the lake of Wān and received the submission of the local rulers of Akhlāt [q. v.] and Moks. Ardīsh on the North Eastern shore of the lake of Wān similarly surrendered to the Arabs, Ḥabīb next

proceeded to the siege of Dwin, the centre of Persarmenia, which also capitulated after a few days. With the town of Tiflis he concluded a treaty of peace and protection under the condition that it acknowledged the suzerainty of the Arabs and undertook to pay the poll tax (*dizya*). During the same time Salmān b. Rabī'a with his 'Irākian army subdued Arrān (Albania) and took possession of its capital Bardha'a.

Armenian tradition as has already been pointed out differs from that of the Arabs both as regards the date and in many points of detail. Complete agreement exists only between Sebēos and Belādhori in their account of the direction taken by the great Arab invasion, as appears from a comparison of the routes of advance given by the two.

According to the Armenian historians an Arab army which entered Armenia in 642, reached the district of Airarat, took the capital Dwin and left the country by the same route taking with them 35000 prisoners. In the following year the Muslims again invaded Armenia, this time from Aḡharbaidjān. They devastated Airarat and advanced as far as Georgia, but upon suffering a severe defeat at the hands of the prince Theodoros Ršhtuni they decided to retire. Soon afterwards the emperor appointed Theodoros commander of the Armenian troops, and Armenia which now remained immune from Arab invasions for several years once more acknowledged the overlordship of Byzantium. In 653 there expired a three years truce between Constantine III and the Arabs and the outbreak of fresh hostilities was expected in Armenia. In order to obviate a threatened invasion Theodoros surrendered the country voluntarily and concluded a treaty with Mu'āwiya, the conditions of which were eminently favourable to the Armenians, as in the first instance it only obliged them to acknowledge the suzerainty of the Muslims. In the same year the emperor appeared in Armenia with an enormous army, 100000 strong, and most of the petty rulers of the country immediately went over to his side. Without much difficulty he once more brought the whole of Armenia and Georgia into his power. But no sooner had Constantine left the country after spending the winter in Dwin (654), than an Arab army made its appearance and occupied the districts on the Northern shores of the lake of Wān. With the assistance of these Arab forces Theodoros forced the Greeks to retire from the country, whereupon Mu'āwiya appointed him ruler of Armenia, Georgia and Albania. The attempts of the Greeks to re-conquer the lost provinces by means of an army commanded by Maurianos proved entirely unsuccessful. In 655 the Arabs extended their sway over the whole of Armenia: even the Greek-Armenian capital Karin (Kālīkalā) was forced to admit them. A few years afterwards however the Muslims found themselves obliged to give up their doubtful possession for the time being. At the outbreak of the first civil war between Mu'āwiya and 'Alī (36 = 657) the former was in need of the army of occupation stationed in Armenia, and the country being denuded of troops once more fell into the hands of its former masters, the Byzantines.

It appears from this account that, according to the narrative of Sebēos, all the events which the Arabic sources connect with the first great expe-

dition of Ḥabīb in the years 24-25 did not take place until after the expiry of the three years truce, and the latter date fits in with the account given in the Chronography of Theophanes. The Arabic historians do not mention the fact that subsequently to the first invasion during 'Omars reign Armenia once more became subjected to the Byzantine rule, nor do they refer to the events which took place in the country in connection with Mu'āwiyas accession to the throne. The fact that Theodoros Ršhtuni submitted voluntarily to Mu'āwiya is attested not only by Sebēos but also by Theophanes, but it would be unintelligible if the country had definitely passed into the possession of the Arabs as a result of the first invasion. Under these circumstances it seems to be best to follow Ghazarian who, in the *Zeitschrift für armen. Philol.* (ii. 173 *et seq.*), analyses the points of difference between the Arabic and the Armenian sources, and to give greater credence to the contemporary account of Sebēos than to the tradition of the Arabs. A. Müller in his *Der Islam im Morgen und Abendland* (i. 259 261) also follows Sebēos. A different view is taken by H. Thopdschian (*Zeitschr. f. armen. Philol.* ii. 70 *et seq.*) according to whom the accounts of the first great Arab invasion given by the Armenian and the Arabic historians agree both as to chronology and as to the events.

Constantine III made the prince Hamazasp governor of Armenia. Theodoros Ršhtuni seems to have died in 656. But the Byzantine rule was again of short duration. After his accession to the throne (41 = 661) Mu'āwiya addressed a letter to the inhabitants of Armenia in which he summoned them once more to acknowledge the suzerainty of the Muslims and to pay taxes: the petty rulers of Armenia did not dare to resist this demand. According to the Armenian sources members of the most powerful families among them (especially the Mamikonians, Bagratunians) administered the country under the early Umayyads down to the reign of 'Abd al-Malik. This however is not borne out by the Arabic historians according to whom Armenia had Muslim governors ever since the conquest under Ḥabīb, cp. the list of governors for the time from 'Oḡmān to the 'Abbāsīd al-Muntaṣir quoted from Ya'qubī, Belādhori, and Ṭabari in Ghazarian, *loc. cit.*, p. 177-182.

In spite of the devastating wars the first century of Arab rule was for Armenia a time of national and literary progress. Yet Muslim authority which failed to strike deep roots in the country under the Umayyads was even less successful in the 'Abbāsīd period when the oppressive rule of the Arab governors was felt. Seditious movements and insurrections were frequent. The greatest and most dangerous revolt against the Arabs occurred under the caliph al-Mutawakkil who sent his best general, the Turk Boghā 'the Elder', with a strong army to cope with it. But the rebellion was not quelled without obstinate resistance and much bloodshed (237-238 = 851-852). Nearly all the well-known nobles were at that time taken prisoners. Mutawakkil did not change his hostile policy against Armenia, until he required his troops for a war against the Byzantines, and in order to prevent the outbreak of another great revolt which the latter were organising. He now set the captive Nakharars free

and in 247 (861) appointed the Bagratunian Ashot (Arab. *Ashūt*) who had rendered great services to the Arab cause chief ruler of Armenia. For 25 years Ashot ruled as 'prince of princes' and during this time gained the sympathies of all his subjects, including the nobles the country, to such an extent that, at the request of the latter, the caliph al-Mu'tamid conferred upon him the title of king in 273 (886). The emperor honoured him in the same way and at the same time concluded a treaty of alliance with him. Ashot's friendly relations with the caliph were never interrupted and he regularly paid the taxes which were obligatory upon him even after his elevation to the royal dignity. But it was only in his own possessions that he was free to act according to his pleasure: the position of the nobles of the country in his reign also was one of almost complete independence.

Ashot who died in 277 = 890 was succeeded by his son Smbat I (Arab. *Sambāt*) who in spite of his heroic qualities was no match for his external enemies, the *Shaiḇānids* and the *Sādjids*. He fought unsuccessfully against the former, but the intervention of the caliph al-Mu'tadid which took place soon afterwards (285 = 890) terminated the *Shaiḇānid* rule and freed the Armenian provinces from the foreign invaders. Yet Smbat could do nothing to prevent the aggressions of the Arab governor of *Ādharbaidjān*, a member of the Turkish dynasty of the *Sādjids* called *Afshin*, who constantly extended his frontiers to the West and North and whose power continually threatened Armenia. *Afshin* died in 288 (901) and under his brother and successor, the cunning *Yūsuf*, Ashot fared still worse. *Yūsuf* succeeded in gaining the adherence of the family of the *Arzrunians* who after the death of Ashot I had become the most powerful rivals of the Bagratids. *Gagik* the lord of *Waspurakān*, who at that time was the head of the family was honoured by *Yūsuf* with the title of king, a distinction which the caliph al-Muqtadir renewed in 306 (919). During the years following after 910 the incursions of *Yūsuf* devastated Armenia; at last he besieged Smbat who had been abandoned by the nobles in the fortress of *Kapoit*. In 913 the Armenian king surrendered to his enemy who, after keeping him in prison for a whole year had him executed under cruel tortures (914).

After the death of Smbat I Armenia was given over to anarchy. But his energetic son Ashot II 'the Iron' (915—928) succeeded with the help of Byzantine troops in maintaining his authority, and having enlisted the support of the kings of *Iberia* (Georgia) and *Abkhāzia* (see the art. *ABKHĀZ*) he cleared the land of the Arabs. Allied with the Greeks he reached the highest degree of power ever attained by the Bagratids. The title of *Shāhān-Shāh* conferred upon him by al-Muqtadir in 922 gave official recognition to his claim of suzerainty over the small Christian principalities of *Waspurakān*, *Iberia* and *Abkhāzia*, though it is true that their dependence on the Bagratids was never effective. Henceforward Ashot II and his successors ruled quite independently of the Muslim sphere of power over the greater part of Central and Northern Armenia: in the latter region their family domains had already been added to considerably by Smbat. In Southern Armenia the *Arzrunians* who also bore the title of kings ruled

almost independently over a considerably smaller territory (*Waspurakān* with the capital *Wān*). In addition to these comparatively large kingdoms there existed a number of smaller principalities most of which paid no more than a nominal allegiance to the Bagratid rule, there were also, especially in the South, many independent and powerful Arab colonies. The history of the Bagratids therefore is not in any degree identical with that of the whole of Armenia, a fact which must be emphasised as against the treatment of the subject in many old and recent works — but in accordance with its importance it receives the greatest prominence at the hand of the native sources.

Throughout the rule of Ashot II and during the greater part of that of *Abas* (928—952) the emperor and the caliph were almost continually at war. Ashot III (952—977) made the small fortress of *Ānī* the official capital of the country and he and his successor Smbat II turned it by means of beautiful buildings into a pearl of the East. [See *ĀNĪ*.]

Smbat II (977—988) and his brother *Gagik* I (990—1020) ruled with energy and good fortune, but their foolish domestic policy embroiled them almost continually with the neighbouring Christian principalities; at the same time there were constant disputes with the Muslim emirs of South Armenia. In 988 one of the latter, *Mamlūn*, was severely defeated near *Dzempoī* by *David*, the warlike ruler of *Taikh* and lord of the greater part of *Iberia*. After the death of *Gagik* I the succession was disputed between the rightful heir *Johannes* and the more capable Ashot IV; the confusion was made worse by the intervention of the *Iberians* and the incursions of the *Seldjuks* which then began for the first time. These circumstances appeared to the emperor *Basilius* II (976—1026) to afford a favourable opportunity for regaining his lost authority in the East. By annexing parts of the country and by deposing some of the native rulers he succeeded in extending his power in Armenia. In 1021 *Senekherin*, the last of the *Arzrunians*, influenced by fear of the threatened Turkish invasion, yielded up his domains (*Waspurakān*) on the Eastern river; the Muslim emirs of the towns round the lake of *Wān* (*Berkri*, *Manazkert*, *Akhālāt*, *Ardjish*) also became vassals of the Byzantine empire and the possessions of the Bagratids were now surrounded on all sides by Greek subjects. King *Johannes* also was forced to accept the town of *Ānī* as fief from the Byzantines, and *Basilius* actively proceeded to secure the new Eastern frontier by means of strong fortifications. In the quarrel between *Johannes* and Ashot the latter was ultimately successful owing to the support of Byzantine troops. After the death of Ashot IV (1040) the emperor *Michael* IV made the attempt to make Armenia definitely a part of his empire. An army sent by him was already engaged in the siege of *Ānī* when it was forced to retire by the *Paphlagonian catastrophe* (1041). The Armenian nobles now proclaimed the 17 year old *Gagik* II king (1042—1045). But no sooner had *Constantine* IX secured his position on the throne than he occupied *Ānī* and at last put an end to the rule of the Bagratids (1045). *Gagik* II was compensated by extensive lands in *Cappadocia*. The covetous Greek clerics now took possession of the wealthy Armenian bishoprics,

abbeys and endowments. The vexations to which the orthodox Monophysites exposed the Armenians knew no bounds and the resentment of the latter provoked by this insane treatment affords an explanation of the success of the Seldjūks.

The acquisition of new territory imposed on the Byzantines the heavy task of defending a much more extensive and more dangerous frontier than hitherto. For a time the attacks of the Seldjūk hordes which began in 1042 and were repeated several times were stopped by the admirable system of fortifications instituted and excellently armed by Basilus. But the Seldjūks developed a new life and new energy under Alp Arslān. The latter started from Ray in 456 (1064), subdued Albania and Iberia and conquered all the important towns of Eastern Armenia such as Nackčāwān, Kaṛṣ, then still the residence of a branch of the Bagratids, and especially the valiantly defended Ānī [q. v.]. In order to stem the tide of the Turkish power which was continually growing and gaining strength from concentration, the emperor Romanos IV set out in the spring of 463 (1071) with an enormous army of 100 000 men, and regained possession of the highly important frontier fortress of Manazkert which had been lost in 1069. But the divisions of his army sent against Akhlāt were pushed back by the Seldjūks into Mesopotamia. A great decisive battle took place near Manazkert in which Alp Arslān inflicted upon his enemy an overwhelming defeat; the emperor himself was taken prisoner (Weil, *Gesch. der Chalifen*, iii. 114 *et seq.*, Müller, *Islam*, ii. 89, Gelzer quoted by Krumbacher, *Byzantin. Literaturgesch.*, p. 1010). This defeat was the first terrible blow received by Byzantium at the hands of the Turkish hordes, and it signified the end of the great Eastern empire. The East of Asia Minor, Armenia, and Cappadocia, that is to say the countries representing the real source of strength of the empire were irrevocably lost to the Turks.

The terrible systematic devastation of the country by the Seldjūks put an end to the national life and the civilisation of the Armenians in their own home. During these troubled times many Armenians emigrated to the West in order to escape the oppression of the savage invaders: Cilicia, a country difficult of access from the outside, appeared to them a suitable place in which to settle, and to found a national state that was to be independent of Byzantium. Reuben (Rhupen), a near kinsman of the last Bagratid Gagik II who had been killed in 1079 during an insurrection in Cappadocia openly broke away from the Byzantine empire and in 1080 received the homage of his subjects as ruler of the country. This revival of Armenian supremacy in the old Little Armenia lasted almost 300 years and the warlike successors of Reuben gradually conquered the whole of Cilicia. Their relations with Byzantium were always strained; on the other hand they formed a close alliance with the crusading states and organised their country on the model of the latter with their semi-French feudal institutions. At first an independent principality, their state was raised to the rank of a kingdom by Leon II (1198) as a reward for services of friendship rendered to the crusaders under Barbarossa. The new kingdom soon found itself threatened by stronger neighbours both in the North and

the East: thus on the one side by the Seldjūk kingdom of Rūm, on the other by the Mongol empire. The Seldjūks not only deprived the descendants of Reuben of large portions of their territory but also forced them to acknowledge their suzerainty, until the Mongol invasion of Asia Minor put an end to their rule. Little Armenia henceforward was no more than a feudal state under the overlordship of the Mongol princes (Ilkhāns), and owing to its geographical situation it suffered perpetually under the state of rivalry existing between the Ilkhāns and the Mamlūks of Egypt; in the raids of latter the country was terribly devastated especially during and after the time of the sultan Baibars (particularly in the years 1266, 1273 and 1275). In 1342 the male line of the descendants of Reuben died out with the assassination of Leon IV: their kingdom now passed to the Lusignans of Cyprus who were related to them by marriage. The new kings tried in vain to maintain their position against the attacks of the Mamlūks by attaching themselves to the Mongols and relying on the assistance of the European West. Slowly and one by one they lost their towns: and in 1375 Leon VI was forced to surrender his last stronghold to the sultan al-Malik al-Ashraf. The ill-starred last king of Armenia went to Paris where he died in a monastery in 1393.

During the time of Seldjūk supremacy Armenia like Ādharbaidjān and Mesopotamia was divided into several administrative districts, varying in size, each of which was governed by an emir; from the very beginning the latter occupied a position of considerable independence.

Compared with the other petty Seldjūk states which arose on Armenian soil the kingdom of Khilāt (Akhlāt) in the South West founded by Suḵmān al-Ḳutbī [q. v.] in 493 (1100) after the expulsion of the Marwānids was on the whole the most secure in its tenure of power. The Suḵmānids gradually extended their territories to the North and North East until they reached the district of Bagrawand: the shores of the lake of Wān and the country as far as Khoi and Salamās as well as Muṣh and the district of Sasūn were included in their dominions, though the districts in the North frequently suffered from the devastating raids of the Georgians. In spite of the fact that this principality of Khilāt the population of which was preponderantly Armenian included hardly a fifth of the whole of Armenia, its rulers assumed the proud title of *Shāh Arman*, king of the Armenians. Cp. on this title v. Berchem in Lehmann-Haupt, *Materialien zur alt. Gesch. Armeniens*, p. 139.

When the family of the Suḵmānids became extinct (581 = 1185) the vacant throne passed into the possession of the Mamlūk Beg-Timur (1185 = 1197), who after a period of dynastic disputes was succeeded by his son. A few years afterwards the Aiyūbids took possession of the country (604 = 1207). The sultan al-Malik al-ʿĀdil [q. v.] under whose sceptre practically the whole kingdom of his brother Saladin was once more united, made his son al-Awḥad ruler of Khilāt. After the latter's death (607 = 1210) he was succeeded by his brother al-Ashraf [cp. the art. AIYŪBIDS]. The Georgians who since the end of the 12. century had made repeated incursions into Armenia and in 1210 besieged the capital Khilāt unsuccessful-

fully, were forced by al-Ashraf to conclude a peace under terms unfavourable to them. Both al-Awhad and al-Ashraf ruled under the supremacy of their father al-Adil; it was not until after the death of the latter (615 = 1218) that al-Ashraf became completely independent. After this date his dominions were considerably enlarged and included the whole Northern half of the countries under Aiyūbid rule, i. e. Khilāt, Mesopotamia and Northern Syria with Damascus. As lords of Khilāt these Aiyūbids followed the Sukmānid tradition and assumed the title of Shāh Arman.

The last Aiyūbid ruler was al-Muẓaffar Ghāzī; in 642 (1244) after the capital had been taken several times the kingdom of Khilāt finally succumbed to the attack of the Mongols. Hulagu obtained possession of the whole of Armenia, Kurdistan, Irāk and Mesopotamia. The most prominent of the Ilkhāns as the rulers of the house of Hulagu are usually called, was Gāzān (694—703 = 1295—1304); he succeeded in reorganising the empire which had fallen into the wildest confusion soon after Hulagu's death (663 = 1265), but his success was only temporary: after the death of the Ilkhān Abu Sa'īd (716—736 = 1316 = 1335) under whom the weakness of the state had already become very apparent there followed a period of absolute chaos.

It was during this period that the Turks (Turkomans) became a preponderating and ruling element in the population of Armenia which apart from them consisted of native Christians and Kurdish nomads. The Turkish element was greatly strengthened by the arrival of two fresh hordes of Turkomans who had crossed the Oxus from Turkistan in the time of the fourth Ilkhān, Arghūn (683—691 = 1284—1291) and found a new home on the upper Euphrates and Tigris where the terrible devastations of the Mongols had left enough vacant country for new settlers. After the crests on their standards these hordes were called Kara- and Ak-Ḳoyunlu i. e. 'Black and White Lambs'. Their power grew step by step and immediately before the invasion of Timur the greater part of Mesopotamia and Western Armenia (especially the districts of Wān, Bāyazīd, Erzerūm, Arzindjān) was in their possession; the power of the Kara-Ḳoyunlu originally had its main centre in Mesopotamia, while the Ak-Ḳoyunlu who at first had occupied the district of Arzindjān only made themselves rulers of Western Armenia and the North West of Mesopotamia. The small Christian and Muslim principalities still existing in Armenia had to pay tribute to the Turkomans and frequently were exposed to oppressive treatment at their hands.

Such was the condition of Western Asia at the time when the second and last large wave of the Tatar-Mongol migration under Timur advanced against it and overran the country with its devastating fury. The Ak-Ḳoyunlu from the first sided with Timur while the Kara-Ḳoyunlu took the field with the Ottomans and Mamlūks. During the whole summer and autumn of 788 (1386) and the spring of 789 (1387) the Mongol hosts passed through the provinces of Armenia and Georgia in all directions laying waste everything; the larger towns like Wān and Tiflis suffered particularly. In the year 791 (1389) the insubordination of the Kara-Ḳoyunlu provided Timur with

a pretext for a second expedition against Armenia which again brought terrible devastations in its train. Five years later Timur appeared in Armenia for a third time; in the spring of 796 (1394) after taking Baghdad and ravaging the Tur 'Abdin he divided his army in three divisions, crossed the mountains under considerable difficulties and penetrated as far as the Central Armenian plateau of Bagrawand where they found pasture, cp. Tomaschek, *Sasun*, p. 36.

The great khān of the Mongols had no sooner died than endless disputes for the throne broke out among his sons and successors. This state of affairs offered a favourable opportunity to Kara Yūsuf the leader of the Kara-Ḳoyunlu for regaining at the expense of the Ak-Ḳoyunlu the position of power which had been greatly curtailed by Timur. Armenia thus became again the scene of all the ravages of war. In the embittered struggle between the two Turkoman tribes which now ensued the Ak-Ḳoyunlu led by Kara Yülük proved the weaker side: they were defeated in the battles of 809 (1406) and 813 (1410) and especially in a decisive encounter near Kal'at al-Rūm on the Euphrates (above (Biredjik) in the year 821 (1418). The Kara-Ḳoyunlu were now able to kill and plunder in Armenia and Georgia to their hearts content.

Notwithstanding the intervention of Timurs descendants on behalf of the 'White Lambs' the Kara-Ḳoyunlu maintained their predominance for the space of fifty years. It was not until the year 871 (1467) that a grandson of Kara Yülük, Üzün Ḥasan i. e. Ḥasan the Tall (857—882 = 1453—1477), was successful in military operations against them and finally broke their power. Djahān-Shāh who had succeeded to the leadership of the Kara-Ḳoyunlu after the death of his brother (1437) was killed in a decisive encounter. For several decades after this date the Ak-Ḳoyunlu play the most prominent part in the history of Armenia (cp. above p. 225). By degrees Üzün Ḥasan obtained possession of all the districts formerly ruled by the Kara-Ḳoyunlu, and on the zenith of his power he was master not only of Armenia and Adharbaidjān but also of the two Irāk, Fārs and Kirmān.

With the death of Üzün Ḥasan the power founded by him began to decline. The disputes about the succession which broke out among his descendants favoured the rise of the Şefid (Şafawid) Ismā'il whose power in the beginning was confined to Ardabil and the surrounding country. Gradually he succeeded in uniting with his kingdom the whole of the territories formerly ruled by Üzün Ḥasan which by this time had become split up into three smaller states. But the union of these territories was not of long duration. Quarrels soon broke out between the Shāh and his Turkish neighbour and in 1513 the former invaded Asia Minor. Sultan Selīm I now advanced against Ismā'il with a strong army (920 = 1514): by way of Siwās and Terdjān he reached the Urmia lake to the East of which near Caldīrān [q. v.] he gained an overwhelming victory over the Persians (23. August). The sovereignty over Mesopotamia and Western Armenia now passed to the Turks in whose possession it has remained ever since.

It is worthy of note that the rapid passing of Armenia from Persian to Turkish rule was as-

sisted to a considerable extent by the attitude of the influential Kurdish chiefs of the country. The interior troubles of Armenia and the devastating wars which went on unceasingly during the last centuries had attracted a continually increasing number of Kurds whose chiefs (Bēgs) exercised complete local autonomy in many parts of the country. Owing to the decay of the power of the Ak-Köyünlü their authority increased continually. From the very beginning the Kurdish chiefs had offered a determined opposition to the attempts of Ismā'il to establish order and to put an end to brigandage; they preferred therefore to swear allegiance to the Turkish Sultan and secured as a reward the confirmation of their wonted privileges. Since this time large districts of Armenia have been subjected to the arbitrary rule of the Kurdish Bēgs, and the authority of the Porte has never been of much account in the parts in question. During the 19. century and after the Turks attempted on various occasions to restrain the power of the Kurdish chiefs by the use of genuinely Oriental draconic methods, hoping thereby to bring the Armenian provinces under the direct authority of the Sultan, but the success of these attempts has so far been very inconsiderable.

Shāh 'Abbās I. the Great, the re-organiser of Modern Persia (995—1037 = 1586—1628) once more began the struggle against the Ottomans which had been at rest for some decades; in 1012 (1603) he defeated them at Sufyān near Tabriz whereupon the latter town as well as Eriwān (1604) and Kaṣṣ capitulated. The war was interrupted for a short time by the peace of Ashraf (1027 = 1618) but lasted altogether more than 20 years; the districts of Armenia and Georgia bordering on Persia passed under Turkish rule.

During the tyrannical rule of Shāh Safi (1037—1051 = 1628—1641), the successor of 'Abbās I, most of the Armenian possessions of Persia were once more lost to the Turks who inflicted on their enemies a severe defeat on the plain of Caldirān already famous as the scene of the decisive battle of 1514. In 1635 the Porte once more obtained possession of Erzerüm, Tabriz and, by the help of a traitor, of the highly important strategical centre of Eriwān. It was not until after the death of Sultan Murād IV (1640) that the Persians succeeded in recapturing the two last-mentioned places.

Georgia, the neighbour of Persia to the North, had been reduced to the position of a vassal state by Nādir Shāh in 1735. After the death of this ruler in 1160 = 1747 the Grusinian prince Heraklius (Irakli) II shook off the foreign yoke and extended his own dominion over the Armenian territory between the Kur and the Araxes. He imposed tribute on the khānates of Djanza (Gendja) and Eriwān belonging to Persia, but was unsuccessful in his attempt to bring the last-mentioned town which he besieged in 1779 under his immediate control. An intervention of the Shāh was now to be expected which meant for Georgia the imposition of Persian suzerainty and forcible conversion to Islām; under these circumstances Heraklius in 1783 placed his country under the protection of Russia. His successor George XIII was completely under Russian influence, and in 1802 left a will by which Georgia

was given to the Czar. Previous to this (in 1210 = 1796) it had been temporarily subjected by the Persian king Agha Muḥammad (cp. above p. 180). Russia at once entered upon its inheritance; it thus for the first time became possessed of Armenian territory, and as it thereby threatened Asiatic Turkey and Persia, frontier wars with both states could not be avoided. In 1804 the Russians conquered Djanza which received the name of Elizabethtopol in honour of their empress. Kara-Bāgh surrendered to them voluntarily in 1805. But all their efforts to gain possession of Eriwān by siege or main force (17 Nov. 1808) proved unavailing. The war between Russia and Persia continued until British intervention brought about the peace of Gulistān in 1813. By the provisions of this peace the frontier between Russian Transcaucasia and Persia was determined in its main points; the dividing line followed the Southern bank of the Araxes, turning to the North West above Nakhčawān and Eriwān. (cp. on the regulation of the frontier K. Ritter, *Erdkunde*, ix. 869 *et seq.*). But the fact that the details of the frontier had been left undefined in this treaty, gave rise to lengthy negotiations and in the end to a second war. Hostilities were opened in July 1826 by the Persian heir-apparent 'Abbās Mirzā who made a successful raid into Russian territory: nearly the whole country as far as the gates of Tiflis fell into the hands of the Persians. The hostilities began once more in the spring of 1827 and General Paskewitsch now succeeded in securing the upper hand for the Russian arms.

In the spring of 1828 a treaty was concluded at Turkmančai which modified the peace of 1813 in such a way that all the country to the North of the Araxes, particularly Ordubād and the Persian Khānates of Nakhčawān and Eriwān as well as Eḥmiadzin passed under Russian rule. From this time onwards the colossus of the Ararat has served as the gigantic boundary stone between three rival powers. In the citadel of Eriwān which dominates the extensive plateaus on the left bank of the Araxes, once the home of a large population, Russia gained an extremely important base for operations against Persia and Turkey. As a central point between Īrān and the Georgian capital Tiflis, Eriwān had been an important emporium of trade, but under its new sovereign the commerce of the town declined to a vast extent. The territorial division created by the peace of Turkmančai is of considerable political importance owing to the fact that by it the classical soil of Armenian Church history, the country which for the religious sentiment of the Armenians is the most attractive in all the East, passed under the rule of a Christian monarch. Another point worth mentioning is the provision insisted upon by Russia in this treaty as well as in that with the Turks a year later, whereby native Christians were given the right to emigrate. This stipulation has done more to weaken Persia than the cession of entire provinces; most of the Armenian subjects of the Shāh made use of the permission thus gained; the inhabitants of entire villages began to emigrate and whole districts became depopulated to the dismay of the Persian authorities. Most of the emigrants were given new settlements in the Armenian district of Kara-Dagh. After this date the peace between Russia and Persia has not been seriously disturbed.

Immediately after the hostilities against the Persians and the subsequent regulation of the frontier had been completed the Russians declared war upon the Turks; on the 14th September a peace was signed at Adrianople which reconstituted the frontier in Russia's favour in such a way that the latter country gained possession of a portion of Armenian territory containing the important fortresses of *Akhālčikh* and *Akhalkalaki*.

On the frontier between Persia and its Turkish neighbour, especially Turkish Armenia, relations became more and more strained owing to continual quarrels and disputes. In 1821 insignificant causes led to the outbreak of open war between 'Abbās Mirzā and the Turkish governor of Erzerūm. The treaty of peace eventually agreed upon by both governments left the frontiers unchanged (cp. on this war K. Ritter, *Erdkunde* ix, 872 *et seq.*). During the two following decades the political situation between the two great Muslim powers again tended to become more and more critical and they were about to refer the old frontier dispute to the arbitration of the sword, when the influence of Russia and Great Britain succeeded at the last moment in bringing about a settlement by means of a treaty concluded at Erzerūm in 1847. According to the provisions of this treaty commissioners of these two European powers as well as of the states affected were to regulate and fix the long line of frontier between Turkey and Persia. After immense difficulties the commission appointed succeeded in completing its task in 1852. Turkey however refused to ratify the treaty; it was not until 1878 that the Berlin Congress (article 60) obliged the Porte to yield up the Armenian district of *Khotur* (halfway between Wān and the Urmia lake); this decision was carried out by Turkey.

Differences arising out of the question of the 'Holy places' brought about a new war between Russia and Turkey, the so-called Crimean war (1853-1854), and Armenia was once more subjected to all the sufferings of a campaign. After the conclusion of peace it enjoyed a rest of only twenty years. For in 1877 another war broke out between Russia and Turkey owing to the refusal of the Porte to accept the reforms proposed to it in the interests of its Christian subjects. This war was ended by the preliminary peace of San Stefano.

The provisions of this treaty were subjected to a minute revision by the Berlin Congress (ended on 13th July 1878). Article 58 obliged the Porte to cede to Russia the Armenian districts of Arda-hān, Karş and Batum as well as the country situated between the old Russian-Turkish frontier, (altogether about 10230 sq. miles). The new boundary line was accurately determined (cp. *Petermanns Geogr. Mitteil.* 1878, p. 321 with map). Article 60 on the other hand restored to Turkey the valley of Aleshgerd (Toprak-Kāl'a) and Bāyazīd which had become Russian according to article 19 of the peace of San Stefano. The possession of *Khotur*, as has already been mentioned, was decreed to Persia.

The reforms in Turkish Armenia resolved upon by the Berlin Congress have had the worst possible results for the native Christians; the situation in the country gradually became unbearable until the hidden fire broke out in open flame in the year 1894. Bloodshed and barbarous massa-

cles on a large scale occurred in many towns, thus in 1894 in Sāsūn, in 1895 in almost all the larger towns, particularly in Trapezunt, Edessa and Biredjik, in 1896 in *Kharput*, Nīksār and Wān. During these disturbances innumerable villages were burned down, hundreds of churches were desecrated, plundered and spoiled of their treasures. There followed a few quieter years. But in 1904 fresh massacres occurred in the wilayets of Wān and Bitlis, and the social conditions of the country still contain enough inflammable material to make the outbreak of new disturbances possible at any moment. In the interests of a country which has suffered much it is to be sincerely hoped that the new regime of the Young Turks may mean the dawn of better times for Armenia.

c. DIVISION, ADMINISTRATION, STATISTICS, TRADE AND COMMERCE, NATURAL PRODUCTS AND INDUSTRY.

The term Armenia was subjected in the course of the centuries to considerable variations with regard to the territories included under it: in the same way the division of the country designated by the name was not always the same. In antiquity the Armenians (cp. the *Geogr. des Pseudo-Moses-Xorenaçi*, p. 606) divided the whole country into two unequal parts: Mez-Haik = Armenia major and Pokr-Haik = Armenia minor. Armenia major or Armenia proper extended from the Euphrates in the West to the district near the river Kur in the East and was subdivided into 15 provinces. Armenia minor consisted of the country between the Euphrates and the sources of the Halys. This division into two parts was known to the Arabs (cp. e. g. Yaḳūt, i. 220¹³). But in contrast to the Armenians who are followed by the Romans and the Byzantines, the Arabs use the term Armīniya in a wider sense so as to include under it the whole district situated between the Kur and the Caspian Sea, i. e. *Djuzrān* (= Georgia, Iberia), Arrān (= Albania) and the mountainous districts of the Caucasus as far as the Derbend pass (Bāb al-Abwāb). This is due to the fact that the history of these districts was always closely connected with that of Armenia, especially where the struggles against Muslims are concerned. By the term Armīniya al-kubrā, 'Great Armenia', the Arabs (cp. Yaḳūt, ib.) understand particularly the district of which *Khilāt* (*Akhlat*, q. v.) is the centre, while Armīniya al-sughrā, 'Little Armenia', designated the district of Tiflis (i. e. Georgia). Ibn Ḥawḳal (ed. de Goeje, p. 295) knows yet another partition of Armenia proper (without Albania and Iberia) into two divisions: the two parts being the inner and the outer Armenia (Armīniya dākhila and Armīniya khāridja); the former includes the districts of Dabīl (Dwīn), Nashawā (*Nakhčawan*) and *Kālīkalā*, later Arzan al-Rūm (Karin); to the second division belonged the region of the lake of Wān (Berkri, *Akhlat*, *Ardjish*, *Waštān* etc.).

Side by side with this division into two parts there existed in Armenia a very old system of quadripartition, this also was taken over by the Byzantines (division of Justinian in 536) and apart from some modifications introduced by Maurikios (591) remained in force down to the Arab invasion. The Arabs in their turn borrowed from the Greeks the principle of designating the chief groups of the Armenian provinces as Armīniya

I—IV, but deviate considerably from their predecessors in their method of assigning particular districts to these groups; this discrepancy can only be explained on the assumption that a repartition into provinces took place after the Arab conquest. The statements of Arabic historians and geographers also differ considerably among themselves, but on the whole we get the following scheme of the Arab division of the country: 1. Armenia I: Arrān (Albania) with the capital Bardha'a and the district between the Kur and the Caspian Sea (Shirwān). 2. Armenia II: Djurzān (Georgia). 3. Armenia III: consisting of central Armenia or Armenia proper, with the districts of Dabil, Basfurradjān (Waspurakān). 4. Armenia IV: the South West with Shimshāt (Arsamosata), Kālīkalā, Akhlāt, Ardjīsh.

In addition to this some Arabic writers (al-Sharishī, ii. 156 *et seq.* and Abu 'līdā, ed. Reinaud and de Slane, p. 387 = Ya'kūbī, ed. de Goeje, p. 364, 5, 12) refer to a tripartition of Armenia which seems to represent a parallel to the division of the country before Justinian, but the enumeration of the districts belonging to each division shows that the number three is arrived at by merely leaving out the Armenia II of the quadripartition given above.

Cp. on the pre-Muslim division of Armenia H. Gelzer, *Die Genesis der byzantinischen Themenverfassung* (Leipzig, 1889), p. 66 and the same author's edition of Georgius Cyprius (Lipsiae, 1890), p. xlvī. *et seq.*; on the Arab period cp. Ghazarian in *Zeitschr. f. armen. Philol.*, ii. 207-208, Thopdschian *loc. cit.*, ii. 65 and in the *Mitteil. des Semin. f. orient. Spr.*, 1905, ii. 137.

As for the administration of the country during the Arab period (cp. especially Ghazarian. *loc. cit.*, 193—206. Thopdschian, *loc. cit.*, 1904, ii. 123—127) it must be remembered that Armenia in the sense in which this term was familiar to the Arabic authors, did not always form a separate province, but was frequently united with Ādharbaidjān and the Djazīra (Mesopotamia) under a single governor. The latter ('Āmil or Wālī) was usually appointed by the caliph himself; his residence in Armenia was Dwin (Arab. Dabil to the South of Eriwān near the Araxes), a town which had been the seat of a Persian Marzbān before the Muslim conquest. The chief duty of the governor was the protection of the country against domestic and foreign enemies; for this purpose he had at his disposal a standing army, the garrison of which was not however in Armenia itself but in Ādharbaidjān (it had its headquarters at Marāgha and Ardabil). Another important duty of the governor was to watch over the punctual payment of the taxes. For the rest the Arabs did not interfere in the administration of the country, but left it to the several local rulers (Armen. *Ishkhan* and *Nakharar*, Byzant. *ἄρχων*, Arab. *Batrīk* = *πατριάρχης*) who retained all their domains after the Arab conquest and were permitted considerable independence within the boundaries of their own possessions. In case of war each of these local rulers had to furnish a certain number of troops, and certainly since the 'Abbāsīd period they received no payment for this service.

Compared with the other provinces of the caliphate the taxation to which Armenia was subjected was moderate. The levying of the various kinds of taxes (*djizya*, *kharādj* etc. =

poll-tax, land-tax etc.) was replaced in the beginning of the 9th century by the Muḳāṭ'a system under which the Armenian princes were obliged to pay a fixed sum of money. Ibn Kḫaldūn's statement of taxes which refers to the most flourishing period of the caliphate gives the Armenian revenue (in the wider Arabic sense of the name) during the years 158—170 (775—786) at 13 million dirhams which corresponds to about £ 625 009; to this must be added various contributions in kind (carpets, mules etc.); the average revenue for the years 204—237 (819—852) is given by Qudāma at no more than 9 million dirhams. Cp. on the financial conditions A. v. Kremer, *Kulturgeschichte des Orients*, i. 343, 358, 368, 377; Ghazarian, *loc. cit.*, 203 *et seq.*, Thopdschian, *loc. cit.* (1904) ii. 132 *et seq.* The Arabic system of coinage was introduced into Armenia; money was struck in the country as early as the Umayyad period (cp. Thopdschian, *loc. cit.*, 1904), ii. 127 *et seq.*

According to Yākūt (i. 222, 12) Armenia possessed as many as 18 000 towns and villages of various sizes; 1000 of these (according to Ibn Faḳīh) were situated on the Araxes. The more important towns of Armenia proper during the Arab Middle Ages were Dabil (Armen. Dwin), which during the whole period of the caliphate was the capital and seat of the Muslim government (at that time a very populous town, now an unimportant village), next Kālīkalā, later called Arzan al-Rūm (Erzerūm), Arzindjān (Erzindjān), Malazdjird (Manazkert), Badlis (Bitlis), Akhlāt (Khlāt), Ardjīsh, Nashawā (Armen. Nakhčawan), Ānī and Ƙarš [cp. the several articles]. The bulk of the population during the time of the caliphate was composed of native Armenians; it was only in centres like Dabil, Kālīkalā, also in Bardha'a (in Arrān) and in Tiflis (in Djurzān), the principal strongholds of the Arab power, that strong Arab colonies were to be found. Apart from these large towns settlements of Arab tribes existed particularly in the South West in the district of Alznik (Arzanene); the old district of Badjunais (Armen. Apahunik) of which Malazdjird was the capital was occupied by a branch of the famous Arab tribe of Ƙais. All the Muslim colonies (on which cp. especially Thopdschian *loc. cit.*, 1904, ii. p. 115 *et seq.*) regarded the rise of the Bagratid power with the utmost dislike as it interfered with the consolidation and extension of their own rule.

Since the Russo-Persian and Russo-Turkish wars of the last century the territory of Armenia has been divided up between Turkey, Russia and Persia.

1. Persian Armenia, the smallest of the three divisions (about 5770 sq. miles), consists only of a few districts and in a sense is no more than an appendix of Russian Armenia; from an administrative point of view it forms part of the province of Ādharbaidjān. To the West it borders on the Turkish wilāyet of Wān. The northern frontier against Russia is formed by the Araxes along a line of about 110 miles stretching from the eastern base of the Ararat to Urdābādh (Ordubādh). The capital is Khoi (20 000 inhabitants) and other places of importance are Maku, Čors, and Marand. Persian Armenia corresponds more or less to the eastern part of the old Armenian province of Waspurakān (Arab. Basfurradjān).

2. Russian Armenia forms the southern and south-western part of the province of Transcaucasia and covers an area of about 39615 sq. miles. It is composed of the districts bordering upon Persia and Turkey, particularly the whole governments of Eriwān (10667 sq. miles), Kārş (7211 sq. miles) and Batum (2683 sq. miles). Of the governments of Yelissawetpol and Tiflis only the southern and western part, of that of Kutais only the southernmost portion on the right bank of the Rioni are to be regarded as Armenian territory, for the rest these governments are composed of districts formerly belonging to Georgia (or Georgia and Albania). The following are the most considerable towns of Russian Armenia: the harbour of Batum, of great importance from the strategical and the commercial point of view, and capital of the *gouvernement* of that name (31 700 inhabitants); in the government of Tiflis there are the two fortresses *Ākhalĭkĭh* [q. v.] and *Akhalkhalakĭ*. In the administrative district of Kārş: the strongly fortified town of that name, important also as a centre of commerce (20 000 inhabitants), and the ancient town of Ardahān, situated at a height of 6230 feet and likewise a fortress of the first rank. In the government of Eriwān the greater part of which formerly belonged to Persia we may mention: the capital Eriwān (31 000 inhabitants) and 11 miles to the West of it the famous monastery of Eċmiadzin, the religious centre of the Armenians; next *Nakhĉawān* (Arab. *Nashawā*, q. v.) a town which like Eriwān plays an important part in Armenian history, and Alexandropol, (originally called Gumri), with 35 600 inhabitants (1897), until 1878 important as a frontier fortress, now a rising industrial centre (silk). Among the towns of the government of Yelissawetpol we may mention: Yelissawetpol, the ancient *Djanza* (Gendja, q. v.) with 35 400 inhabitants, which like *Shusha* in the district of Kāra-Bagh was formerly the capital of a *kĥānate*; further the frontier town *Urdābādh* (*Ordubādh*) on the Araxes.

3. Turkish Armenia. The greater part of the Armenian territory, far more than the Persian and Russian portions combined, has for nearly 500 years been in the possession of the Turks. It is divided up among the wilāyets of Bitlis, Erzerūm, Ma'muret al-'Aziz (*Kharpūt*), Wān and a part of Diyārbekr and occupies an area of ca 71 730 sq. miles. The most important towns are: Sīwās with 43 000 inhabitants (1897), Erzerūm (Arzan al-Rūm) with 38 900 inhabitants, Wān and Arzindjān (*Erzindjān*) with 30 000 inhabitants each, Bidlis, (Badlis, 20 000 inh.) *Kharpūt*, Mūsh and Bāyazid [see the articles in question].

Population. Since the second half of the Middle Ages the population of Armenia has by degrees been transformed to an enormous extent, partly owing to the invasion of Turkoman and Turkish tribes and partly owing to the advance of the Kurds (in the South) and of the Georgians and other races of the Caucasus in the North-East: the result is that at the present time the original inhabitants of the country, the genuine Armenians, form little more than one fourth of the total population of the region which once was their own in its entirety. According to the reliable statistics compiled by L. Selenoy and N. v. Seidlitz (in *Petermann's Geog. Mitteil.*, 1896, p. 1 *et seq.*) the six governments of the province

of Transcaucasia enumerated above, which consist entirely or partly of Armenian territory, have on an area of ca. 62 300 sq. miles a total population of about 3 470 000, of whom 897 000 (or about 27%) are Armenians. If in the case of three of these governments we include in our calculation only those regions which may be regarded as Armenian territory we are left with an area of ca. 39 615 sq. miles containing an estimated total population of about 2 000 000 of whom about 760 000 (= ca. one third) are Armenians. Among the Transcaucasian governments that of Eriwān is the only one in which the Armenian element (56%) outnumbers the other nationalities. Throughout Transcaucasia the Armenian element is stronger in the towns than in the country, thus especially in the government of Tiflis (Tiflis 48%). In the whole of Transcaucasia the Armenians (960 000) form only 20% of the total population of 4 782 000.

The number of inhabitants of the five wilāyets of Turkish Armenia is 2 642 000, of whom 1 828 000 are Muĥammadans, 633 000 Armenians and 179 000 Greeks, the Armenians therefore form barely one fourth of the total population; it is only in the sandjak of Mūsh (wilāyet of Bitlis) and in that of Wān (wilāyet of Wān) that they preponderate numerically.

On the basis of these figures the total population of Russian and Turkish Armenia may be estimated at ca. 4 642 000, of whom ca. 1 400 000 are Armenians. In Russian Armenia the bulk of the population now is of caucasian nationality (Georgians, Lāzians etc.), while in Turkish Armenia it is composed of Kurds and Turks; to these must be added numerous Greeks scattered throughout the country, as well as Jews, Gipsies, Circassians and Nestorian Christians (the latter to the South East of the lake of Wān) and lastly nomadic tribes of Tatars (Turkomans) especially in the East. Concerning the population of Persian Armenia no statistics are available, but it may be estimated at but little more than 200 000. In 1891 the Armenian population of the whole of Persia was stated to be 42 000, one half of which number belonged to *Ādharbaidjān*, i. e. chiefly to the Persian Armenian territory incorporated with the latter province; it appears therefore that here also the Armenians are in the minority, the bulk of the population consisting of Persians and Turkomans.

It is to be observed that the number of Armenians on Turkish territory is steadily decreasing, partly in consequence of the wholesale massacres perpetrated by the Kurds and partly owing to emigration. The settlement of so many Armenians in foreign countries and their dispersal all over the ancient world which recalls the similar fate of the Jews, has its principal cause in the generally unhappy political conditions of their native country: the emigration movement began a few centuries before the Arab invasion and has continued ever since though not without interruptions and variations in its extent. Cp. on this point especially Ritter, *Erdkunde*, x. 594—611; M. Wagner, *Reise n. dem Ararat*, p. 239—250. According to an approximate estimate the total number of Armenians living in the various countries of the ancient world may be put at 2—2½ millions.

Trade and commerce. During the Middle

Agēs Armenia played an important part from the economic point of view as a stage of transit between the Pontus and Mesopotamia and as the boundary between Byzantium and the eastern parts of the caliphate. The great number of traders and caravans passing through the country necessarily had a share in the development of native industries: apart from this factor trade itself and the industries of the country were stimulated by its wealth in natural products. The commercial importance of Armenia is proved by the numerous trade routes which traversed the country in several directions: to the more important of these the Arabic geographers have devoted detailed descriptions. From the Arab point of view the chief importance of these routes lay less in the fact that they served the needs of commerce than in the assistance which they rendered to their military interests; it was for this reason that the principal routes met at Dabil, the Arab stronghold for the domination of the country. The maintenance and the protection of the roads, especially in a province surrounded by hostile territory, took an important place among the duties of the Muslim governors. It is for the same reason that Erzerūm, as meeting-place of all the principal roads, is now regarded as a place of great strategical importance and as the key of all Asia Minor.

Armenia maintained its communication with Byzantium by way of Trapezunt (Arab. *Ṭarābāzanda*), which was the principal place of storage for Byzantine merchandise (especially precious textiles). The great fairs held at Trapezunt several times in each year were visited by merchants from all the Muslim countries. The merchandise was usually transported from Trapezunt to Dabil and thence to *Qālīkalā* (Erzerūm). In Persia Ray was the most important market for the Armenian traders (cp. Ibn al-Fakīh, ed. de Goeje, p. 270); they also maintained direct commercial relations with Baghdād (al-Ya'qūbī, ed. de Goeje, p. 237).

Natural products and industries. Armenia was regarded as one of the most fertile provinces of the caliphate: it produced corn in such quantities as to be able to export it to other districts e. g. to Baghdād (*Ṭabarī*, iii. 272, 275). The rivers and lakes of the country which yielded an abundance of fish also favoured the development of the export trade: the lake of Wān e. g. produces enormous quantities of a species of herring (Arab. *ṭirriḳh*) which in the Middle Ages was salted and exported over great distances (according to *Qazwīnī*, ed. Wüstenfeld, ii. 352 as far as India); it is still found all over Armenia, *Ādharbaidjān*, *Caucasia* and *Asia Minor* as a favourite food.

Armenia is particularly rich in mineral treasures, it contains copper, silver, lead, iron, arsenic, alum, mercury, sulphur (yellow vitriol) and even gold. We know very little about the exploitation of this wealth by the Arabs; the only Arabic author who gives any valuable information about the natural products of Armenia is Ibn al-Fakīh. According to the Armenian writer *Leontius* silver mines were discovered towards the end of the 8. century A. D.; he refers probably to the silver (and lead) mines near the town of *Gümüsh-Khāne* = 'silver house' (about halfway between Trapezunt and Erzerūm, cp. Ritter, *Erdkunde*, x. 272 and Wagner, *Reise nach Persien*, i. p. 172

et seq.); these are still being worked. Other productive mines are found near Baiburt and near Arghana [q. v.]. The extensive and very old copper mines of Kedabeg with a branch at Kalakent (between *Elissawetpol* and the *Gökčai* lake) have undergone a considerable development during the last few decades through the enterprise of the founders and proprietors of the local foundries, the firm of Siemens Brothers; cp. especially *Lehmann-Haupt*, *Armenien einst und jetzt*, i. p. 122 *et seq.* The mineral found in Armenia in the greatest quantities was salt which was exported not only to the surrounding countries but as far as Syria and Egypt. All the salt deposits referred to by medieval writers were probably situated to the North East of the lake of Wān. A very old deposit of mineral salt which is still unexploited is that of Kulp to the South of the upper Araxes (east of *Qaghizman*), cp. on this subject Ritter, *Erdkunde*, x. 470 *et seq.*; Radde, *Vier Vorträge über den Kaukasus*, p. 47.

The industries for which Armenia was particularly famous during the Middle Ages were weaving, dyeing and embroidery. The centre of this activity is to be found in Dabil where costly wooden fabrics, carpets and heavy, coloured silk stuffs with flowery patterns (Arab. *buzūn*) were manufactured: these found a ready market both in the country and abroad. The dye used was derived from an insect called *kirmiz*. During a long period Armenian carpets were regarded as the most excellent on the market. The town of *Ardashāt* (*Artaxata*), a few miles distant from Dabil, was so famous for its dyeing industry that *Belādhori* (ed. de Goeje, p. 200 cp. *Zeitschr. f. Armen. Philol.*, ii. 67, 217) calls it, the town of the red dye' (*Qaryat al-kirmiz*). Cp. on the trade and industry of medieval Armenia *Thopdschian* in the *Mitteil. des Semin. f. orient. Spr.*, 1904, ii. p. 142—152.

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ARNAUTS, an Indo-European people, known to us as Albanians, who occupy the territory which is under Ottoman dominion on the eastern shore of the Adriatic Sea from the 39. to the 43° N. Lat. The range, which is called in the

South Pindos or Grammos, in the North Shār, of the high central chain of mountains, is frequently denoted as the eastern boundary of their settlements; but those districts which are situated on the other side, viz. Monāstir, Kesrie (Kastoria), Perlepe (Prilip), Kalkāndelen, Üsküb, Prishtina, and even the territories ceded 30 years ago by Turkey to Servia, viz. İvrānya, Leskovāč and Kırshūnlı must also be included within the sphere of the Albanians, so that this has a West to East extension from the 19th to the 20° E. Long. (Greenw.). Albania, which has the shape of an irregular triangle with a line from Dulcigno (Turk. Ülgün) to the Bulgarian frontier as base and the Gulf of Preveza as apex, occupies a surface-area of 24 129 sq. mls.

I. Physical Features: Albania is in the main an inhospitable hill-country consisting of a number of close-crowding chains of hills and valleys which run lengthwise from N.N.W. to S.S.E. In the North however there appears to be a curving round from the normal direction of the chains of hills; they run here from W.S.W. to E.N.E. Here too are the most extensive and greatest elevations: the "North-Albanian Alps" of which very little is yet known contain peaks which are not much under 9850 ft. high. The highest mountain in the midlands is Lyübätin (Lyuboten) in the Shār-range (8230 ft.). Mt. Tōmör (7915 ft. high), to the East of Berāt, is specially famous. The summit, which has a difficult ascent, is crowned by the ruins of a very ancient holy place wherein local legend honours the remains of the grave of 'Abbās (died 680 A.D.), son of the Caliph 'Alī; from the thunderous peal which from time to time fills the neighbourhood of the mountain with its rumblings, good and ill are predicted according to a very ancient custom. Along the coast-line of the Adriatic there stretches a range of fruitful plains. Some of them are quite open towards the Sea, e.g. the largest among them, that of Musākya (Turk. Mūzāka), while others are cut off here and there by small strips of coast, e.g. the plain of Ishkōdra, whose eastern portion bears the name of Zadrimë. From Cape Glossa (the promontory of Acroceraunia) to the South there follows the coast-line a range of mountains which rises in peaks of over 6500 ft. high. The eastern districts of Albania partake of the character of Macedonia in having extensive basin-shaped plains; the plain of Metōya (in the upper region of the valley of the White Drin), and those of Kōšova (plain of the Blackbirds) and Kalkāndelen (Slavic Tetovo) may be mentioned. Some of these plains are occupied by lakes, e.g. those of Ōkhrī and Prespa; the plain of Monāstir is marshy in its lower parts.

Hydrographically Albania belongs partly to the Adriatic, partly to the Aegean and partly (through the Līm and Ibār, which flow into the Drina and Mōrāva) to the Pontic side of the watershed. The network of rivers is close, and the land generally has abundance of water. With few exceptions however the rivers are not natural highways for shipping. At best the Bōyāna up to Ishkōdra and the Ārta (Turk. Nārda) to the town of the same name could be called such. The river-valleys being mostly of the nature of glens cannot be used for roadways. Of the rivers making for the Adriatic Sea the Drin surpasses the others both in its volume and the impetuosity

of its descent; it is formed by the union of the Black Drin (Kara Drin, alban. Drin Izī) which flows from the Lake of Ōkhri (Ochrida), and the White Drin (Aḷ Drin, alban. Drin Ibārdi), but it now discharges most of its water below Ishkōdra into the Bōyāna along a branch which arose in the years 1858-1859. South of it come Māt (Matya), Arzān (Rçan), Ishkūmbi, Samān (Semeni), Viōsa and Kālāmōs. Further the upper portion of the Vārdār, which flows into the Gulf of Selānik, belongs to Albania, as does its tributary the Lepenāč, which through a furcation also joins the Sitniča, and this, again, joins (at Mitrovīča) the Ibār, an affluent of the Mōrāva. — Albania has a wealth of large lakes, which correspond to former plains wherein subsidence has occurred, or to basins into which there have been irruptions: the Lake of Ishkōdra, measuring 137 sq. mls., half of which belongs to Turkey, and half to Montenegro, and which discharges itself through the Bōyāna into the Adriatic, Lake Ōkhri (104 sq. mls.), Lake Prespa (131 sq. mls.), the marshy Lake Mālik, and, farther South, Lake Yānia. Right in the North is Lake Plava, through which the Lim flows. The existence of lagoons ought also to be mentioned, such as that of Būtrintō.

The climate of Albania is on the whole a healthy one, being mild at the coast, and very cool in the mountains of the interior which are covered with snow during several months. On the coast of Upper-Albania, at Durazzo and still more on the Bōyāna there are constantly malarial fevers. The mountain-chains are dry and stony and never yield a harvest; on the other hand, the plains and valleys are but the more fertile. The plain of Mūzāka is like a paradise. Whilst rice, lemons, oranges, pomegranates, grapes, figs, olives, melons and other southern fruits thrive in the south-western region, called Čāmlīk, the plain of Kōšova can boast the excellent qualities of the fruits indigenous in Central-Europe. In good years part of the harvest of rye, oats and maize can be exported; but owing to drought the supply not rarely falls short of the demand. Plantations of fir, pine, beech- and planetrees are also found. The commonest is an excellent quality of oak, and the timber used to be exported in large quantities to France.

The chief means of sustenance of the population are maize and what they gain by the breeding of cattle. Their herds of wethers and goats are so considerable that in winter some of them are driven over the borders into the lowlands of Thessaly. Forest and mountain, where no European has yet set foot, house a plenitude of beasts of the chase (wild-boars, bears, wolves, chamois) which have become rare in our quarter of the globe.

A number of native crafts have been preserved into our time. The preparation of leather has its home in Yānia, Prizrīn and Ishkōdra, and in these places Albanian handicrafts are mostly concentrated. The cloaks, called Šayāk, with which we always associate an Albanian, are made by the women of the district, whilst the mālisōrs (i. e. hill-dwellers) wear only clothes which they have woven from home-grown wool. At Prizrīn and Džākova iron-wares such as table-knives, scissors, weapons with inlaid pearls and precious metals and even modern muskets are produced.

The sea-harbours are among the natural trade-resources. The best shelter from storm is offered

by the roadsteads of Preveza and Pašha Limāni in the Bay of Āvlōnia (Avlona), but steamers can also moor in the venerable Drāč (Durazzo, Alb. Durrus), which is now recovering, laboriously however, from its deep decline, and in S. Giovanni di Medua (Turk. Shengin). The native sea-going class is recruited almost exclusively from the Muḥammadan inhabitants of Dulcigno, which now belongs to Montenegro, and sails to the Atlantic, even as far as England, and possesses about a hundred ships. For the rest, commerce, especially the wholesale branch, is in the hands of Austria, which through the excellent arrangements of the Trieste-Lloyd and the careful regulation of freights has hitherto been able to stave off all, even Italian competition. Statistics of the trade of Albania are of little account. Twenty years ago Preveza's foreign trade amounted to 8½ million francs, Ishkōdra's to 5⅓ million. The Montenegrin customs-station of Podgoritzā, which is showing a steadily progressive tendency, has importance as a commercial emporium for Ishkōdra. Albania contains part of two railways, one passing through the Vārdār-valley from Mitrovīča to Selānik with a branch line from Ūsküb to Belgrade, and the line from Selānik to Monāstir. Prishtina is the strategically decisive point for the control of western Roumelia; further, the entire provinces of Roumelia could be held in check from here before Bulgaria was raised to a principality (1878). The sole highway running the whole width of the land passes from Selānik to Yānia. The following are passable roads of the second grade: — 1. from Prizrīn by Varisūvič and Prishtina to Servia (the stretch from Ishkōdra to Prizrīn is not passable). — 2. from Durazzo by Elbašan (written: Ēlbašan) and Ōkhri to Macedonia. This is the route of the great Roman military-road Via Egnētia. — 3. from Durazzo by Berāt and Klišūra to Yānia. — 4. from Klišūra by Tepedelen and Ergeri (Argyrokastrō) to Būtrintō. — 5. from Klišūra by Aidōnāt (Paramythia) to the sea. Bridges, even wood-bridges were till recently regarded as a luxury, a fact all the more regrettable because traffic suffers enormously in the rainy season without them.

II. Population. The population of Albania amounts according to the present division into Wilāyets to little under 2 600 000 inhabitants, of whom 1½ million Arnauts form the kernel, whilst the rest are composed of Turks, Wallachs, Bulgarians, Greeks, Serbs and Gipsies. It is a great step gained by the Greeks that with the aid of their excellent schools in the southern and more especially the south-eastern districts they have either entirely or else half-hellenised many Wallachs and Arnauts. The Roumanians living on the Pindus speak only their mother-tongue: those who dwell farther West towards Berāt as a whole understand also Albanian. Those Wallachs who are become quite Albanicised and number here not a few, have in the eyes of Albanian patriots a special roll of fame in the Albanian nationalist movement. Bulgarians are numerous in the region of Monāstir and more especially at Ūsküb, Serbs around Prizrīn. Of the gipsies of western Albania only those following a nomadic life are not yet albanicised.

The term Arnaut is to be traced back to the region Ārbesī extending along the coast from

Corfu to *Ävlōnia*, whose inhabitants are called *Ärber*, according to the Gheg pronunciation *Ärben*. The Greek form is *Ἀρβανίτης*, the Serbian *Arbanas*. By metathesis and replacing the *β* of the Greeks by *u* (< *wu*) the Turks obtained the form *Ärnäut* (Arab. plur. *Ärānīt*), which however appears in the modern Stambul pronunciation and in writing as *Ärnäud*. In Bulgarian *Arnaut* is customary. The inhabitants of *Arberi* probably immigrated here from a place *Arbona* situated to the East of *Durazzo*. Gustav Meyer conjectures that the ancient Greeks by exchanging *l* for *r* and having in mind the *Albans*, who lived in the Caucasus and in Central-Italy, obtained the form *Albania* now usual in Europe.

The Albanian is generally distinguished by his tall stature, well-developed chest, and slender, elastic body. He can frequently be recognised by his flat forehead and short eyebrows. Of stern appearance, he scarce makes a jest or listens without contradiction. On the march, thanks to his tenacity he leaves all others lagging far in his rear; in the mountains he moves with light step over the stony ground, and climbs rocks like a chamois. His step has the power of the athlete, he walks with an actor's air; his nature is somewhat savage, as though he deemed his nation's mission the chastisement of a perverse world. It is very obvious that war is his natural element, and thus Illyrian legions in the time of the Romans and Albanian troops in Turkish service have covered themselves with lasting fame. The Albanian wife is loyal and industrious. In the towns her activity is restricted to managing the home and zealously visiting her female friends, in the villages and mountains however she performs every labour of the fields and devotes her leisure, especially in winter, to spinning wool.

The largest towns of Albania are *Prizrin* and *Monästir* with over 40 000 inhabitants each, *Ishkōdra* with 35 000, and *Djākova* and *Kalkāndelen* with 25 000; *Üsküb*, *Ipek* and *Yānia* have each 20 000; *Elbašan* is estimated at 12 000, *Prishtina* and *Berät* at 11 000, *Dibra*, *Tirāna*, *Ökhri* and *Koriza* (Turk. *Gürüdje*) at 10 000; the figure 8000 is given for *Ergeri* and for *Kesrie*, 7000 for *Preveza*. Smaller towns of more historical importance are *Akçe Hişār* (Alb. *Krūya*, about 10 000 of a population), *Ävlōnia* (6000 pop.) and *Lesh* (Turk.; Alb. *Lyesh*, Ital. *Alessio*) and *Durazzo* with each 5000. Albanians dwelling without the towns belong to one of the clans (Alb. *Fis*, *Fār*), which are often named after mountains, towards which they are pledged to loyalty even though they be long absent. The members of the clan are organised into companies (*Bairak*) whose leaders (*Bairakdār*) are subordinate to the chieftain. In the north-west of Albania, on the borders of Montenegro, the most important clans besides the clan of the "mountains of *Ishkōdra*" are the *Klémenti*, *Hötti*, *Iskrieli*, *Kāstrāti* and *Pulāti*. These five tribes achieved renown under the name of *Mälisörs*. The *Vassövič* and *Dukadjini* farther east and south-east are also held in regard. All these tribes are settled on extraordinarily unfavourable soil and it is astonishing that they can find here the necessary means of subsistence. The condition in which they live is felt by the rare European visitors to be one of distressing misery, but by themselves to be the enviable lot of freemen. None of the tribes could count more than 7000 persons.

They are exceeded in number and respect by the *Mirdites*, who are governed as an independent community. They are organised into five *Bairak* counting 15—25 000 persons. Since their chieftains, whose family-traditions however do not carry back beyond the year 1700, are mostly called *Prenk* (i. e. *Peter*), they falsely, confounding it with the Romance word "prince", arrogate to themselves the title of "prince". Their residence is *Ärōsh*, a little low-lying hamlet among the mountains, which enjoys but few hours of sunshine even in summer. The political affairs of the *Mirdites* are settled in a general assembly of the people which is annually convoked in the chief church in *Örōsh*. The *Mirdites* are considered to be exceptionally brave. The tribes when conquered attribute their defeat to the absence of the *Mirdites*. The latter yielded their submission to the Sultan under the promise that they would never be liable for tribute and that no Muslim would be allowed to settle in their territory. They pledged themselves in return to rally to the help of their sovereign in the event of war with a considerable corps, one man per house. They have more than once made the Sultan experience their strength; but they have control of the three highways to northern and central Albania: to *Ishkōdra*, *Lesh* and *Akçe Hişār-Tirāna*. They are, in consequence, strategically the masters of the country. The important services which they rendered the Turkish government against Austria in the xviii. cent. are still rewarded by an annual gift of twenty tons of maize. Since the tribe during the last Russo-Turkish war did not march against Montenegro its loyalty fell under suspicion; and the chieftain *Prenk Bib Doda* was banished to Asia Minor in the year 1887. Only the proclamation of the constitution in Turkey (1908) restored him to his home. We owe to English travellers valuable information about the no less interesting mountain-clans of southern Albania. The *Liaps* are most worthy of note, because the Greeks in an earlier period suffered heavily from this tribe's passion for war, and hence even yet apply this name in contempt to the whole Albanian nation.

In Roumelia and north-western Asia Minor the Albanians impervious to weather-conditions have monopolised the calling of herds. Everywhere in Turkey-in-Europe their idiom can be heard. In Constantinople 20 000 at least of them are engaged in the most varied occupations. Since they brave wind and weather nobody makes a rival bid for the sale on the street of bread and lemonade which are bought by thousands. For a long time Albanians of the Greek-Orthodox Church and *Tosks* have been settled in Greece; they constitute a tenth of the population, 200 000—250 000. They are thickest in the Peloponnesus; but in many districts they have succumbed to the irresistible hellenising influence. In Italy Albanians have been settled since the xv. cent.; we find them in *Capitanata*, *Basilicata* and the *Terra d'Otranto*, and numerous in Sicily. All together they are estimated as 100 000 at most. Thanks to their national ecclesiastical organisation, the Albanian clergy and bishops of the Greek rite, but subject to the Pope, they have been able to preserve through the course of centuries their language and customs. Hungary possesses two Albanian villages in *Mitrovic* in Croatia.

III. Religion. It is generally stated that the Albanian is cool in his attitude towards religion, even indifferent. Whether Muḥammadan, Catholic or Greek-Orthodox dogma is to him as in many an instance to the modern European more a matter of custom than of deep inward conviction. This attitude of aloofness towards the supernatural favoured the transition to the victorious Islām. The latter found the greater vogue the farther the people were removed from Iskender Bey's glorious war of liberation, so that by the beginning of the xix. cent. the conversion of the rest of the nation appeared to be only a question of years [see *infra* Section viii]. The *Shālī* and *Shōshī* in the Sandjak Ishkōdra have remained the most loyal to Christianity, and can boast of counting no renegades in their midst. They are thus the poorest also of all the hill-peoples, but at the same time those who have preserved most purely the rude customs of primitive times. The tribes of Reçi and Loho in the Wilāyet Ishkōdra are almost wholly Muḥammadan. Entirely Islāmic districts are surprisingly few; *Kürwelish* (Tepe-delen, Ergeri), the valley and range of the upper *Ārzan* as also the district of *Māt*; the Muḥammadan Ghegs prefonderate around *Elbašan*, *Ökhrī*, on the right bank of the *Drin*, at *Dibra*, *Prizrin*, *Djakova* and *Ghūsina*. The adherents of Christianity belong north of the River *Ishkūmbi* to the Catholic, south of it to the Greek rite. For the numerical proportion of the professors of the two Christian creeds there are no data; but the Catholic Arnauts might be estimated at about 180 000, the orthodox inclusive of the half-hellenised at over 300 000. Muḥammadan Arnauts number about 1 million. Their Christian fellow-countrymen designate them as Turks.

With a section of the Muḥammadans religious feeling vents itself in impassioned adoration of the sect of the *Beg tashī* which has risen strangely into favour only since the abolition of the Janizaries. Almost the whole population of *Tirana* and *Ākçe Hişar* belong to it, a fact to which attention has only very recently been drawn. Attempts were formerly openly made to promote the prosperity of this order in order to secure a firmer footing for Muḥammadan institutions; but the populace on the other hand have by attaching themselves to a half-heretical sect given forcible expression to their feeling for freedom which they have converted into a religion. But such has been only outwardly the case, for the Albanian *Beg tashī* are among the loyalist adherents of the government. Their centre is *Ākçe Hişar*. In its neighbourhood a pupil of the *Hādīdī Beg tash*, *Şāri Şāldik*, killed a dragon which was devastating the crops, and so has everywhere naturalised the medical lore of the order. The whole population annually pilgrimages to the grotto situated on the plateau above *Ākçe Hişar* in which the saint is buried. The names of the Derwishes *Bābā 'Alī Efendi* and especially *Bābā Hūdīdjet* who achieved for the inhabitants of the town their alleged chartered rights of exemption from taxation are held in high repute. The sect of the Albanian *Beg tashī* has a deeply imprinted *Shrīte* character. They do not swear by the *Ķorān*, declare Paradise and Hell to be theological inventions, fast in *Ramaḍān* only three days, but the first nine days of *Muḥarrām* to make up for that; 'Alī they hold in far higher esteem than do the Turks.

Their formula of confession of faith runs: *la Ilāha illa 'llāh. Muḥammad rasūlu 'llāh, 'Alī waliyu 'llāh*. One will actually seek in vain for the names *Abū Bekr*, 'Omar, 'Othmān amongst the Albanians.

IV. Life and Customs. There can be nothing stranger than an Albanian house in the country. Built of clay and mostly on a pathless eminence it serves for defence against enemies who are never wanting. The small openings in the walls are loopholes which only incidentally fulfil the function of windows and are stopped up with paper in winter. Not a trace of furniture is to be seen within, unless one considers the mats of poplar-leaves lying spread out here and there as such. The carpet which is so popular elsewhere in the East is here the rare luxury of the rich. An Albanian meal consists of a soup of rice or maize-flour cooked in milk. If he travel on foot from morning till evening he is content with one meal. At feasts a roast (*Yākhnī*) floating in sauce is served up with chick-peas, a dish which even the most pampered taste praises as an incomparable delicacy. At these always ample banquets the heroic deeds of their last-deceased forebears are celebrated in song by the tribal bard, and finally the old national battle-march is heartily voiced by the whole assembly, a ceremony as inflammatory for the rude temper of the native as crushing in its effect on the stranger.

The dress of the Albanians, even if varying considerably according to locality and social position, has something picturesque about it, a fact made all the more prominent by the proud carriage of the people. In well-to-do families in the south the men wear the fustanelle (Turk. *Fistān*), a kind of kilt with many folds and consisting of 122 separate pieces of white cotton sewn together, which reaches from the hips to the knees; a gold-embroidered smock covers the body and over this a vest is worn which is open at the breast. The whole is held together by a silk-girdle in a front leather-pocket of which the revolver with inlaid silver is kept. A low, red Fez with thick, long tassel of stout blue silk is used to cover the head. From this garb of the Muḥammadan Albanians living in the towns that of their Christian fellow-citizens is distinguished simply by the darker colour of the smock. The superior Bey in the south wears over and above a white, broad-sleeved jacket which suits the fustanelle very well. The raiment of the Muḥammadan towns-woman is notwithstanding its simplicity one of the most romantic the Orient can show; wide trousers of bright colours, and the *Dolma* (from the Turk. *Dōlāma*), a scarlet-red cloth with edges and trimmings in gold and black-silk embroidery, which is drawn over the head in the fashion of a hood; although at the height of the shoulders it has slits for the arms the slender Albanian prefers to wrap the cloak round body and arms in Oriental fashion, and glides thus along the street with seductive grace. Quite different is the heavy, costly and more European garb of the Catholic woman in North-Albania. The black trousers with the long, purple, mantle-like overgarment and the gold-embroideries, recalling the grand ecclesiastical robes, give an exceeding solemnity to the figure. Such splendour however is only suitable for the towns. In the mountains, especially of North-Albania, the Albanian has a

more practical outfit; he is satisfied with trousers of a coarse white cloth with black braiding, over the chest a close-fitting waistcoat, and above that a black jacket which covers only the back and hips. For protection against cold and rain he wears a sleeveless mantle of black wool which reaches to the haunches and ends above in a kind of hood. As foot-gear high gaiters and light shoes to which sandals are fastened with leather straps are worn. The Albanians, with the exception of the *Khōdjas*, shave off the beard. The wearing of the *Fez* is general among the Christians and *Muhammadans*; among the poorer class of them it is very frequently made from the durable, thick, uncoloured home-grown wool.

There are really but few regions in Europe whose populations are at as low a stage of civilisation as the Albanians. Public schools are confined to the towns; reading and writing are everywhere regarded as inestimable arts. All legal situations are controlled by the unwritten, and to us unknown in detail, law (*Kānūn*) of the *Lek Dukadjin* (Tosk. *Dukagin*), whose crudity knows no higher justice than that of blood-revenge, the obligation to which extends to the whole kin and compels the families at strife to years of preparedness for fighting. In these regions where honour is everything and life counts for nothing murder is the cause of death in from 19 to 30% of the mortality among the male population. The tribe *Toplana* heads the list with 42%. The notion of honour is so strongly developed that a girl to whom even harmless inclinations are falsely ascribed knows no remedy but to seek a voluntary death; but the heavier falls her luckless kinsmen's vengeance on the slanderer's head. Sometimes the *Osmanli* governors are successful in negotiating a peace (*Besë*) between the quarrelling families. A decade ago, however, when the *Wali* of *Ishkodra* came to an understanding with the tribes that blood should be avenged only on the murderer himself the *Mirdites* refused their assent; they would not hear of questions touching honour becoming matter for political arbitration.

V. Administration. The political division of Albania has been for centuries subject to continuous mutations. At the present day it is split up into four *Wilāyets*, the number of whose inhabitants however can only be approximately estimated: *Yānia* with 700 000 inhabitants (it falls into 5 *Sandjaks*: *Yānia*, *Preveza*, *Laskoyik*, *Berāt*, *Ergeri*), *Monāstir* with 700 000 (5 *Sandjaks*: *Monāstir*, *Gürdije*, *Dibra*, *Serfidje*, *Elbaşān*), *Kōsova* with 1 000 000 (5 *Sandjaks*: *İpek*, *Üsküb*, *Veñipazar* [*Novipazar*], *Prizrin*, *Prishtina*), and *Ishkodra* with 200 000 (2 *Sandjaks*: *Ishkodra*, *Drādji*).

The authority of the imperial government is more limited than elsewhere in *Roumelia*. The right of the people to carry weapons is in contradiction to the laws. In every relation the officials have to impose on themselves reserve, and it is asserted that whether it concern governance or the administration of justice their calling is one of the most difficult. Often and often do the members of the court of justice receive letters threatening that they will have to atone by death for a damnatory sentence. These threats are not empty words; often enough examining magistrates and assessors are received with shots if they show themselves on the street. Moreover the power of the authorities many a time does not extend beyond the proxi-

mity of their seat of office. Their authority has chief recognition from the *Muhammadan* population generally and the Christians living in the towns. With the majority of the Christian population in the mountains, who are organised into clans of their own, they communicate only through the medium of their delegates, the *Muhammadan Bölük Başlı*, whose principal duty consists in collecting the taxes.

VI. Albanian, which in its original form was an Illyrian idiom, is an independent member of the great Indo-European family of languages, and stands in no closer relation to Greek than to, say, Celtic; perhaps the Baltic-Slavic group is nearest related to it. In its presents shape Albanian has eight conjugations which are distinguished by the infinitives. Composite words have become second nature to it; nor is it innocent of long periods and constructions. It separates according to the dialect into two main branches, that of the northern *Ghegs* (Turk. *ghigha*), and that of the southern *Tosks* (Turk. *Toska*). The dividing line is said by the natives to be the course of the *Ishkumbi*. *Von Hahn* has more precisely defined the linguistic-provinces and to this effect, that the district of *Berāt* situated to the south of the *Ishkumbi* shows a transition-dialect. The purest Albanian is spoken, according to the unanimous testimony of the natives, at *Elbaşān*. The term *Ghegs* one hears used only by the *Tosks*, whilst the latter call themselves *Tosks* in several of their native districts. It is preferable to call both groups *Shkypetar* (Turk. *Ishkypetar*), the usual explanations of which name ("Rock-dwellers or Eagles") are rejected by *Gustav Meyer*. He compares it with *shkyp* (= Albanian language), which is to be derived from the Latin "excipere", and *shkypōny* (= I understand). This explanation which *von Hahn* has defended is not to our knowledge shared by Albanians. Albania is called *Shkiperi*, *Ghegish Shkiperi*. Although *Tosk* and *Gheg* on the occasion of a first conversation — and this observation is relevant to the dialects of all languages — can only with difficulty make themselves mutually intelligible, this stumbling-block is removed after longer intercourse. Educated Albanians warmly emphasise the fact that, dialectic differences notwithstanding, they can easily exchange opinions with each other.

A great number of the ordinary terms of civilisation such as the names for day, night, mouth, year, for limbs, etc. Albanian has in common with the other Indo-European peoples. The Celtic invasion of the *Balkan Peninsula* at the beginning of the iv. cent. B. C. appears to have had no influence on the language. All the more important is the mark which the wars of the Romans and their dominion over *Illyria* have left. *C* before *e* and *i* is still pronounced as *k* as in *Old-Latin*. Also words expressing certain notions and which no nation submits to having forced upon it by another language at a moment's notice, e. g. those for horse, dog, cock, and words expressing notions associated with civilised life, e. g. those for gold and silver, have been borrowed from the Romans. Most of the expressions connected with a settled mode of life and organised political conditions can be referred back to them. The influence of Latin does not stop however at the vocabulary, but extends to the sphere of inflections. Albanian exhibits purely Latin tenses and moods; further

the plural is formed after the Latin fashion. Some numerals have simply been adopted from Latin; even the article (a modification of the demonstrative pronoun) and several pronouns possibly take their origin from this source. Moreover, since Latin was both colloquial and official language in the Balkan Peninsula in the v. cent. A.D. it wanted little for Illyrian to have become completely romanised. The language of the Visigoths, who at the beginning of the Middle Ages settled for over a century (until 535) in Illyria, has left not the slightest trace of itself in modern Albanian. The influence of the Slavs, who from the iii. to the xiv. cent. frequently played a very decisive role, expressed itself with lasting effect. Only a few expressions in Albanian can be referred to Bulgarian; the majority of the Slavonic words have a Servian stamp. On the other hand the presence of Slavs has in the main had no influence on inflection.

Next to Latin Turkish has had most prominent influence on the vocabulary of the Albanians. Not only was the community of religion decisive in this direction, but also the fact that the Turks in contrast to the Slavs appeared as representatives of a higher culture and are still regarded as such by the Albanians. The number of vocables adopted in their full Turkish form is astonishingly great; to nouns, verbs, particles, everything in short the Albanians are accessible. Even into the vocabulary of their Italian kinsmen who emigrated centuries ago several Turkish words have found their way, and this must have happened very early; *hak* (right), *inat* (anger), *potsar* (market), *pedjer* (window). Of Turkish inflectional endings only the *d* (in Albanian sometimes changed into *z*) characteristic of the Turkish historic-perfect has gone over into Albanian, e.g. *say-d-is* (may esteem), *boya-t-is* (may colour). In the Albanian spoken by the Muhammadans, especially the Gheg dialects, and among these again the dialect of Ishkodra in particular, there is a great wealth of Turkish words. Modern Greek has made its presence decidedly felt in the South. The degree of its influence is not much inferior to that of Turkish. The Albanians of Greece, who are here of course surrounded by Hellenes, have gone far towards adopting the official language. According to Gustav Meyer's researches, of the 5140 Albanian words he had before him 400 proved to be common to the Indo-European languages, 1420 to have been borrowed from the Romans, 540 to be of Slavonic, and 1180 of Turkish origin, and 840 to have been adopted in consequence of their intercourse with the modern Greeks.

The majority of the Albanians can speak besides their mother tongue one or several other idioms almost with the same fluency. In the South Greek has a strong hold and competes with Albanian on the coast. In Yănia, the seat of the Wăli, the whole population without distinction of creed attends the Greek schools, and at home, although Albanian is often understood, Greek is spoken as a rule. In the North Slavonic is spreading unchecked through all the veins of their life; here the Albanians are masters of Turkish from their childhood.

VII. Albanian Literature. The beginnings of a literature in the mother-tongue were made by those Albanians who obtained in Italy a more secure existence; they availed themselves at first of the

Latin alphabet. There first appeared a Grammar and a Dictionary, the latter printed at Rome in 1635 by Franciscus Blanchus. They formed a basis for the religious tracts which subsequently had only a limited circulation. On so difficult a task as the translation of the Bible none yet ventured. The first translation of the Bible dates from the year 1824; in it — it was made during the Hellenic war of liberation — Greek first had the honour of supplying the Albanians with an alphabet. But it was at once apparent that the Albanians of the Balkan Peninsula were still too backward in their civilisation to be able to produce any large independent work. This role, then, fell to Girolamo de Rada of San Demetrio in Calabria citeriore, of whose family we find mention in the xvi. cent. His first work in epic form is the *Canti di Milosao figlio del despota di Scutari*, which appeared in 1836. In 1843 another national composition of his, *Canti di Serafina Topia*, issued from the press. The popular national songs are as a rule the threads de Rada's fancy spins to a lengthy web. In 1866 he published the *Rapsodie di un poema albanese*, and between 1873-1884 his *Poesie albanesi*. An analytical criticism of his poetical productions would be in our opinion more than ought to be attempted. The harshness of which he has been accused and his views on literary taste were rooted in tendencies which by his time had already had their day in the rest of Europe; but he was not writing for what we mean by a "modern" public.

Whilst this noble champion yet flourished the collection of Albanian tales and folk-poetry, was begun. Of such collections we have up till the present, excepting the smaller ones, five: two by J. G. von Hahn, in the 2. Part of his *Albanesische studien*, and in the ii. Vol. of his *Griechische und albanesische Mărchen* (Leipzig, 1864); 'Αλβανική μέλισσα by the Tosk Mitkos, who lives in Egypt (Alexandria, 1873); by Auguste Dozon in his *Manuel de la langue chkipi ou albanaise* (Paris, 1879), and by Holger Pedersen in *Abhandl. d. phil.-hist. Classe der kgl. Săchs. Gesellschaft. d. Wissensch. zu Leipzig*, Bd. xv., Leipzig, 1898, translated by him in *Zur albanesischen Volkskunde*, (Copenhagen, 1898). During the last decades the leadership of the literary movement has been transferred to the Balkan Peninsula. The first to come forward here was Nesim Bey of Premedi, son of 'Ali Pasha Trakuli (Turkăli?), whose poems are mostly lyrical in nature, and have an Oriental flavour; after Turkish fashion every line exhibits Arabic or Persian words. They are all composed in the Gheg dialect. His name, though very familiar half a century ago, has almost completely disappeared from the memory of the present generation. After him appeared Konst. Kristoforidis, who, having equal mastery of the Tosk and the Gheg, had a more thorough lexical knowledge than any other. He translated firstly the Psalter in 1868, and in the following years the various sections of the Holy Scriptures, mostly into the Tosk dialect. The work wherewith he won for himself a lasting name in the scientific world, viz. the "Dictionary of the Albanian Language" (Λεξικόν τῆς Ἀλβανικῆς γλώσσης), and which even in its author's lifetime (died 1898) attained a legendary fame, was printed at Athens in 1904. In the year 1879 28 Albanians formed themselves into a society with the object of

printing and circulating Albanian literature. This society began in 1884 the publication of the Albanian monthly magazine *Drita* (= *The Light*), which soon however changed its name to *Dituria* (= *Education*). A little previously (1883) de Rada had begun to issue in Italy the Albanian journal *Fiāmuri Arberit* (= *The Banner of Albania*), it was dropped however after the fourth volume, and in the *Arbri i ri* (= *The young Albanian*, Palermo, 1887), conducted by Schirò, had a short-lived successor. The Albanian newspaper *Shkipe-tāri* (*The Albanian*), which has been published at Bucharest since 1888, has been received with the loudest approbation. About this time there was opened at Koritza as a private institution the first school using Albanian as the medium of instruction; in spite of good results and a fairly long existence it had, however, to close its doors in the end. Among Muḥammadan Albanians of that period Shams al-Dīn Sāmī Bey of Frāsher (1850—1904) stood out preeminent for his literary zeal, but his pioneering activity is rather within the sphere of Turkish philology. We will mention only three works written by him in Albanian, which like all his writing had a practical aim; an *A. B. C.-Book*, an *Elementary Grammar*, both printed at Bucharest in 1886, and the excellent, in Europe less known, *General Geography*. At the same time there appeared his far more gifted brother Na'im Bey (1846—1900). In 1886 were published at Bucharest his three very brief works: 1. *Reading Book for Children*. 2. *Cattle and the life of the Farmer* in which he extols in sentimental language country-life, the ideal of the Albanian. Notwithstanding its brevity — there are only a dozen pages — it is regarded by many as Na'im's best work. 3. *Stories for maturer youth*, collected from pagan mythology, the Bible and the Korān with the object of giving to boys some definite point beyond the antitheses of the religions round which to rally their national convictions. The most splendid sample of his talent Na'im has given us in two extensive poetical works, both of which appeared at Bucharest in 1898; an epic poem *Skender Bey* containing 10 000 *Bait* and as exhaustive a tragedy in verse on the death of Husain, with the title *Kerbelāya* (= *Kerbelā*). In the compass of the works, in the accumulation of scenes which have only an external connection with the action, in the fondness for vehement outbursts of feeling there are certain artistic weaknesses. But they are noble productions which will still long assert their place in the literature. Na'im was a free-thinker, and nothing could have lain farther from his mind than the intention of stirring up the fanaticism of his co-religionists. Those who knew him assert that the object he aimed at with *Kerbelā* was simply to arouse enthusiasm for the national ideal in the Begtāshī who were so numerous in his native-land. His death was momentous for the Albanians of the Turkish capital. Other capable literary productions, which may be mentioned were Lumo Skendo's Albanian translation of Lamartine's *Wilhelm Tell* (Sofia, 1898) and A. Upi Kologna's Albanian rendering of Sāmī Bey's *Besā* (Sofia, 1901).

What is most worthy of mention in the modern Albanian agitation is the person of Fā'ik Bey of Kōniča. Son of Shāhīn Bey, and, born about 1874, he grew up under his mother's care, who herself

enjoyed repute as a heroine. He first attended the Greek school of his native place, and later acquired Latin among the Jesuits of Ishkōdra. Next he studied for some time at the Royal Lyceum (Ghalaṭa-Serāi) in Constantinople, until, turning his back on Turkey (1895), he went to complete his education in Europe, where he received the name "Thrang Spiro Bey". His activity is mainly devoted to conducting the newspaper *Albānia* which he founded in 1897 with the aid of the large Albanian Society in Bucharest, and which appears in Albanian and French; in this he has published also several novels national in character. Soon he added to it a purely Albanian section containing news of the day. By mixing the Tosk and Gheg dialects and coining new words he is endeavouring to give his nation a single literary language. He has had this gratification, that the municipal-council of Brussels called the street in which his paper is printed Rue d'Albanie.

VIII. History. If the question of the descent of the Arnauts has not yet been completely cleared up still it can be asserted with tolerable certainty that they are direct descendants of the Illyrians who dwelt between the Ishkūmbī and the Danube, the Sau and in the region of Venice, but perhaps also descendants or in part at least very close relatives of the old Epirots who were settled to the South of the Ishkūmbī, and of the Macedonians who extended towards the East as far as the Strymon. Certain parallels in their civilisations are an argument in favour of descent from these two peoples. On the other hand, the statement that the Pelasgians were also forebears of the Arnauts can in the present condition of the science of language be neither proved nor disproved. To leave the Macedonians aside, the Epirots and the Illyrians, split up into small clans, only twice, in the iii. cent. B. C., formed an independent political organisation; the Epirots then crossed over under Pyrrhos to Italy. The campaign of Aemilius Paulus and his victory over the Macedonian king, Perseus (168 B. C.) added besides Macedonia both Illyria and Epirus to the Roman Empire. In Strabo's time Greeks and Epirots were separated by the Ambracius Sinus, Epirots and Illyrians by the Genusus (Ishkūmbī). The chief town of the district in the later Roman period had the same name as this river, viz. Skampa, which was situated in the neighbourhood of the modern Elbašan. We then for the first time encounter the Ἀλβανοί with their capital Albanopolis, whom the geographer Pausanias (middle of the second cent. A. D.) mentions as one of the Illyrian tribes. It is the Slavs again with their ravaging expeditions who are the first to exercise a lasting influence. Before the pressure of their advance towards the South, which began in the iii. cent., the Macedonians retreated to the Albanian mountains, where they became merged in the peoples who were of common kin. In the vii. cent. the Serbs conquered the North of Albania; until 1360 this formed a province of the Servian Empire, and was quite cut off from the Southern part of the country. Finally in the second half of the ix. cent. the Turkish Bulgarians who by this time had been taken up by the civilisation of the Slavs, carried their attack against Macedonia, and being favoured by fortune quickly made themselves masters of the whole of central and southern Albania as far as the Am-

bracian Gulf. Finally in the years 1018 and 1019 the Byzantine Emperor Basil Bulgaroktonos succeeded in again reducing Western Roumelia under his dominion; he left the Bulgarians however in possession of their domains. From this point, after we have had for almost a millenium to content ourselves with the names Epirus and Illyria inherited from antiquity, the modern designation is used with great consistency: the town Albanon, Arbanon, Elbanon is the local centre of the Byzantine power now opening on a new period of prosperity; the whole region, so far as it belongs to the Byzantines, is called after it. When Nicephorus Bryennios' successor in the governorship of Durazzo rose in arms against the Byzantine emperor and advanced in 1079 by Ōkhri to Selānik he mustered besides Normans, Bulgarians and Greeks also Ἀρβανίται in his army. From this time on we meet them in all the battles in the west of the Balkan Peninsula, sometimes also as Ἀρβανίται. After the conquest of Constantinople and the greater part of the Roman Empire by the Latins (1204) a scion of the exiled imperial family founded the state of the Despot of Epirus which included also Aetolia and Acarnania, and numbered among its most famous towns Lepanto (turk. İne bakhti), Ārta and Yānia. Apart from these districts which lie more to the South and now have an independent existence, Albania was constantly an apple of discord to foreign states, especially to Serbia and Bulgaria, so much that the Greek-Orthodox bishops of Albania saw that the only hope of safety lay in passing over to Latin Christianity (circa 1250).

The state of the Despot of Epirus during the entire xiii. and xiv. cents. was undermined by the disputes for the succession to the throne, so that any sound development was out of the question. At this period the Turks first came into inimical relations with the Albanians. These were 2000 subjects of the Emīr Umūr Bey of Aidin, who in 1336 went out in the pay of the Byzantine emperor Andronikos III with the purpose of reuniting this state of the Despot with the Greek Empire, and who won for their nation permanent repute as fearsome opponents. They pursued the Albanians over the most trackless ranges, killed the men and brought away a vast booty in women and herds. In this time the great Czar of the Servians, Stefan Duschan (1331—1355) inflicted those mighty blows which brought Albania (until 1340), northern Macedonia and Thessaly under his sceptre. Under the influence of these victories a large section of the Albanians returned from the Latin rite to the Greek.

The long protracted turmoil of dynastic wars had made germinate in their real victims, the Albanians, the seeds of a national sentiment which contained great promise, so that, when after Duschan's death a descendant of the former "despots" returned to the province, the inhabitants rose *en masse* and, under the leadership of Karl Topia, cut down the pretender and his entire force in the battle at Acheloos; further, a Turkish punitive force which had just landed in Thessaly and attached themselves to the Greeks perished with the latter on the field of battle (1388). The family of Topia held for a century a position of authority in the history of North Albania. The mother of Karl, victor of Acheloos, was a natural daughter of the Neapolitan king Robert of Anjou,

so that the proud chieftain could with some right plume himself on being "the first of the house of France". A no less important family of Servian origin are the Balsha. They are mentioned only from the middle of the xiv. cent., but soon thereafter we meet with them as masters of Ishkodra, Antivari, Dulcigno, Trau and Sebenico. The Kasatriots do not make their appearance till a decade later; their ancestor, the Serb Branilo, is first mentioned in a deed of the year 1368.

A body of Turks — we know not whether they were Osmanlis — under an Albanian convert of the name Shāhin held the town of Yānia and district in check from the year 1381 for its master, the Servian despot Thomas. After the path had been thus cleared for the Osmanlis their most capable general, Tīmūrtāsh Pasha, four years later carried the fame of his weapons as far as Ārta; he immediately returned however, so that the helpless population escaped on this occasion all but terror. At this same time prince Balsha II was defeated and fell before the Turkish Grand Wezīr Khair al-Dīn Pasha in the battle at Saura on the Eliōsa. Then when Tīmūrtāsh Pasha pressed forward in 1387 into the region of Perlepe and Monāstir the despot of Yānia had to submit to visit the court to pay homage in person to the sultan Murād I. From Monāstir the Turks pushed forward their advance towards the Adriatic, and for two years threatened the immediate neighbourhood of Durazzo. This is the first occasion on which they planted their standard in North-Albania. Finally the need for mustering all available forces against Serbia compelled them to withdraw. Whatever Roumelian legend, taking sides with the Osmanlis, may tell of the part the Albanians played in the battle at Kōsova (1389) there is nothing more certain than that they fought on that occasion in the opposing ranks and constituted the reserves of that army of the allied Slavonic princes which collapsed before the impact of the Muslims. After this event so momentous for the history of Europe the Turks did not at first have leisure to push their former enterprises in Albania to a prosperous conclusion, and later were prevented from doing so through the collapse of their own forces under the attacks of Tīmūrlenk (1402), so that the Arnauts were spared by their enemies for almost three decades. But, far from utilising the opportunity for becoming united, in many districts the people had long since lost all hope of a happy future and left house and home to follow a dark fortune abroad. And so from the pressure of the heavy hand of Stefan Duschan the Albanians fled to the Peloponnesus, where the first mention we find of them is as mercenaries in the pay of the young despot Manuel Kantakuzenos, entrusted with the task of reducing the Archons who had made bold to rise against him, to obedience to their master who was labouring at the time under heavy difficulties.

Regarding the events which transpired in the first decades of the xv. cent. in the Albanian mountains we have no information. We only know that in the year 1421 on the death of Balsha his most important towns, Drivasto, Antivari, Dulcigno, Alessio and Budua fell to the Venetian Republic, which, being already in possession of Durazzo, now held command over the whole coast. The north of the Viōsa presumably as far as Zenta — by this latter name the coun-

try of Montenegro is to be understood, before it fell under Osmanli sway — was at that time subject to the family of the Kastriots which had suddenly risen to authority. The south as far as the Ambracian Gulf was subject to the far more powerful Arianits, who ostentatiously boasted the surname Komnenes which came to them from their mother's side. His contemporaries conferred on the Arianit Topia the epithet of "the Great" in recognition of the bravery he had displayed in the wars with the Turks. Since he had no relations with Europe, history has not recorded the deeds of this national hero, who prepared his countrymen for the notable high position they attained later. Not till the year 1423 do we again hear of an Osmanli campaign, in the course of which 'Isā Bey, son of Ewrenōs, devastated the countryside and forced the towns and both the Arianits and John Kastriota to acknowledge the Sultan as their superior. John Kastriota was allowed to return home on giving up as hostages his four sons, including the youngest, George, and the Arianits, who were ever meditating ambitious plans, contrived to strike off every fetter from themselves and escape to fill every mountain with the summons to fight the Turkish colonists. The latter were slaughtered in barbaric hecatombs, and terrorism and the sword were carried far and wide into the country of the Osmanlis. Threatened by enemies on every hand in Asia and Europe only after the lapse of ten years did Sultan Murād find time to despatch (1438) a considerable fighting force under 'Alī Bey against this people which loved its liberty more than aught else. Its success was short-lived. On its withdrawal the Albanians rose afresh, and the Osmanlis who had sought protection in the fortified town of Ergeri would have been put to the sword, had not Tūrakhān hastened in the middle of the winter (1435-1436) to the relief of the hard-pressed fortress. The Sultan now felt so secure that in violation of all right he arrogated to himself the sovereign authority over Aḳçe Hışār which really belonged to George Kastriota, called Iskandar Bey. The latter, now awakening to consciousness of a long repressed indignation, made his escape on the defeat of the Osmanlis at Nīsh (1443) from the Muḥammadan army, in which he held important rank, and summoned all Albania to battle for its freedom. The details of his glorious deeds are not in place here. It is sufficient to remark that there was rarely an encounter in which the Albanians did not strew the field of battle with the corpses of thousands of the intruders. But even in the life-time of Iskandar Bey it frequently appeared as if even his heroic soul could not cope with the weight of numbers. After his death (1467) the Republic of Venice entered on the oppressive heritage of protecting, from its position in the Adriatic Sea, the freedom of the Albanian mountains. On the fall of Aḳçe Hışār, however, in the year 1478 the Doge had to sue for peace, and, in return for the recognition of Venetian authority in the places on the coast, to acknowledge (1479) the supremacy of the Sultan over the entire interior and especially in Aḳçe Hışār and Ishḳōdra.

In the year 1550 the inhabitants of the mountains in northern Albania secured to themselves, in return for their acceptance of the terms of

compulsory military service in the event of war, the rights, which had hitherto been disputed to them, of self-government and exemption from taxation. The only extension of the Osmanli empire on the Adriatic coast consisted in the annexation in the xvii. cent. of Antivari (Turk. Bār) and Dulcigno, 1571, shortly before the memorable day of Lepanto. A rumour was put in circulation at that time by officious Venetian agents that the Albanians intended to take up arms against their masters; the people did not venture to do so however, notwithstanding the fact that the war had resulted unfortunately for the Osmanlis. Most resistance to the central authority came from the Klēmenti, troglodytes who were armed with lances, shields and broad girdle-knives; to bridle this race of brigands a fort was built in the year 1612 in the neighbourhood of Ghūsina (Gusinyé). In this period occurred a fresh move on the part of the Pope to keep the inhabitants in the ancient faith; the first Franciscan mission is set down by a reliable source to the year 1624. New antagonistic complications with the Turkish authorities and the castigation of the insurgents by Dūdje Pasha fall according to the authority of the historian Na'imā into the year 1624. The conquest of Morea by the Venetians (1687) did not prejudice the Osmanlis with the Catholic Albanians. When the City of the Lagoons made at that time an attack on Dulcigno which lay opposite to it, the Hötti joined the side of the Muslims and so distinguished themselves in the successful defence of this fortress by the sea that precedence over all the Catholic tribes (the Mirdites excepted) was granted to them.

The Greek-orthodox Albanians had not for centuries ventured to raise their voice against the Turkish yoke. Only when the splendid deeds of Austria enlivened the perished hopes of the Christian world in the xvii. cent. did they turn their eyes towards the west and the north. After the Caliph renewed in 1715 the war with Venice, and soon thereafter went to war also with the German emperor, the Greek archbishop of Ōkhrī in his own name and in the name of other bishops and prelates repeatedly invited the imperial commanders-in-chief, Prince Eugene of Savoy, to come to the country's liberation (1716). But these unruly spirits had at first to rest content with the fact that the Venetians did decide (1716) upon several landings, which miscarried however, at Būtrintō, Preveza and Vonizza (Turk. Vōnīča) in Southern Albania. Also the siege of Antivari (1717-1718) and the blockade of Dulcigno (1722) by Venetian squadrons left no traces.

Favoured by the obscurity of the political horizon Mehmed Bey of Būshāt, a village near Ishḳōdra, attained in the middle of the xviii. cent. such importance that, for good or ill, the Porte had to nominate him Wālī of his native place. The influential families in the town and province he incited to a war of mutual extermination, so that he remained unrestricted master of northern Albania. For refusing to take the field against Catherine II he was put to death by command of the Porte. His two sons, Muṣṭafā and Maḥmūd succeeded him in the governorship. They incorporated the districts of Lesh, Tirāna, Elbaṣān and the whole of Dūkadjīn within their sphere, and even in Dibra and Mati their word was law. During the first war of Catharine II against the

Porte the Tosks of Morea revolted against the latter and could only be held in check by the despatch (1770) of 3000 Ghegs, who were favourably disposed towards the Turks, under *Muṣṭafā Pasha* across the Isthmus of Corinth to the Peloponnesus. But soon Tosk and Gheg in league produced yet madder disorder, until *Ghāzī Ḥasan Pasha*, who was almost the sole embodiment of the unity of the empire, in a great battle bowed their obstinate necks.

About the same time as the Beys of *Būshāt* in the north 'Ali of *Tepedelen* [q. v.], whose family held for decades an important position, had usurped the authority of Southern Albania, but fell back at first before the masters of the north. *Maḥmūd Pasha* of *Ishkōdra* had in 1785 given the loose to his enterprising spirit and made an invasion which excited a great sensation at the time into Venetian territory, then advanced against *Kürd Pasha* of *Elbaṣān* who had been commissioned to subdue the unruly spirit of 'Ali of *Tepedelen*, and in conjunction with 'Ali inflicted defeats on the *Pasha* (1788). Next he butchered in the plain of *Kōṣova* the Osmanli troops who had been despatched against him, so that he saw nothing for it but to throw himself into the arms of Austria. The Emperor Joseph II offered to recognise him as sovereign of Albania as soon as he should turn Catholic. *Maḥmūd*, who always showed a great fondness for Catholicism, made Catholic and *Muḥammadan* alike swear by the Gospel and the *Qur'ān* respectively to fight all their last breath the enemies of Albanian freedom. By the excommunication which the *Shaikh al-Islām* fulminated against him he was only enflamed to the more violent hate and inflicted fresh defeat on the Turkish armies moving against him. The Emperor Joseph sent him shortly before the Austrian declaration of war against the Porte a large silver cross, under an armed escort of 2600 men. *Maḥmūd* entertained the deputation at a splendid banquet, and had them murdered in their cups; this bold exploit he turned to such good account in Constantinople that the Sultan, under threat of war from his northern neighbours, assented to his pardon (1787). A year later it is 'Ali *Pasha* who is seeking to negotiate because of his elevation to be ruling prince of Albania, but on this occasion the negotiations are conducted with the Russian commander-in-chief *Potemkin*. Soon after this the Christian Albanians of *Sūlī*, who for over a century had led an independent life in their inaccessible and rather unproductive region, entered into similar intrigues. They joined in April of 1790 the deputation from the Greek Islands to St. Petersburg, to request of the Empress Catharine a ruler for their devastated native country. Not till 1803 did 'Ali *Pasha* of *Tepedelen* succeed in driving the *Sūliōts* out of the land.

We are now verging on the epoch when the old-Hellenic element rose in rebellion against its Osmanli oppressors. This is now meet opportunity to make mention of the Arnauts who were settled in Greece and had played so eminent a part in these wars. The immigration which had continued for centuries of Tosk Albanians into Hellas had in no wise stopped since the bloody war with the *Kāpūdān Pasha Ghāzī Ḥasan* in the year 1779, so that by the beginning of the xix. century a fifth of the population of Greece was

composed of Albanians, who to the number of 200 000 persons formed separate groups in the larger part of Boeotia, the whole of Attica, Megaris, Corinth, Salamis, Arcadia and almost the whole of Achaia; they preferred the mountains and the low lands, whilst in the towns trades and crafts as a rule were in the hands of the Greeks. On the islands Poros, Hydra and Spezzā all the inhabitants were Albanians, Hydra alone counting 40 000, and being bold, contented seafaring people amassed extraordinary riches in a few decades. The islanders of Hydra and Spezzā had to provide a number of sailors for the Turkish navy, and maintain them during their term of service.

The warlike nature of the *Muḥammadan* and Christian Albanians brought it about that on the occasion of the Greek rising they cooperated with the Greeks in resolute fashion, and made ample contribution towards the liberation of the Hellenic nation. After he had masqueraded for more than half a century before the world as a defiant rebel 'Ali of *Yānia* felt his position grow daily more insecure. As it was he, the *Muḥammadan* Albanian, who emboldened the Greek revolutionaries centralised in Roumania by his illusory representations and kept the spirit of unrest awake in Morea also, so was it the Christian Albanians of *Sūlī* who first unfolded (Dec., 1820) the banner of freedom from Osmanli domination and thus made the prelude to the Greek war of liberation which broke out four months later. The fact of 'Ali being able to hold out until February, 1822, in his fortress at *Yānia* promoted in remarkable fashion the plans of the champions of liberty.

Whilst the Tosks had become deeply involved in the cause of the Greeks, the Ghegs were also brought into sympathy by the prevailing instability of the situation.

The merchant marine of the people of *Dulcigno* perished almost utterly in the unequal fight with the enthusiastic Greeks. Further, *Muṣṭafā* of the famous *Būshāt*-family availed himself of the straits in which the Porte had laboured, since the extermination of the Janizaries to press more and more shameless demands. In 1828 he delayed joining in the Russo-Turkish war, then when the two powers had concluded an armistice he made bold on his own responsibility to renew the hostilities. After the declaration of peace he contrived to muster round his colours a line of *Roumelian Pashas*. The Porte was compelled to despatch (1830) against him its most capable general, the Grand Wazir *Mehmed Reshīd Pasha*, who succeeded in totally defeating (1831) *Muṣṭafā* at *Perlepe* and compelling him to capitulate (1832) in *Ishkōdra*. With *Muṣṭafā* the line of native governors in Albania became extinct.

The activity of 'Ali and the masters of *Būshāt* has special importance also on the side of social development, in that so far as they could they cleared away the Albanian custom according to which every town was a state and every home a fortress, and thus terminated for Albania its mediaeval age. *Mehmed Reshīd Pasha* gave the finishing blow to the last remains of local independence in the central part of the country, so thoroughly indeed that for decades after every innovation was traceable to him, the "*Ṣadri a'zam*".

With the xix. cent. there dawned also a rosier day for the Christians in Albania. Previously those of them living in or near the towns had had occasion to groan under sore vexations; their clergy had sometimes been hanged as common criminals because of trifling misdemeanours against the public law of the State and Islām. When the Turkish maxims of state came after the beginning of the xviii. cent. under humaner revision the Christian Albanians were able to breathe freely again. It resulted in the approximation of the two creeds. The lords of Būshāt and 'Alī of Tepedelen relied for the defence of their authority on Christians as much as on Muḥammadans. But these events were only the overture to religious equality which was the more firmly secured after the downfall of the Janizaries. Since the overthrow of 'Alī and Muṣṭafā of Būshāt the Muḥammadans in Albania have been no less liable to taxation than the Christians, the latter, indeed, had after 1832 the advantage in that they were exempted almost without exception from a military service which has proved very severe because of the many wars. The reforms and the taxation both of the Muḥammadans and of the Christian mountain-clans who in many respects had hitherto been independent could not be effected all at once in so broken and mountainous a country. The disputes between the authorities and the tribes lasted for decades. Serious revolts on the part of the Muḥammadans fall to be recorded especially for the years 1835, 1843-1844, and 1847. Further in 1854 there were bloody conflicts with the warlike tribe of the Lower-Vassōvič on the Montenegrin frontier on the occasion of the collection of the taxes, but these ended with the defeat of the tribe and its submission to the laws of the state.

During the last Russo-Turkish war (1877-1878) the Catholic and orthodox mountain-clans refused, notwithstanding pressing suggestions on the part of the Russians, to take up arms against their sovereign, the Sultan. Russia avenged herself at the Berlin Congress by providing for the conquered Servians and the victorious Montenegrins at Turkey's expense and also obtained for them many Slavic and Albanian districts: viz., Ivraṇya, Kūrshūnlī and Leskovāč for Servia, the districts of the Vassōvič, Hōtti, Klēmēnti and Iskrieli for Montenegro. Now for the first time Muḥammadan and Christian tribes were seen united in one Albanian league which claimed to represent the unity and integrity of their nationality. Servia retained her three districts, whilst Montenegro, which possessed also Podgoritza and Antivari, was given in compensation for the loss of hers by far the larger part of Muḥammadan Dulcigno. Before the Albanians would submit to this parcelling of their country they had to be brought under subjection by campaigns expressly undertaken in 1880 and 1881 by Derwish Pasha.

Changes especially in the system of taxation repeatedly led later to serious dissensions with the Porte. In 1902 Shemsī Pasha found great difficulty in restoring peace at Džakova.

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(K. SÜSSEHEIM.)

ARPA (T.), barley, barley-corn, as weight = $\frac{1}{2}$ *Ḥabba* [q. v.].

ARPALIK, a term. techn. from the age of Feudalism in Turkey, denotes properly "Barley-money". There was understood by it an extra-allowance made to a deserving official, really for the purpose of defraying the costs of fodder for the horses he was required to keep. In ancient time there were no actual investitures with fiefs under the name Arpalik, and an Arpalik amounted at most to 19999 Akçe (cf. Koçi Beg, Constantinople 1303, p. 17 = *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xv., 278). This custom was departed from later. Persons already invested with a fief could receive a second as Arpalik in increase of their income. And thus it could be given not only to Sipāhi but also to 'Ulamā'. Cf. Tischendorf, *Das Lehnswesen in den most. Staaten* (Leipzig, 1872), p. 126, No. 64 and Belin in the *Journ. Asiat.*, Série 2, iv., 493, N. 4. (F. GIESE.)

'ARRĀDA (A.), a kind of Ballista, the same indeed as was called by the Romans Onager. It is really a loan-word from the Aramaic, though Fraenkel has not accepted it.

ARRADJĀN, town in Fārs (Persis). According to the Arabic authors it was founded by the Sāsānid king, Kāwādh i. (488, 496—531), who settled there the prisoners of war from Āmid (Diyārbakr) and Maiyāfāriqin, and gave to the new settlement the official name Weh Āmid-i Kāwādh = "Good (or Better)-Āmid of Kāwādh", run together and arabicised into Wāmḡubādh or usually simply Āmid-Ḳubādh (thus would Marquart emend in Ṭabarī, i., 887, ult.; 888, 1). Some Arabic writers have erroneously given to Arradjān the name Abar(z)ḡubādh, which was borne by a district and a town on the western frontier of Ahwāz (Ḳhūzistān); see also *supra*, art. ABAḲŌBĀDH. In any case, the name which is in common use, Arradjān, comes from an older town which existed before the new one founded by Kāwādh.

In the Arabic mediaeval age Arradjān was a very frequently mentioned frontier-town of Fārs against Ahwāz, and down to the end of the vii. (xiii.) cent. was the capital of the most westerly of the five provinces of Fārs; a part of the province of Arradjān belonged earlier not to Fārs but to Ḳhūzistān (cf. Ibn Faḡh, p. 199, 4; Muḡaddasī, p. 421, 16). Arab geographers describe Arradjān as a large place with excellent bazaars, which manufactured much soap, grew great quantities of corn, possessed numerous date- and olive plantations, and was considered to have one of the healthiest situations of the "hot land" (Garm-sir). The rise of the Assassins portended its decline; for they seized possession of several strongholds on the neighbouring hills and from there made frequent plundering raids on the town and its adjacent district, and finally took it in the vii. (xiii.) cent. Arradjān never recovered from the horrors of this conquest. The inhabitants emigrated mostly to the neighbouring town, Bihbahān, which succeeded Arradjān as capital of the province.

According to the Arab geographers Arradjān lay on the road leading from Shīrāz to 'Irāḡ

(Babylonia), 37 miles distant from Shīrāz and Sūḡ al-Ahwāz (or, al-Ahwāz, q. v.), and a day's journey from the Persian Gulf; it was situated on the river Ṭāb, which here formed the boundary between Fārs and al-Ahwāz. C. de Bode has discovered the ruins of Arradjān; they lie a little under 31° 40' N. Lat. and 50 $\frac{1}{2}$ ° E. Long. (Greenw.). The site is called to day Arredjān or Arghān; Mustawfī shows that the latter (Arghān or Arkhān) was the form in popular use at the beginning of the viii. (xiv.) cent. The Ṭāb, the modern Āb-i-Kurdistān, was then called after it, and still is occasionally (cf. P. Schwarz, *Iran im Mittelalter nach den arab. Geogr.*, i. 6. N. 1), Āb-i Arghūn (cf. 'Alī b. Yazd's Ḳaḡar Nāme, Bibl. Indica, i., 600). The site of the ruins, according to the communications of their latest visitor (Herzfeld), is 2 good hours to the East of Bihbahān, Behbahān, now pronounced Beibūn, on a canal leading out of the Āb-i Kurdistān, and forms an almost rectangular plain of ruin 3930 × 2620 ft., close by the foot of the Ḳūh-i Behbehān. In a gorge in the latter bitumen (Mūmiyā) is found, which is used as a precious remedy, a fact previously mentioned by Ḳazwīnī (ii., 94, 160). Close to Arradjān two famous bridges whose ruins still exist led across the Ṭāb in the middle Ages.

Bibliography: Yāḡūt, *Mu'djam* (ed. Wüstenf.), i., 193—195; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 247, 248, 268—270; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden*, p. 13, N. 2, 138, 146; Marquart, *Erānsahr n. d. Geogr. d. Pseudo Moses-Korenaci = Abh. der Götting. Geellsch. d. Wissensch.*, N. F., iii., No. 2 (1901), p. 41 et seq.; P. Schwarz, *Iran im Mittelalter nach den arab. Geogr.*, i. (Leipzig), p. 2 et seq., 5 et seq.; K. Ritter, *Erdkunde*, ix., 136, 145; C. de Bode, *Travels in Luristan and Arabistan* (London, 1845), i., 295 et seq.; E. Herzfeld in *Petermann's Geogr. Mitteil.* 1907, p. 81-82; also in *Klio*, viii., 8. (STRECK.)

'ARRĀF (A.), seer, one who can discover what has been hidden or stolen. Cf. Goldziher, *Abhandlungen zur arab. Philologie*, i., 25 N.

ARRĀN, frequently written al-Rān, — Arabic name for ancient Albania (Armenian *Alvanḡ*); later Greek writers also call the country Ariania instead of Albania, and the people Arianoi instead of Albanoi; according to Marquart (*Erānsahr*, p. 117) these terms as well as the later Arabic name of the country are to be traced back to the Persian form of the name Aran. As in ancient time under the name Albania so under the name Arrān originally the whole region from Derbend in the North-East to Tiflis in the West and the Araxes in the South and South-West was comprised (cf. Iṣṭakhri, ed. de Goeje, p. 190). Later writers denote by the name "Arrān" merely the land "between Shīrwān and Āḡharbaidjān" (thus Yāḡūt, ii., 132, 5) or "from the bank of the Araxes to the Kura, between the two rivers" (thus Ḥamd Allāh Ḳazwīnī in Schefer, *Siyāsat Nāme*, Supplement, p. 226). The town of Partav (among the Arabs, Bardha'a), on the Terter (in Yāḡūt, i., 560, 7 *Tharthūr*), not far from where it discharges into the Kura, which in the vi. cent. A. D. had taken the place of the ancient capital K'awalak (in Ptolemy Chabala, in Pliny Cabalaca, among the Arabs Ḳabala) is described also by

the Arabs as the capital of Arrān and the largest town in the whole of Caucasia. In the iv. (x.) cent. Arrānⁱ i.e. Albanian, was still spoken in the district around Bardha'a (cf. Iṣṭakhri, ed. de Goeje, p. 192, 2). Albanian Christianity had not yet been finally driven out of Albania by Islām; according to Muḳaddasī (ed. de Goeje, p. 376, 6-8) Christians formed the majority of the population in the towns of Shāberān (now in ruins about 15 mls. south-east of the modern Kuba) and Shakkī (now Nūkhā). Nor had the Albanian Church surrendered her claims to independence of the Armenian Mother-Church.

Arrān was conquered in the time of 'Othmān (644-656 A.D.) by Salmān Ibn Rabī'a al-Bāhili, but was frequently punished later by the Khazar. The oldest Arabic coins stamped in Arrān date from the year 90 (708-709). The country was united with the other Arab possessions in Caucasia under one governor, Armenia (Armīniya) being the name usually given to the districts so united although the governors resided mostly in Bardha'a as the largest town. The ancient dynasty of the Albanian kings had by then been long extinguished; the Persian house of the Mihrakan, which had been established here towards the end of the vi. cent. A.D. and had accepted Christianity some decades later, appears to have ruled only a part of the land. In the Arabic period the sphere of these princes, who bore the Persian title Irānshāh, was distinguished from Shirwān (written by the Arabs also Sharwān, by the Persians later usually Shārwān), the sphere of the Shirwānshāh (i.e. the land between the Kura and the Caspian Sea). The Irānshāh is also called "Baṭrik (i.e. Patrikios) of Arrān" (Ya'qūbī, ed. Houtsma, ii., 562). The last prince of the house of the Mihrakan, Waraz-Trdat, was murdered by his relative Nerseh (Arab. Narsi, *ibid.*) in the year 821-822 A.D. In the reign of Mu'tasim (833-842 A.D.) the governor Afshin was routed by Sahl Ibn Sunbāt, who had taken possession of Arrān (Ya'qūbī, ii., 579; Balādhuri, ed. de Goeje, p. 211); this same Sahl, however, soon after (223 = 837-838) performed a great service to the Arab government by surrendering Bābek, and in return was confirmed as Baṭrik by the Caliph (Tabari, ed. de Goeje, iii., 1232). In the history of Albania by Moses Kalankatvacī (Russ. transl. by Patkanian, St. Petersburg, 1861, p. 266) Sahl is designated as Irānshāh (Arm. Eranshahik).

Mas'ūdi (*Murūdj*, ii., 69) tells us that in his time, therefore shortly before 332 = 943-944 the Irānshāh Muḥammad Ibn Yazid made himself master of the land of Shirwān after the death of the Shirwānshāh 'Alī b. al-Haiṭham, and took the title of Shirwānshāh; this same Muḥammad b. Yazid on the death of his brother-in-law or his son-in-law (Ṣahr) 'Abd Allah (according to the Paris Edition; some Mss. have 'Abd al-Malik; according to the coins Haiṭham Ibn Muḥammad ruled in Derbend in the year 330 = 941-642) Ibn Hishām, Prince of Derbend, annexed this town to his province (*Murūdj*, ii., 5). In this way all the parts of ancient Albania would have been politically reunited; but Mas'ūdi's information is not confirmed from any other source. Ibn Ḥawkal (ed. de Goeje, pp. 250, 254) mentions a Shirwānshāh Muḥammad Ibn Aḥmad al-Azdī, contemporary of the ruler of Ādharbaidjān Marzbān Ibn Muḥammad (died 346 = 957-958), but he

also has no mention elsewhere; how far his province extended towards the West is not stated by Ibn Ḥawkal. During the following centuries Arrān remained politically separate from Shirwān, and was ruled by a dynasty of Kurdish origin, the Shaddādids (Banū Shaddād). The capital of the country at that time was Gandja (the modern Jelisawetpol); the old capital Bardha'a had had fearful punishment inflicted by the Russians in the year 332 = 943-944 and could not recover from the consequences; Ya'qūt describes Bardha'a as an unimportant village. On the extinction of the little important (not even mentioned by Ibn al-Aṭhīr) dynasty of the Shaddādids Arrān was immediately annexed to Ādharbaidjān and has since had no ruling-house of its own; as in Ādharbaidjān, Shirwān and Derbend the population has since the time of the Seldjūks gradually grown Turkish; since the period of the Mongols the southern portion of the country has been usually designated by the Turkish name Karabāgh. By that time the name Arrān was retained really only as a literary tradition.

For the later fortunes of the country see GANDJA.

Bibliography: A. Manandian, *Beiträge zur albanischen Geschichte* (Diss.), Leipzig, 1897; J. Marquart, *Erānshahr nach der Geographie des Ps. Moses Xorenaç'i*, Berlin, 1901 (*Abh. der Kön. Ges. des Wiss. zu Göttingen, phil.-hist. Klasse, N. F.*, vol. iii, No. 2), p. 116 et seq.; and *Osteuropäische und ostasiatische Streifzüge* (Leipzig, 1903), p. 457 et seq.

(W. BARTHOLD.)

ARSENAL, a word adopted by the European languages from the Arabic *Dār al-Ṣan'a*. Cf. Ducange under *darsena*, Dozy-Engelmann, *Glossaire des mots espagnols etc.*, p. 205 et seq.

ARSH (A.) denotes in the Muslim Books of Law the compensation to be paid for wounds or injuries; its amount is accurately determined for any given case. If the injuries be of such a nature as to leave retaliation possible, often the full blood-money for murder (*Diya*) must be paid, in other cases only a fixed part of it. Cf. *DIYA* and *HUKŪMA*.

Bibliography: The chapter on "Blood-money and compensations for injuries inflicted" in the Books of Fiqh; E. Sachau, *Muhamm. Recht nach schafitischer Lehre*, pp. 788, 792.

(TH. W. JUYNBOLL.)

°**ARSH**, throne. [See *KURSĪ*.]

ARSHIN (ARSHUN) (T.), ell.

ARSLĀN (T.), lion; also frequently appears as a Turkish proper-name.

ARSLĀN B. SELDJŪK was the oldest son of Seldjūk, the ancestor of the Seldjūks, and appears to be identical with Isrā'īl, who in other sources is named as such. Sometimes the name Paighu precedes that of Arslān, this name however appears also in connection with another son Mūsā. In the part of Baihaḳī's history which has been preserved to us neither the one nor the other is mentioned. In the biblical names of Seldjūk's sons, (Isrā'īl, Mika'īl, Mūsā and Yunos; the latter is not mentioned in all the sources) there seems to be retained a reminiscence of the Christianity which once was wide-spread among the Turkish tribes in Semirychensk, a fact of which the Syro-Nestorian Tomb-inscriptions published by Chwolson bear evidence. Cf. Barthold in the *Zapiski wostoč. otd. imper. russk. arkheol. obsk.*,

1894, p. 18 *et seq.* According to Muḥammadan tradition however Seldjūk was a convert to Islām. However that may be, in the beginning of the iv. (x.) cent. we find the Seldjūks settled in Nūr Bukhārā, with Arslan apparently head of the family and having at his disposal a large number of cavalry, dangerous guests, of whom the neighbouring princes would gladly be rid when they could not utilise them against their enemies. When Maḥmūd the Ghaznawid came in 416 (1025) to Transoxania he concluded an alliance with the Karakhānid Kādir Khān, and on this occasion the matter of the Seldjūks was discussed and Maḥmūd formed the plan, which was only carried out some years later, about 420 (1029), of capturing Arslān and disbanding his Turkish soldiers. The disorganised remnant then settled in Khorāsān and was kept in check through their captive chief. The plan seemed cleverly conceived, but, as is well known, was fateful for the Ghaznawids, for the Turkish brigands who settled in Khorāsān here began robbing and plundering and could not be held in subjection, since they were again and again reinforced by new troops which crossed the Oxus, and had no care for the captive Arslān. He was kept in custody in the fortress of Kālingjar until his death which probably occurred in the year 427 (1035-1036). Of his two sons, Kutulmish (q. v.), founder of the Seldjūks of Asia Minor, is the better known.

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 266, 323; Mirkhond, *Historia Seldschukidarum* (ed. Vullers), p. 17 *et seq.*; *Journ. of the Royal Asiatic Soc.*, 1902, p. 587; Barthold, *Turkestan in epokhu mongolsk. nashestv.*, i., 283 *et seq.*

ARSLĀN B. TOGHRUL B. MUḤAMMAD ABU 'L-MUẒAFFAR, Rukn al-Dunyā wa 'l-Dīn, the Seldjūk, reigned from 555—571 (1160—1175). Arslān was only a year old when his father Toghrul died (528 = 1134), and he was educated with his cousin Malikshāh b. Seldjūkshāh. In 540 (1145-1146) by the command of the Sultan Maṣ'ūd both were imprisoned in the fortress of Tekrit, and only set at liberty again through the Caliph al-Muktafi (549 = 1154). Arslān then succeeded in escaping to his step-father, the powerful Atabeg Ildegiz [q. v.], with whose help he ascended the throne after the assassination of Sulaimānshāh [q. v.] in the year 555 (1160). He had of course to resign all pretension to real power since that was in the hands of Ildegiz. When the latter died in 568 (1172) his son and successor Muḥammad Pehlewān [q. v.] got rid of the sickly Sultan (571—1178) by poison, as some historians probably rightly state, whilst he recognised the latter's son Toghrul, who was yet a minor, as Sultan.

Bibliography: Ibn al-Athīr (ed. Tornb.), xi., 129 *et seq.*; *Recueil de textes relat. à l'histoire des Seldj.*, ii., 236 *et seq.*; Mirkhond, *Historia Seldschukidarum* (ed. Vullers), p. 232 *et seq.*

ARSLĀN ARGHUN, son of the Seldjūk sultan Alp Arslān; on the occasion of the premature death of his brother Malikshāh (488 = 1062) he took possession of Merv, Balkh, Tirmidh, Naisābūr and other towns of Khorāsān, and was allowed at first to hold them in peace by Malikshāh's successor, Barkiyārūk. But this friendly relation endured only as long as Mu'ayyad al-Mulk, son of Nizām al-Mulk, was Wazīr. When the latter was dismissed, Barkiyārūk sent another

son of Alp Arslān, Buribar, to Khorāsān. But he met with little success, and was soon after seized by his brother and strangled by his command (488 = 1095). Arslān Arghun however held sway but a short time, for in the end of the following year (1096) he was stabbed by one of his slaves.

Bibliography: Ibn al-Athīr (ed. Tornb.), x., 178 *et seq.*; *Recueil de textes relat. à l'hist. des Seldj.*, ii., 256 *et seq.*; Mirkhond, *Historia Seldschukidarum* (ed. Vullers), p. 154 (136).

ARSLĀN-KHĀN, MUḤAMMAD B. SULAIMĀN, Karakhānid, Prince of Transoxania. His father Sulaimān-Tegīn, grandson of the "great" Tamghāsh-Khān Ibrahim, had governed the country for a short time about 490 (1097) as vassal of the Sultan Barkiyārūk. On the conquest of Transoxania by Kādir-Khān Djibra'īl of Turkistān the young Prince Muḥammad fled to Khorāsān; after this Karakhānid had been defeated by the Sultan Sandjar the Prince was appointed ruler in Samarkand with the title Arslān-Khān (495 = 1102); his daughter was afterwards married to the Sultan Sandjar. Only after a prolonged struggle did he succeed in producing peace in the country; several times he had to invoke aid from his son-in-law, who interned the promoters of the seditions (both Turkish praetorians and ecclesiastic dignitaries) in Merv. Arslān-Khān appears to have done a great deal, however, in furthering civilisation in the country; in the History of Bukhārā (Continuation of the *Tārīkh-i Narshakhi*) he is credited with erecting in this town and its neighbourhood buildings for the common good. At the same time he procured an army of 12 000 Mamlūks and made frequent expeditions into the land of the "unbelieving Turks". In the closing years of his life he had, owing to a seizure of apoplexy, to associate his sons, first Naṣr, then Aḥmad, with him as regents. From these circumstances the seditious movements in the country acquired new strength; Sandjar again appeared in the role of peace-maker, but not however, till after peace had actually been restored, and consequently was regarded by the princes as a burdensome ally; between his father-in-law and him there were first words, then open war; Samarkand was besieged and taken in Rabī' i., 524 (month began 12 Febr., 1130); the ailing Arslān-Khān was fetched out in a litter to his daughter and carried thence to Balkh, where he died soon after (the year of his death is variously given: 524, 525, also 526) and was buried in Merv in a Madrasa he had himself erected.

Bibliography: Ibn al-Athīr (the accounts have been compiled from various sources and consequently show frequent contradictions); *Recueil de textes relatifs à l'histoire des Seldjoucides* (ed. Houtsma), ii. Cf. also the excerpts from various Mss.-sources in Barthold, *Turkestan im Zeitalter des Mongoleneinfalls*, Teil I, especially the letter in the name of the Sultan Sandjar to the clergy of Samarkand during the siege, p. 25, 26. (W. BARTHOLD.)

ARSLĀN-SHĀH B. KERMĀN-SHĀH, Muḥyi 'l-Islām wa 'l-Mu'minīn, the Seldjūk, Prince of Kermān 495—537 (1101—1142). The long but apparently rather inactive reign of this prince is celebrated as a very fortunate one; towards the end of his life, however, he fell under the influence of a favourite wife Zaitūn Khatun, who was desirous of securing the succession for her

son Kermān-Shāh. But the latter proving incompetent an other son, Muḥammad, caused his aged father to be arrested and seated himself on the throne. Arslān-Shāh died soon after, but whether a natural death remains uncertain.

Bibliography: Recueil de textes relat. à l'histoire des Seldj., i., 25 et seq.; Zeitschr. d. Deutsch. Morgenl. Gesellsch., xxix, 374 et seq.

ARSLĀN-SHĀH B. MAS'UD, the Zengid. [See NŪR AL-DĪN.]

ARSLĀN-SHĀH B. MAS'UD B. IBRĀHĪM, the Ghaznawid, ascended the throne on his father's death in the year 508 (1115) and immediately threw his brothers into prison, with the exception of Behrām-Shāh [q. v.], who succeeded in escaping and finding asylum with the Seldjūk Sandjar. The latter supported his cause because Behrām-Shāh's mother, a sister of Sandjar, had met with unworthy treatment at Arslān's hands, and on Arslān's refusing to give ear to his representations he set out with troops towards Ghazna, which he entered in 510 (1117) along with Behrām-Shāh. When he withdrew Arslān-Shāh, who had fled to Hindustān, returned to Ghazna, but immediately took to flight when the troops despatched by Sandjar advanced on it. He was discovered however, and delivered a prisoner into the hands of Behrām-Shāh and strangled by his command (512 = 1118).

Bibliography: Ibn al-Athīr (ed. Tornb.), x., 353 et seq.; Tabakāt-i Nāṣiri, Raverty's transl. p. 107 et seq.

ARSLĀN-SHĀH B. TOGHRUL-SHĀH, the Seldjūk, Prince of Kermān, one of the four sons of Toghrul-Shāh, who contested the throne after his death (565 = 1170). He died in the year 572 (1176-1177).

Bibliography: Recueil de textes relat. à l'histoire des Seldj., i., 35 et seq.; Zeitschr. d. Deutsch. Morgenl. Gesellsch., xxxix, 378 et seq.

ARSLĀNLI (T.), lion-piastre, ancient Turkish coin. [See GHURUSH.]

ARTENA, Mongolian dynasty in eastern Asia Minor. The founder of this dynasty of Artēna, under the honorific title 'Alā' al-Dīn, obtained independence about the year 736 (1335-1336) after the death of Ilkhān Abū Sa'īd, and reigned in Aḵsara, Ḳaisariya, Siwās, Amasia, Gümüş-khāne until about 753 (1352). His son Ghiyāth al-Dīn Muḥammad and his grandson 'Alā' al-Dīn appear to have ruled there after him till 782 (1380).

Bibliography: Ibn Baṭūṭa (Paris), ii. 286 f.; Aḥmed Tewhīd, Catalogue des monnaies du Musée Impérial, iv. 427 f.; Weil, Gesch. der Chalifen, iv. 346.

'ARŪBA, name of a day of the week, our "Friday", in the calendar of the ancient Arabs in pre-Islāmic time. Doubtless it is the 'ereb of the Hebrews, having reference to the festival of the Sabbath customary among many Arabian tribes. 'Arūba is, however, not of old-Arabian but of Aramaic origin (Fischer, *Die altarabischen Namen der sieben Wochentage*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, i. 224). (MAHLER.)

'ARŪD denotes, according to tradition, the pole which is erected in the middle of the tent as its support. In prosody it is applied to the last foot of the first hemistich, since this is as constant in the middle of the verse (*Bait al-Shīr*) as the pole is in the middle of the tent (*Bait*

al-Shār). In this sense 'Arūd is feminine, as is 'Arida from which it is derived. Used metaphorically it denotes simply prosody and versification. In this meaning it has both genders, masculine (= 'Ilm) and feminine (= Šinā'a). Prosody, in the widest sense ('Ilm al-Shīr), falls, according to the view of the majority of the grammarians into the Science of Metre ('Ilm al-'Arūd) and the Science of Rhyme ('Ilm al-Ḳāfiya). By the former Arabic prosody proper is understood, which, like that of other languages, has to discover the laws of rhythm in the structure of verses. Arab philologists frequently compare the Science of 'Arūd to a balance, and define it then as the science of the principles by means of which the right metres (*Wazn*) used in poetry can be distinguished from the false. The etymology of the name 'Arūd is not clear, and native grammarians have nothing satisfactory to offer. According to one prosody is called 'Arūd because the verse is constructed on its analogy (*yu'raḍu 'alaihi*); according to others it is because al-Ḳhalīl developed it in Mekka, which city had an epithet al-'Arūd; while yet others, with whom Lane agrees, hold it is because of the transferred application of the term for the last foot of the first hemistich, i. e. the most essential part of the verse, first to the whole verse, and then to the science of verses in general. Jacob (*Studien in arab. Dichtern*, p. 180) adduces in explanation of the name the passage in the *Diwān* of the Hudhailites (95, 16) in which the poem is compared to an obstinate she-camel ('Arūd), which the poet tames. Arabic is the only Semitic language which can show metre proper, and grammarians early applied much logical acumen to the development of an extremely subtle metrical system. The principles of the native system of Arabic prosody are as follows:

Every verse in the final analysis consists of "quiescent", i. e. vowelless, and "moved", i. e. vocalised consonants, through the union of which there arise the constituent elements of the foot, the *Asbāb* (Sing. *Sabab* = rope) and the *Awṭād* (Sing. *Wataḍ* = peg); these names like most of the metrical terminology have been borrowed from Beduin-life, and especially from the tent. At least 4 such combinations of consonants can be distinguished: *Sabab khafif* (light S.), e. g. *ka-d*, *Sabab ṭhakil* (heavy S.), e. g. *la-ka*, *Wataḍ maf'rūk* (separated W.), e. g. *wa-ḳ-ta*, and *Wataḍ madjmūc* (united W.), e. g. *wa-ḳ-a-d*. The further combinations of more than 2 and 3 consonants (the *Fāṣila suḡhrā* and *kubrā*) can be divided into *Asbāb* and *Awṭād*. Through certain combinations of these elements arise the 8 primary feet of the Arabic verse. Each foot is called *Djuz'* or also *Tafīl*; this latter term it receives from regard to the formation of the names of the normal feet. The feet, that is, like the paradigms of the grammatical forms, are expressed in certain voces memoriales by means of *f'-l* and the 7 added letters. The following are the 8 primary feet:

1. *fa'ūlun*, 2. *fā'ilun*, 3. *maf'ūlun*, 4. *fā'ilātun*, 5. *mustaf'ilun*, 6. *maf'ūlātun*, 7. *muṣf'alātun*, 8. *mutaf'ūlun*. It should be noticed that the 3 letters of prolongation *Alif*, *Wāw* and *Yā* are regarded

here as quiescent consonants, the syllable *fā* (فَا) e. g. thus representing a *Sabab khafif*. Some prosodists suppose there are 10 primary feet be-

cause of the two possible divisions of the feet 4. and 5. into different *Asbāb* and *Awṭād* (*fā-ila-tun*, *fā-i-lā-tun*; *mus-taf-ī-lun*, *mus-taf-i-lun*). These being really parts of every verse are subject to certain alterations which are constantly occurring, *Zihāfāt* (relaxations) and *‘Ilal* (Sing. *‘Illa*, illness). *Zihāfāt* consist of alterations which the *Sabab* experiences in its second letter. There are 12 of them (with a technical term for each), which the poet can utilise at will in individual feet. *Khabn* e. g. consists in the suppression of the second consonant of a foot when it is quiescent, thus changing the primary foot *mus-taf-ī-lun* first into *mu-taf-ī-lun*, and then, since this form is linguistically impossible, into the metrical equivalent *ma-fā-ī-lun*; the same form also arises e. g. through the operation of the *Zihāfa* called *Kabḍ*, i. e. the suppression of the fifth consonant of a foot when it is quiescent, upon the primary foot *ma-fā-ī-lun*, where the quiescent *Yā* (‘i = ‘iy!) is then dropped. — *‘Illa* on the other hand is found only at the end of the last foot of a hemistich; it arises through addition to (*Ziyāda*) or omission from (*Naḡṣ*) *Sabab* and *Wataḍ*; accordingly 3 + 10 *‘Ilal* are distinguished. If there is an *‘Illa* in the first verse of a poem, it must, in contrast to *Zihāfa*, be continued through the whole poem. *Taḍkīl* e. g. consists in the addition of a quiescent consonant to the *Wataḍ maḍmū‘*, *mus-taf-ī-lun* becoming *mus-taf-ī-lān*; *Ḥaḍḥf*, on the other hand, e. g., denotes the omission of a *Sabab khaḥif*, *ma-fā-ī-lun* becoming *maḥā-ī* which is metrically equivalent to *fa-ū-lun*. An accurate knowledge of this subtle metrical terminology is necessary to the understanding of the Arab prosodists and scholiasts, and is to be obtained from the larger treatises on the science of ‘Arūd (see *Bibliography*).

Through the application of different *Zihāfāt* and *‘Ilal* to the 10 primary feet there arises a large number of possible and permissible variations of these; their number varies between 66 and 85. Only then is it possible, in the view of Arab grammarians, to understand the metres. Each verse (*Bait*) consists of at least two feet and falls into two hemistichs (*Shāṭr* or *Miṣrā‘*), the last foot of the first hemistich being called *‘Arūd*, that of the second *Ḍarb*. The terms used to denote the other feet vary, and are mostly regarded by the Arabs as less essential and called as a whole *Ḥaṣḥw* (stuffing). Through the right scansion (*Takṭī‘*) of the verse we obtain the metre (*Baḥr*). According to the common view of the Arabs there are 16 metres, which consist of combinations of the 10 primary feet, and their hemistichs are in their normal form clearly presented by the Arabs through the following exceedingly practical mnemonic-verses:

Ṭawīl: *fa-ū-lun maḥā-ī-lun fa-ū-lun maḥā-ī-lun*.
 Madīd: *fā-ilātun fā-ī-lun fā-ilātun*.
 Baṣīṭ: *mustaf-ī-lun fā-ilun mustaf-ī-lun fa-ī-lun*.
 Kāmil: *mutaf-ā-lun mutaf-ā-lun mutaf-ā-lun*.
 Wāfir: *muḥā-alatun muḥā-alatun fa-ū-lun*.
 Ḥazaḍj: *maḥā-ī-lun maḥā-ī-lun*.
 Raḍjaz: *mustaf-ī-lun mustaf-ī-lun mustaf-ī-lun*.
 Ramal: *fā-ilātun fā-ilātun fā-ilun*.
 Sarī‘: *mustaf-ī-lun mustaf-ī-lun fā-ī-lun*.
 Munsariḥ: *mustaf-ī-lun fā-ilātu mustaf-ī-lun*.
 Khaḥif: *fā-ilātun mustaf-ī-lun fā-ilātun*.
 Muḍāri‘: *maḥā-ī-lun fā-ilātun*.
 Muḥṭaḍab: *fā-ilātu muḥā-ī-lun*.

Muḍjathḥ: *mustaf-ī-lun fā-ilātun*.

Mutadārik: *fā-ilun fā-ilun fā-ilun fā-ilun*.

Mataḥarib: *fa-ū-lun fa-ū-lun fa-ū-lun fa-ū-lun*.

On the etymology of the names of the metres the Arabs have made many unsatisfactory conjectures. The famous grammarian al-Khalil inverted a system of five circles (*Dawā‘ir*) in order by deducing one from another to demonstrate in some measure the ideal ground-type of each metre. About the periphery of one circle there is written the scheme of a hemistich or of a whole verse of one metre, from which others are to be derived, and, similarly to our metrical signs for “long” and “short”, the vowelless and vocalised consonants are marked by dashes, circles and points. According to the place where one breaks open this circle-complex and begins to read, the rhythmical structure changes. Let us take the first circle, called *Dā‘irat al-Muḥṭalif* as an instance; here from the scheme Ṭawīl (*fa-ū-lun maḥā-ī-lun...*) Madīd (*fā-ilātun fā-ilun...*) is derived by beginning to read onwards from the first *lun*, and also Baṣīṭ (*mustaf-ī-lun fā-ilun...*) by beginning to read from *‘i* of the second foot. Similarly Kāmil is derived from Wāfir, Raḍjaz and Ramal from Ḥazaḍj, Mutadārik from Mataḥarib, and the five remaining metres from Sarī‘. Thus for every metre we get a primary form, which rarely however, and in most cases never, appears in this shape. The metres which really are used by the poets we get by applying the system of *Zihāfāt* and *‘Ilal*, which has been sketched above, to the various feet. The intervening feet termed *Ḥaṣḥw* here play a secondary role, only the alterations of the last foot of the first and second hemistich, the *‘Arūd* and *Ḍarb*, being important. Thus there arise various subspecies for all metres, and, since the *Ḍarb* as the last foot of the verse is subject to far more alterations than the *‘Arūd*-foot, the number of possible metres of one type is reckoned according to the various *Ḍurūb*. Ṭawīl, e. g., has only 1 *‘Arūd*, i. e. has always the same last foot (*maḥā-ī-lun*) in the first hemistich, but 3 *Ḍarb*, i. e. in the last foot of the second hemistich two other forms are admissible. We speak, therefore, of a first, second or third Ṭawīl according as the *Ḍarb* has the foot *maḥā-ī-lun*, *maḥā-ī-lun* or *fa-ū-lun*. Similarly with the other metres; Kāmil having 9 has the highest number of *Ḍurūb*. The sum of the possible ‘Arūd of all 16 metres is 36, and that of all *Ḍurūb* 67, i. e. these are in all 67 possible paradigms in the Arabic metrical system. — Of non-classical metres grammarians have recognised only 6 as used in the Middle Ages of Islām, Mustāṭil and Mumṭadd, i. e. the inverted forms of Ṭawīl and Madīd, further Mutawaffir, Muta‘id, Munsarid and Muṭṭarid. These consist entirely of the primary feet, can be fitted into the scheme of circles, and are subject therefore to the same rules as the 16 canonical metres.

In this brief sketch simply the views of native grammarians are represented, and any notion of a scientific metrical system has been purposely excluded in order to show the Arab theories of ‘Arūd, in their purity, but at the same time to show their inadequacy and impossibility. A criticism of the Arab metrical system would have two fundamental errors to expose. The first error is one of a methodical nature, and here the famous Grammarian al-Khalil (died between 170 and 186) was at fault. For ‘ are is no ground

for questioning the national tradition which names him as the founder of the science of ‘Arūd, and attributes to him the coinage of the majority of the metrical termini. Goldziher's proofs (*Abhandlungen zur arab. Philol.*, I, 76 ff., 83, 98; cf. Nöldeke, in the *Wiener Zeitschr. f. d. Kunde d. Morgenl.*, X, 342), that with three exceptions the terminology which was usual later was quite unknown in the earliest period of Islām, and its sudden coming into existence point to the first bloom of Arabic philology as the season of its origin. Besides the very great honour which al-Khalil experienced from most Muslims on account of the establishment of his theories, he was much attacked by contemporary and later critics. Al-Akhfash “the middle one”, in particular, appears to have instituted a rival system, of which the metre Mutadārik, which traces back to him, is still preserved. Of the vehement opposition of Abu ‘l-‘Abbās ‘Abd Allāh b. Muḥammad al-Nāshī al-Anbārī (died 293 = 906) to the theory of al-Khalil details have been handed down (cf. Ibn Khallikān, trans. of de Slane, II, 578; Mas‘ūdī, Paris Ed., vii. 88). Goldziher has collected other scattered material of a similar nature (*Wiener Zeitschr. f. d. Kunde d. Morgenl.*, xvii. 188 f.). Al-Khalil's system, however, won the day, and in consequence the circle-theory which traces back to him became authoritative. This circle-theory is the one fundamental mistake in the metrical structure of the Arabs, and has involved them in the complicated system of *Zihāfāt* and *‘Ilal*. The immediate consequence of the scheme of circles is, that the forms of the several metres which fit into it, or rather which are derived from it, are considered to be the really primary forms of this metrical type, and the other forms with varying ‘Arūd and *Ḍarb* to be irregularities. But such is not the case, for of the 16 primary metres 11 never appear in the complete primary form, and the remaining 5 (Kāmil, Raḍjāz, Khafif, Mutakārib, Mutadārik) but rarely. This error was carried yet farther. These alleged complete primary forms of the metres were analysed, and 8, or rather 10 feet in all were found to be common to all metres, and these naturally were primary feet. But just as little as to the primary forms of the metres does any guiding significance attach to these alleged primary feet. In order, then, to reconcile the results of the scheme with reality the system of *Zihāfāt* and *‘Ilal* was invented, and thus the feet which actually appear in the ancient poetry were deduced as irregularities from the alleged primary feet. If the circles had no existence, then there perished the primary forms of the metres and with them the 10 primary feet, and the Arabs would have to enumerate singly the 67 paradigms with their 85 possible feet. This natural differentiation of the metres appeared to them far too diverse, and they created the scheme which finally became much more complicated than the reality.

The second fundamental error in the structure of the Arabic metrical system is to be explained by the Arabic-Semitic system of writing. Since only the consonants and not the vowels are expressed in the script, the ordinary notion of a sound as the word-atom is wanting, and necessarily, therefore, the notion of the syllable as the union of one or more consonants with vowels having equal phonetic justification. For with the

notions of Arabic phonetics it is impossible to explain the real elements of any foot, the short and the long syllable. This the Arabs felt, and had to feel, in the construction of a metrical system, but they cleverly availed themselves of the ingenious combination of moved and quiescent consonants into *Asbāb* and *Awīād*. But these are not elements of the foot, since they are composed of long and short syllables. The real elements of the prosody would be, expressed in Arab fashion, the moved consonant (lā = ˘) and the *Sabab khafif* (kaḍ = -),

It is due to the concealment of this simple fact that it has not been at once generally recognised that we have to do in the ancient poetry with a quantitative metrical system, whose laws were instinctively followed by the ancient poets in virtue of a finely developed feeling for the length of the syllable, and without al-Khalil's rules. If, then, the general laws of a quantitative metrical system are applied to the Arabic verse they lead to the same results as the complicated rules of the Arabs. An examination of *Zihāfāt* as possible alterations of Arabic feet shows that four of these can be explained by the law of the neutrality of certain syllables in the verse which admit a long as well as a short syllable (*Khāḥn, Taiy, Kabā, Kaff*); that two exhibit the possible appearance of a “long” in place of two “shorts” (*‘Aṣb, Iḍmār*); that four kinds exhibit the combination of both possible alterations at one and the same time (*Khāḥl, Khāḥl, Shāḥl, Naḥṣ*); and finally ‘*Aḥl* and *Waḥṣ* the possible omission of one of the two “shorts” in Wāfir and Kāmil. Of the *‘Ilal*, on the other hand, the 9 *‘Ilal al-Naḥṣ* are explained by the law of catalexis of the last foot, and the 3 *‘Ilal al-Ziyāda* by the possible addition of a syllable or increasing the length of a long syllable at the end of the verse.

Since both foundations of the native prosody of the Arabs have been proved to be too weak, the whole erection collapses. Individual portions, however, can be saved. We must be grateful above all for this, that in the traditional rules for scansion, viz. the mnemonic-verses enumerated above for the various metres, they have provided us with the key to the understanding of the rhythm, for without there would be, as in many Greek songs, constant doubts in regard to the placing of the colons. These mnemonic-verses with their divisions of the rhythm in the verse were certainly the starting-point of their metrical theory, and they were fixed by ear by the Arabs, who had the declamation of the verses in view, in order that the characteristic rhythm of the several metres might thus be retained in memory.

The general characteristic of Arabic prosody indicates that the origin of the Arabic art of versification and also of the science of the structure of the verse is not to be sought among the Greeks, as has sometimes been supposed, but is autochthonous. The Arabs have occasionally advanced theories on the origin of prosody as art, and classed the camel-drivers' songs, which harmonise with the rhythmical stride of the camel, as the oldest poems. Mas‘ūdī (viii. 92) relates that Ibn Khurdaḍḥbeh expressed before al-Mu‘tamid his opinion on the song and made this statement among others, that the *Hudāʾ*, the song of the camel-drivers, existed before the *Ghinaʾ* and generally illustrates the beginning of musical

declamation and song. He uses as illustration of the mutual influence of the camel's stride and the song the well-known story of the Beduin, who, when his arm was broken by the fall of his camel, involuntarily uttered this rhythmical expression of pain, *yā yadāh, yadāh* ("Oh my hand!"). We find something similar in the *Kāmūs* (*Taḏjī* X, 134 see under *daidai*): a Beduin had beaten his servant, who uttered in his pain *daidai*, the sound of which affected the camel's gait. From such traditions and the observations of travellers it is obvious that not only has the camel's gait influenced the driver's song, but vice versa the slow or quickened tempo of the marching-song has had an effect on the beast's stride, and still has (Bücher, *Arbeit und Rhythmus*, 4. Ed. 1909, p. 131). Corresponding to the iambic alternation in the lifting and lowering of the camel's feet there arose as the oldest verse an iambic alternation of long and short, i.e. Radjaz. Through tradition and the work of scholars it has been established as the oldest metre. Its age may be observed from the fact that it occupies a middle position between rhymed prose, *Saḏī*, and the more artistic metres, and thus seems to be the connecting link. The view of Grimme (*Orient. Litt. Zeit.*, i. 398 et seq.), that Radjaz is the latest and not the oldest metre, since iambic-series stand at the end of a development and always belong to the later formations, has met with no support and remains unproved. It is impossible to demonstrate in as vivid a fashion the origin of the more perfect and richer metres, for even in the oldest poets they are found already fully developed. And so the hypothesis of Jacob must also be abandoned, which derives the various metres from the measure in the various gaits of the camel on the journey. Many other phenomena and noises have normatively influenced the rise of metres. Bücher, who derives all metre ultimately from the rhythmical beat in work, distinguishes three primary modes of motion of the workman, and though he does not pretend to have solved all the problems, thus arrives at the Iamb and Trochee, i.e. the alternation of a soft and a firm tread, the Spondee, i.e. the metre in beating, and the Dactyl or rather the Anapaest, i.e. the metre in hammering. To the first form would correspond Arab tradition with its derivation of Radjaz from the camel's stride, and the well-known account of al-Khalil's invention of his metrical system would approximate to the others. It is said (Ḥarīrī, ed. de Sacy, p. 451) that he was stimulated to lay down a system by observing in the course of a walk through the street of the fullers in Baṣra the different tones on the rebound of the smith's hammers (*daḥ, daḥ daḥ, daḥaḥ daḥaḥ*). On the other hand, it is also recorded that Mutadārik, when all its feet consist of Spondees, is called *Daḥḥ al-Nāḥūs*, i.e. "the pounding of the hammer".

Further development brought this result that the ancient Radjaz, the real "muse populaire", had quite early little vogue, and was only employed to a limited extent when with artistic poetry more perfect and varied metres were developed, which in contrast to the former were called *Ḳarīd*. Freytag (p. 15 N.) and Jacob (p. 190) have compiled statistics of the occurrence of the various metres in the ancient poetry and have reached almost the like results. Ṭawīl is by far the most frequently employed, then Wāfir,

Kāmil and Basīṭ; Muḏārī', Mukṭadab, Muḏjathṭh and Mutadarik are entirely wanting. Observation of this led to the really correct conjecture, that these metres had no actual existence, and that they were derived by al-Khalil from the fourth circle simply for the sake of symmetry; whilst Mutadārik, the metre of al-Akhfash, also gives us reason to hesitate.

Ewald has the merit of having set up an entirely new system of Arabic prosody, and thereby, as Wellhausen rightly says (*Cosmopolis*, I, 594), takes equal rank with al-Khalil. Under impulse from the pioneer-works of the classical philologist, Gottfried Hermann, he set aside the native traditional theory, and began to apply the system of the classical quantitative prosody to Arabic verse, and published his results in the short work *De metris carminum arabicorum libri duo* (Brunswick, 1825). Freytag having shortly thereafter issued his *Darstellung der arabischen Metrik* (Bonn, 1830), Ewald in 1833 again dealt with this subject in the Appendix to his *Grammatica critica linguae arabicae* (II, 323—343). In his criticism of Freytag's book Ewald (*Abhandlungen zur orient. und bibl. Lit.*, Göttingen, 1832, I, 27—52) emphasises very sharply and not unjustly that this book marks no progress in the understanding of the nature of Arabic prosody, since Freytag has entirely followed the system of the native grammarians. He himself lays down the thesis, that the structure of the Arabic verse and also all variations from the norm are to be explained by a specific rhythm. The treatment and development of this thesis, however, is essentially different in detail in his two treatises. Whilst he asserts in the former that Arabic prosody knows only nimble, agile metres, which proceed from short syllables to long, he modifies this statement considerably in the Appendix to his Grammar. Consequently the two theories laid down by Ewald regarding the construction of the 16 metres from the various feet differ very much from each other. Whilst there was for him at first only the one iambic rhythm, in the Appendix to his Grammar he distinguishes 5 kinds (Genus jambicum, Genus antispasticum, Genus amphibrachicum, Genus anapaesticum, Genus jonicum), under which he subsumes the 16 metres. The first system, in consequence of the tracing all metres back to a single rhythm, must collapse; the second is on surer ground, even if it is not tenable in this form. Ewald's mistake lies in this, that instead of applying only the principles of quantitative prosody to Arabic verse, he has taken over in its entirety Greek prosody with all its characteristic feet and the rhythmical complexes peculiar to it. In this he pays no heed to the fact that the Arabs themselves have handed down in the mnemonic-words for the verses the best and only method for placing the colons in the verse. Whilst Ewald at first, thanks to his iambic theory, left this fact out of account and made e.g. Ṭawīl (*fa'ūlun maf'ūlun*) equivalent to the following metrical complex (— | — — — | — — —), he gave more heed later to native tradition. Even in his second treatise he is far from being correct, since he did not accept the traditional rhythmical groups of the Arabs in their original forms, but pressed into them Greek feet alien to them in nature. Through an amphibrach, an anapaest, or other specifically Greek feet Arabic verses can never

be entirely explained. Westphal, who in dealing with prosody in general (Berlin, 1893) deals also (p. 478 *et seq.*) with the prosody of the Arabs, but confines himself mainly to repeating the rules laid down by Ewald, advances the unproved and certainly false hypothesis, that the whole metrical system of the Arabs was borrowed from the Greek grammarians, and may even be based on an Arabic translation of a metrical compendium.

Guyard in his *Nouvelle théorie de la métrique arabe* subjected Arabic prosody to an entirely new treatment (*Journal asiatique*, serie 7, vii. 413 *et seq.*; viii. 101 *et seq.*, 285 *et seq.*; x. 97 *et seq.*). Proceeding from the close connection in general between speech and music he came to the decision not to be content with the mere distinction of “long” and “short”, but also to time the various long syllables and to fix them in musical notes. The division of the verses handed down in the Arabic mnemonic verses he regarded as correct, but through measuring them according to musical principles he obtained the result, that a *temps fort* and a *temps faible* must alternate. Apparent contradictions he settled either by declaring a *temps fort* to be weak (as e.g. the syllable ‘i, fā or mus in the feet *mafā’ilun*, *fā’ilun*, *mustaf’ilun*) or by inserting a pausal-note (*silence*), which was not graphically expressed however, but which played the role of a *temps faible*, e.g. after the ‘ū in *fā’ūlun* or between the two feet immediately following one another *fā’ilun fā’ilun*. Further alterations are possible through the law of the double “ictus” in every Arabic foot, and so he can eventually explain the 16 metres with all their variations as corresponding to the musical rhythm; only the foot *maf’ūlātu* does he dispose of as imaginary, because incompatible with the principles he sketches. He has not, however, by this means explained the metrical verse, but turned it into a musical one. D. Ginzburg seems to have obtained similar results (*Zapiski vost. otd. imp. russk. arkheol. obsht.*, vii. 83—168; viii. 103—146). The inadequacy of Guyard’s system has been emphasised on many sides, especially by Hartmann. To proceed to explain a metrical verse by purely musical principles is an arbitrary act, since in this way one could divide any verse into whatever metrical divisions one pleased, and explain not only the Arabic but every quantitative metrical system. We owe, however, to Guyard the discovery of a primary law of Arabic prosody, the law of Dipody, with a chief and a secondary accent, whose significance has been shown in extenso, especially by Hartmann.

Hartmann by avoiding the errors of Ewald and Guyard, in that he would not apply the musical theory of the *ῥόνοι* to the verse, but returned to the traditional division of the verses, thereby laid the foundation for the structure of a system of Arabic prosody. In his work *Metrum und Rhythmus* (Giessen, 1896) he endeavoured to discover the origin of the simplest metre, the alternation of the accented and the unaccented syllable, in the camel’s mode of advancing her feet in pairs, and to establish the rule of the chief and the secondary tone in Arabic verse. Accordingly he distinguishes in his preface (*Actes du 10^e congrès internat. des Orientalistes*, Sect. iii., p. 53—56) 4 types of verse for Muwashshah: the Hazaj-type (*mafā’ilun* — — —), i. e. a diiamb with a constant short syllable in the first place,

and the Radjaz-type (*mustaf’ilun* — — —), i. e. a diiamb with a constant short syllable in the third place. Corresponding to these, the Ramal-type (*fā’ilatun* — — —), i. e. a ditrochee with an obligatory short for the first depression, and a Ma’ūlātu-type (— — —) with the short for the second depression. This established he explains the more complicated metres; his theory, however, is far from being fully developed; its importance lies in its setting of 4 main types with their variations, and the consequent notes on the possible combinations of feet. Its value may also be observed in this, that it can be applied to the more recent poetic forms.

The Arabs, then, have devoted their attention only to the prosody of the classical poetry; in explanation of its rhythmical structure they have besides the theory of ‘Arūḍ, i. e. prosody proper, also developed the science of rhyme, which, however, will be mentioned here only to explain the strophical construction of the poems. On the other hand, Rhymed-prose (*Sadj*), which is used in the Korān, sermonic literature, the Maḳamāt and frequently elsewhere, and a strophic structure similar to the ancient-Hebrew, which D. H. Müller discovered in the Korān, do not fit into the frame of prosody in its stricter sense. The keeping of the same rhyme at the end of every second hemistich throughout the poem is the primary principle of the *Shi‘r*, i. e. the classical poetry, and the cause of its utter lack of strophic arrangement. The starting-point for the theories of the Arab grammarians is the *Ḳaṣida*, a poem containing at least 7 complete verses (*Bait*), in one of the 16 canonical metres maintaining the same rhyme throughout, and having a mid-rhyme in the first verse, the so-called *Maṭla‘*. If the latter be wanting, the whole is only a *Ḳiṣa* (a fragment). Groups with a smaller number of verses are seldom found; 2 or 3 *Bait* ranged together are termed *Nuṭfa*, a single complete verse *Yatim*.

In sharpest contrast to this constant, monotonous repetition of the rhyme stand the more recent poetic forms of the Arabs, which are distinguished from the ancient poetry through their use of the colloquial and a number of new metres, but especially by the grouping of the verses into strophes. This change came about slowly, however, and the various stages are unknown to us. It was crippled by the Arab theorists, who prohibited everything which fell without the scheme of canonical feet and metres, and so intimidated many poets, perhaps even corrected their writings. Even if in quite early times Abū Tammān Ḥabīb b. Aws (died 231 = 846) disregarded the prohibition and used a new metre (Freytag, *see Supra*, p. 10 N.; p. 443), and even if Abū l-‘Atāhiya spiritedly declared that he was greater than rules of prosody (*Aghāni*, iii, 131), and many such verses pouring ridicule on the metrical theories were in circulation (Freytag, p. 7), yet entirely new poetic forms are only of late appearance. On the other hand, it is impossible to suppose that the Arabs allowed themselves to be for centuries completely fettered by the academic bann, and that there existed no folk-songs or poems in the colloquial (*Lahn*). The song which the Muslims sang at the digging of the trench around Medina in the 5th year of the Hījra (de Goeje in *Kultur der Gegenwart*, i. 7, p. 141) was certainly not entirely in the *l-‘rāb*, and of the elegy

of the slave-girl of *Dja'far al-Barmakī*, the earliest known *Mawāl*, the contrary is expressly mentioned. Only to late writers however do we owe more accurate information about the existence of new poetic forms. *Ibn Khaldūn*, *Ibshīh* and others speak of 7 kinds of strophe, which are known by the name of the *Sab'a Funūn*, and have been treated of by Gies in his by no means exhaustive monograph (Leipziger Diss. 1879). The most important of them are *Muwashshah*, which Hartmann has given special treatment on the basis of abundant material (*Semitist. Studien*, No. 13, 14; Weimar, 1896-1897), *Zadjal*, *Dūbait*, which was borrowed from Persian poetry, and *Mawāl*, which is in general use today as the metre of the folk-song; the other three, *Kān wa-kān*, *al-Kūmā* and *al-Himāk* (rather *al-Salsala*) scarcely exist now, and have importance for the scholar only. It is certain that in the *Shi'r* composed in the classical tongue, the *I'rāb*, the law that the same rhyme must be preserved throughout was early violated, and that strophic groups were distinguished. In this transition-period the old long verse with its two characteristic hemistichs, the one rhymeless and the second rhymed, had to go. The verse in the folk-poetry is a unit in itself, and has approximately the length of a classical hemistich. If we take several of these hemistichs of the same metre, and see that they have the same end-rhyme, and then set at the end of this strophic group a verse with another rhyme, which, however, is always repeated at the end of each strophe as the principle rhyme and thus holds the whole poem together as a unit, we get the simple and exceedingly popular poetic form *Tasmiṭ* (the stringing of pearls). Each strophe must consist of not less than three and not more than ten such short verses; and so we obtain 8 kinds of *Musammat* — poems, which are named, according to the number of the verses, *mutthalath*, *murabba'*, *mukhammas*, . . . *mu'ashshar*; the favourite, and indeed the oldest of these strophes is *Murabba'* (aaax, bbbx); tradition, however, places a *Mukhammas* as early as the ii. cent. of the *Hidjra* (Hartmann, *Das Muwaššah*, p. 112 et seq.). Among the Persians we find all the varieties of *Musammat*; in Arabic poetry, however, mostly the odd numbers only are chosen as the verses which shall have the separate rhyme, perhaps thereby to preserve outwardly the *Qasida*-form of the whole, *Tasmiṭ* as a poetic form in the classical tongue and in the 16 canonical metres being generally regarded as *Shi'r*.

It is otherwise with *Muwashshah*, which Hartmann rightly derives from *Musammat* as a further development. *Muwashshah* consists of 4—10 strophes in different metre having the same or different separate rhymes, which are held together as by a girdle (*Wishāh*) by the principle rhyme, which occurs in the introductory strophe and must be repeated at the end of each strophe. Those portions of the strophes (*Dawr* or *Bait*) which do not share in the common rhyme are called *Ghuṣn*, and those verses with the common rhyme *Kuṣf*; an introductory strophe (*Matla'*) and a final strophe (*Khardja*) with a common rhyme have special names. But, in sharp contrast to *Musammat*, the verses (*Diw'*) of the two parts of each strophe of *Muwashshah* consist not of one member but of several (*Fikra*) whose number, rhyme and metre must be the same in every

strophe. Further it is important to notice that not only the 16 canonical but also a large number of new metres, some of which are difficult to scan, are employed, whose number, according to Hartmann, amounts to about 200. According to the common tradition found in *Ibn Khaldūn*, *Safī al-Dīn al-Hillī*, etc. the classical tongue, the *I'rāb*, must be used in *Muwashshah*, the *Lahn* in the last verses only of the last strophe which show the common rhyme. In contrast to this *Zadjal*, which in other respects is constructed like *Muwashshah*, is composed entirely in the colloquial. Whilst scholars, following the lead of *Ibn Khaldūn*, commonly hold *Muwashshah* to be the older and *Zadjal* the later and vulgar imitation of it, Hartmann sees in *Muwashshah* an artistic composition in the *I'rāb*, a refinement of the original and older folk-song, the *Zadjal*, and in which the *Khardja*-verses in the *Lahn* still indicate its origin. The poems which stand midway between these two poetic forms and show the correct as well as the colloquial tongue are called *Muzannam*. Spain is the traditional home of both these poetic forms, *Ibn Kuzmān* (died 555 = 1160) being one of the first to employ *Zadjal* and the most famous. Later development has brought it to pass, that from about the viii. (xiv.) cent. only poets of the *Mashrik* have cultivated these poetic forms, and that very little is composed in them at the present time outside Egypt. There were also other alterations. The modern *Zadjal* is scarce sung any more by professional singers, but is recited and has become an entirely literary form, the most frequent metre employed in it being a kind of *Munsariḥ maṭn'*. On the other hand the notion of *Muwashshah* has been much enlarged and is given to any song sung in the vernacular; accordingly *Muzannam*, representing an earlier transition-stage between these two, has quite disappeared.

There exist besides these in the modern *Islāmīc* world many and very varied kinds of folk-songs proper, a knowledge of which has only been acquired in the last two decades through study of the songs collected by travellers. But a comprehensive treatise on the metres of these songs and on the laws of prosody observed in them, as also of their strophic structure, has not yet been written; we can only refer therefore to some, mostly brief, metrical introductions to the publications of these songs:

Sachau, *Arabische Volkslieder aus Mesopotamien* (Berlin, 1889), p. 4 et seq., 17 et seq., 43 et seq.; Stumme, *Tunisische Märchen und Gedichte* (Leipzig, 1893), i., xii—xiv; and *Tripolitanisch-tunisische Beduinenlieder* (Leipzig, 1901), p. xiv et seq.; Meissner, *Neuarabische Gedichte aus dem Iraq*, *Mitt. d. Sem. f. Or. Spr.* (Berlin), vii, 1 et seq.; Marçais, *Le dialecte arabe parlé à Tlemcen* (Paris, 1902), p. 205 et seq.

It is impossible to enumerate all the known kinds of songs; only the best-known, constantly recurring groups will be mentioned. Besides the quatrain composed in the classical tongue, the Persian *Dūbait* or *Rubā'ī*, there are three forms of popular quatrains.

1. The origin of *ʿAtāba* (or, more accurately, of the *bāt ʿatāba*) is to be sought for in the desert; it is current to day only in Syria, Palestine and Mesopotamia. Of the four short lines the first three have the same rhyme, the fourth rhymes

with the syllable *bā* of the mnemonic-word ‘*Ātāba*, and is prolonged in singing, and frequently is simply added without any sense. The syllable *yā* is rarer at the end of the fourth short verse. Meissner records for an ‘*Ātāba*-song of this kind the name *Lāmī*. The metre is a sort of *Wāfir* (— — — — — | — — — — — | — — — — —).

2. ‘*Arūbī*, called *Murabba’* in Egypt is current in Africa; its second and fourth verse must rhyme, the first and third do so frequently. Its metre, which according to Stumme is iambic, is to be classed as *Mudjtathth*. ‘*Arūbī*-songs with more than 4 verses are properly called ‘*Arūbī Zā’id*.

3. The last and widest spread of these popular quatrains is *Mawāl*, which is to be found from Mesopotamia to Morocco and has, in contrast to ‘*Ātāba*, its home in the towns. Accordingly it admits both the correct and the colloquial tongue. The metre of *Mawāl* is an abbreviated *Basīṭ*; it usually contains four, five or seven lines. In the quatrain either all four short lines rhyme or only the first two with the fourth. The form with five lines has special vogue in Egypt and in Tlemcen; its fourth short verse is unrhymed; according to tradition it is also styled the limping *Mawāl* (*al-a’radj*), in Tlemcen it is called *Mawāl Khawfī*. It is interesting to note that Ibn Khaldūn mentions the latter name as a sub-species of *Mawāl*, that the *Bulāk*-edition however of the *Muḥaddima* has inserted in place of it the strophic form called *al-Ḳumā*. Lastly the sevenlined *Mawāl* is commonly styled the *Baghdād*- or *Nu’man-Mawāl*; Meissner records from ‘*Irāk* the name *Zeheri* (= *zuhairī*) for this form; it contains a double rhyme (a a a b b b a).

Besides these vulgar folk-songs the ancient form of artistic poetry has been preserved down to the present time, the *Ḳaṣīda* of the Beduin. The most abundant material is now contained in Socin’s *Diwan aus Centralarabien* (Leipzig, 1901, T. 1—3), in which the older literature is also collected (Vol. iii. 1 et seq.). At the present day the *Ḳaṣīda* is cultivated by Beduin almost exclusively, and if its name has a wider extension than formerly, being sometimes given even to quite short poems and to modern strophic forms, yet must it be regarded ‘in content, form and language as in direct descent from the ancient-Arabic art of versification’, besides *Ḳaṣīdas* with a single rhyme throughout one very often meets others in which now the first and now the second hemistichs rhyme with each other. The metre of the modern Beduin-*Ḳaṣīda* is mostly a *Ṭawīl* with the first syllable wanting (not *Munsarid*); *Ramal*, *Basīṭ*, *Radjaz* and *Wāfir* are also still in use. Outside the artistic poetry *Ṭawīl* is very rare, but is still found in almost all the *Ḳaṣīdas* in the vernacular which occur in the Romance of *Hilāl*; *Wāfir* is similarly employed in the Romance of *Zīr*. Of the ancient metres *Madīd*, *Kāmil*, *Muḍārī’* and *Muḳtaḍab* are quite wanting in the folk-poetry.

In connection with the rich collections of material of Arab folk-songs the question of the nature of modern Arabic prosody has been frequently raised and been variously answered. Whilst, in the first place, Stumme believed that in some pieces the rhythm of the verse is determined only by the accent, Sachau and Socin have firmly held by the principle of a quantitative prosody for the later poetry as well. This principle was for the first time seriously questioned through Landberg’s publications and researches; he demon-

strated that in the songs of the modern Arabs the metrical form becomes apparent only when they are sung, since it is only then that the necessary helping-vowels are inserted; now these being wanting when the song is declaimed there can be no question of metre. From this he concluded — somewhat too radically — the inseparableness of metre and melody, and declared music to be primary, and metrical form secondary; in practice however he applied the old quantitative metres as being quite sufficient. His investigations have thrown light on the question of the manner in which Arabic poems were conveyed to the listener, but they have not overthrown the views entertained as to their metrical character. The helping-vowels, which are mostly remains of the old *I’rāb*, must be wanting in the folk-poetry when this is spoken, and for this reason, that they are also wanting in the vernacular; but the circumstance that they must appear immediately one wishes to introduce a metre, either theoretically or through singing, shows that they are metrically necessary elements of the verse, which in this its complete form would in the main almost exactly coincide with the classical *Bait* or *Shatr*. Whether the ordinary Arab brings any intelligence of rhythm to a verse spoken in the *Lahn* and inserts the necessary helping-vowels or not, is a matter of indifference for the point in question, and hence the complaint of most investigators and travelers about the deficient rhythmical and metrical intelligence of the modern Arabs is not generally valid, especially as the contradictory accounts do but show that this intelligence is entirely a question of the individual. Stumme, e. g. asserts that the Arabs pronounce their poems very rhythmically when reciting them with the requisite quickness, but not when they dictate them (cf. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lvi. 418); but none will deny to the poet himself a conscious striving after metre whenever he would create a rhythmically ordered verse. In these folk-songs we have quite irrespective of singing and the melody, to distinguish between the pieces in the form in which they are dictated and the metrical emendations a poet may have made in them. We will then arrive with Hartmann at the conclusion, that the original metrical form can be recognised in the majority of cases, but only by those who are familiar with the characteristic treatment of the syllable by the vulgar poetry (cf. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, li. 178). Hence the principle of a quantitative prosody appears to be established also for the late-classical poetry and for the modern folk-poetry in the songs and strophic forms which have been treated of above. Indeed certain rules of quantity can be laid down especially for the vulgar poetry, which hitherto have been dealt with incidentally only by Stumme (*Trip-tun. Beduinenlieder*, p. 24 et seq.) and Kern (*Molière’s Femmes savantes übers.* Leipzig, 1898, p. 13—16, 18), e. g. the ambiguity of the final vowels, the possible solution of any “long” into two “shorts”, that diphthongs are not counted as such, etc.

If it were desired to derive theoretically from the scheme an accentuating metre in the vulgar poetry, it would be necessary to begin with the verse in which the syllables are counted. In this case the transition would be constituted of

such metres as e.g. the four-syllabled Mutadārik, which as *Daḥḥ al-Nāḳūs* may appear purely in the form of spondees. By the careless construction of such metres an accentuating metre could come about through the intervention of "shorts". Byzantine poetry could be adduced as an analogy, where in late times the verses were still constructed regularly according to the quantity, but were really accentuating. Further, such a view would be strengthened by observing that the ancient Arabs made short syllables long and long syllables short, and that this phenomenon is still more frequently perceptible at the present day. But everything of a numerical verse in any shape or form is strenuously rejected by Sachau; "The Arabs have never copied from the Christian poets of the Greeks, Romans, Syrians the method of syllable-counting, and if in many popular compositions the metrical form appears only to consist of a certain number of syllables, yet we must not see in this a new principle, but only an extravagance on the part of the old one" (p. 5). Even though feeling for the length and the shortness of the syllable was dwindling they did not introduce the word-accent to regulate the rhythm, and "if in quest of the word-accent we examine songs in which of the old metre only a corresponding number of long syllables now remain, we will find many a time that metrical and word-accent coincide, and that this agreement is a purely casual one, and that the intention of enlivening a monotonous number of long syllables by means of the word-accent has always been far from the Arab poet's thoughts" (p. 6.) This is still valid for the songs and strophes of the poets, but in "the folk-poetry in its most real sense", as Stumme styles it, or the "poésie maghrebaine", as Desparmet calls it (*La poésie à Blida, Actes du 14^e congr. intern. des Oriental.*, iii. 437 *et seq.*), one will not always be able to apply the laws of a quantitative prosody and therefore the scheme of the Arabic metres and their varieties, for the modern Arabic vernacular with its frequent slurring and especially its deficiency in short vowels cannot always satisfy the demands of a quantitative prosody. A poet of course can by the insertion of helping vowels still measure the syllables of the verse according to their own quantity, but the real folk-poetry proper can not. In it the emphasis of certain syllables and the rhythmical accent of the whole will frequently owing to the deficiency of short vowels be the sole normative influence. The final answer to this question may still perhaps have to be long awaited; but we must remember how long it has taken to come to a decision upon the metrical character of the old-Italian versus saturnius, which presented similar but not so difficult problems. A system of Arabic prosody will only be possible when accurate investigations into individual metres and poetic forms have been undertaken independently of Arab tradition.

Like the Romans who took over with the knowledge of belles-lettres also the art of versification from the Greeks, the Persians adopted from the victorious Muslims the almost canonical system of Arabic prosody, adapted it to the peculiarities of their own language and poetry, and endeavoured to bring it into harmony with their rich literary tradition. The main principles of Persian prosody are the same as those of Arabic, indeed in the

structure of the verse the metrical law of the quantity is much more marked than in Arabic. Of the 16 Arabic metres Ṭawil, Basīṭ, Wāfir, Kāmil and Madīd appear almost not at all; of the rest the epic Mutaḳārib and the metres Ramal and Hazaḳj are in special favour. Through synthesis of the primary feet of the two last three new peculiarly Persian metres have arisen, *Djadid* (*fā'ilātun fā'ilātun mustaf'ilun*), *Ḳarīb*, (*maf'ālun maf'ālun fā'ilātun*), and *Mushākīl* (*fā'ilātun maf'ālun maf'ālun*).

As in Arabic poetry so also in Persian there are no rhymeless verses; a special feature of the Persian verse is the Radīf or Refrain-rhyme. It arises through one or several, but always the same words being added throughout the poem to the main rhyme of each line. But out of almost these same elements the Persians have been able to construct richer and finer strophic forms than the Arabs. The Persians, too, have the Arabic artistic *Ḳaṣīda* with one or several initial verses having mid-rhyme (*Dhāt al-Maḳālī*), but it is far from holding a dominant position. The *Ghazal*, which has quite the same structure as the *Ḳaṣīda*, being a poem in one metre, with one rhyme and *maṭla'*, but with a limited number of verses, is more common; the number of *Bait* in it varies between 4 and 15. Besides the various kinds of *Tasmi'* a characteristically Persian strophic poem must be mentioned, the *Tarjī Band*. It consists of a series of one-rhymed strophes of 5—10 verses in the same metre, but with different rhyme, to which an invariable rhyme-verse in the same metre is added as a refrain (*Wāṣifa*). If the *Wāṣifa* at the end of the several strophes is not the same but always different, the poem is then called *Tarkīb Band*. In contrast to these later poetic forms which have been mostly only derived from Arabic models stand the two originally Persian kinds, the older *Rubā'ī* and *Mathnawī*. *Rubā'ī* or *Dūbait* is a quatrain in which the first, second and fourth short verse rhyme with each other; if the third also rhymes, the poem is called *Rubā'ī Tarāna* (= melody). Each of these quatrains is complete in itself, without relation to the others. In the *Rubā'ī* a special group of 24 metres is used, which are all regarded as varieties of *Hazaḳj*, and, according as the foot *maf'ālun* becomes *maf'ālun* or *maf'ūlu* in consequence of the licences *Kharm* or *Kharb*, are derived by Persian prosodists from two circles. The characteristic foot of the Arabic and Persian *Dūbait* (— — — — | — — — — | — — — —) is *mustaf'ilātun*. Finally *Mathnawī* is known by its rhyming in couplets (aa bb cc); each hemistich rhymes with the other, but the same rhyme does not run through the whole poem. On account of the great freedom in the choice of the rhyme this poetic form is the usual one for long pieces, whilst the one-rhymed or Arabic system is preferred for shorter.

If the application of the metrical system of the Arabs to Persian verse must seem a strange thing since the rhythm in the structure of the verse is different in the two languages and the forcing in of this system could but result in rough edges and harsh outline; the adoption by the Turks of Arabic prosody, which the Persians had remodelled, exhibits the utter subversion of the measure and rhythm of the real Turkish verse and can only be explained by the enthusiasm of the Ottomans for the belles-lettres of the Persians. Their

original and distinctive mode of verse-construction was never systematised by the Turks; they codified only the Arabic-Persian metrical system. But the alterations are of so trifling a nature that it would be superfluous to enumerate them. Peculiarly Turkish verse-construction depends simply on the enumeration of the syllables, the *Parmağ Hîsâbî* (i.e. finger-counting). Each hemistich consists of 7—15 syllables with a caesura after about every 4, and the tone is determined by the accent of the word itself. When the Persian metrical system was adopted the syllabic and the quantitative prosody were both in use at first, until the former entirely disappeared in the xv. cent. Remains of the old Folk-ballad, the *Türkî*, have been preserved to the present hidden in *Şarkî* which has been derived from it and metrically adjusted. Recently a beginning has been made on the one hand to get back to the ancient Turkish verse, and, on the other, to introduce European forms of verse into Ottoman poetry.

The rules and metres of Arabic prosody have been adopted also by Jewish poets in Islāmic lands, and have been introduced into the late-Hebrew poetry.

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(WEIL.)

‘ARŪDĪ. [See NIZĀMĪ ‘ARŪDĪ.]

‘ARŪDJ, famous Turkish Corsair, co-founder of the Algerian-Turkish state. Christian authors often give him the name Barbarossa, which however rather belongs to his brother Khair al-Dīn [q. v.]

His origin has been much disputed. Some take him to be the son of a Turkish captain, others that of a Greek or Albanian renegade or even of a nobleman of Saintonge. The most probable view is that his father was a potter of the island Metelino (the ancient Lesbos). From earliest youth along with his two brothers Khair al-Dīn, Elias and Ishāk he practised piracy in the Grecian Archipelago. On one of these piratical expeditions Elias

was killed and ‘Arūdĵ taken captive, whereupon he had to serve a term at the oars on the galleys of the Knights of St. John. For the rest, his early years are much veiled in darkness, notwithstanding the legends with which popular fancy has adorned the life-story of the famous corsair. It is certain however that ‘Arūdĵ left the region of the Archipelago and turned towards the western Mediterranean. From 1501—1510 he cruised continuously along the Spanish coasts, feared by the Christian population and already in renown amongst the African Muslims. A host of adventurers attached themselves to him, so that by about 1510 ‘Arūdĵ mustered over 1000 wellarmed men and a flotilla of from 10—12 ships. The Ḥafşid-sultan of Tunis, Mūlāi Muḥammad, whom he had won over to his enterprises by the gift of a part of his booty, empowered him to provision himself in the harbours of Tunis, and transferred to him the governorship of the island of Djerba, which he made his head-quarters.

‘Arūdĵ had wider designs however, and purposed creating an independent principality. For the settlement of disputes between the sultans of the Barbary States he offered to mediate, in the hope of possessing a strip of land as recompense for his services. In 1512 he readily complied with the call of the King of Bougie, ‘Abd al-Rahmān, when the latter sought for his aid against the Spaniards, who had driven him out of his capital. He besieged Bougie, but at the storming of the town lost his arm by a cannon-ball, and had to withdraw. Another and likewise unsuccessful attack on Bougie which was undertaken two years later (1514) forced him to flee to Djidjelli. From there he watched events in Kabyle, whose possession two native princes were contesting, ‘Abd al-‘Azîz, Sultan of the Banū ‘Abbās (the ‘Sultan of Labes’ of the Spanish writers), and Aḥmad b. al-Kādî, the Sultan of Kuko. ‘Arūdĵ embraced the cause of the former and helped him to get rid of his opponent in 1516. Thereafter ‘Abd al-‘Azîz proved for ‘Arūdĵ a valuable confederate, who furnished him with soldiers especially for his expedition to Algiers. For about this time, the Shaikh of Algiers, Sālim al-Tūmî, requested ‘Arūdĵ’s help in freeing Algiers from the Spaniards, who from the fortress of Peñon controlled the town with their cannon, prevented the entry and departure of the corsair-ships and so brought ruin on the inhabitants [see ALGIERS, p. 258a]. ‘Arūdĵ hastened to fulfil the request. He sent the half of his troops by sea, and himself with 800 Turks and 5000 auxiliaries from Kabyle marched towards Algiers; he first overcame Shershell, of which one of his former officers had taken possession, caused this rival to be hanged, then advanced into Algiers whose inhabitants welcomed him. But their attitude changed when they observed the ineffectiveness of the attacks attempted by ‘Arūdĵ against Peñon and the violences of the Turkish soldiers, who treated Algiers like conquered territory. In view of the growing discord ‘Arūdĵ speedily removed Sālim al-Tūmî by throttling him in his bath, then had himself proclaimed sultan by his own soldiers. Bloody violence suppressed the protests of the townspeople, and military expeditions secured the subjection of the Mitidja.

The occupation of Algiers by the dreaded corsair naturally caused disquietude in Spain, and so

already in 1516 Cardinal Ximenes endeavoured to wrest the town from him. But the expedition led by Don Diego de Vera against Algiers came to grief and cost Spain 1500 men (30th Sept., 1516). Since the conduct of the sultan of Tenes (Tanas) had been open to suspicion, ‘Arüdj used this as a pretext for an attack. He conquered Milyāna and Medea (al-Madiya), and eventually, after the annihilation of his opponent on the banks of the Wēd Djer (Wajer), brought Tenes under his power. He was still in this town, when a deputation of people arrived from Tlemcen to ask his aid against king Abū Ḥammū, a confederate of the Spaniards of Oran, and this was extremely opportune for ‘Arüdj’s ambitious plans. He transferred to Khair al-Dīn the administration of Algiers and made with all speed towards the West. On the way thither he took the Kal’a of the Banū Rashīd, in which he put a garrison under command of his brother Ishāk, put to flight the army of Abū Ḥammū at Arbal, and entered into Tlemcen without striking a blow. But then, instead of restoring to the throne the pretender Abū Zaiyān in whose interest he had moved, he took possession of the town for himself. Then he intrenched himself in the Mashwār (Citadel), had the Zaiyānid princes and their adherents put to death (according to a local tradition 70 members of the royal family were drowned on one day in the Şaharidj (a pool in front of the town [see Tlemcen]), garrisoned the districts Tibda and Ujdja, and made raids into the region of the Banū Snassen to force them to recognition of his authority. Finally he set on foot negotiations with the Merinid sultan of Fās for common procedure against the Spaniards. For the latter fitted out an expedition against Tlemcen in order to wrest it from the Turks and to restore their old confederate Abū Ḥammū to the throne. In January 1518 Don Martín de Argote with a small Spanish army reinforced by native troops took the Kal’a of the Banū Rashīd, and thereby cut off ‘Arüdj’s return to Algiers. Ishāk after a powerful resistance was compelled to surrender the fortress, but was done to death by the Arabs against the terms of the capitulation. Simultaneously Marquis Comares, commander-in-chief of Oran, advanced to the siege of Tlemcen. ‘Arüdj defended himself for six months, at first in the town, and then, after it became untenable, in the Mashwār where he barricaded himself in with his Yoldash („Comrades”). But on the day of the ‘Id al-şaghīr the Moors of the town entered the Mashwār under pretext of a desire to pray in the mosque of the citadel, and put to death the majority of the Turks. ‘Arüdj, who had but a few faithful companions left, resolved on flight, and escaped by night making for the sea. He was pursued by the Spanish cavalry and overtaken at the ford of the Rio Salado, and after a desperate defence was slain by the Spanish Ensign Garcia de Tineo. ‘Arüdj was only 44 years of age. According to Haëdo he was “of medium stature, powerful, indefatigable and very brave; had a reddish beard and a brown complexion. His soldiers loved and feared him, obeyed him and bitterly lamented his death”. He was not only a capable soldier, but displayed also great political insight. He recognised the possibility of utilising the anarchy of the Maghrib to found a mighty islāmic state on the ruins of the small Berber principalities which would impose a limit on the attacks of the Christians on the African

coast. His considerable fighting-strength allowed him to prepare this great plan, which Khair al-Dīn was called on to adopt and realise.

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(G. YVER.)

‘ARÜS (A.), bride. [See NIKĀH.]

‘ARÜSIYA, Dervish-order, according to Rinn a branch of the Shādhiliya which takes its name from Abu ‘l-‘Abbās Aḥmad (b. Muḥammad b. ‘Abd al-Salām b. Abī Bakr) b. al-‘Arūs, who died c. 1460 in Tunis.

Bibliography: Rinn, *Marabouts et Khouan*, p. 268; Depont et Coppelani, *Les confréries musulmanes*, p. 340.

ARZACHEL. [See IBN AL-ZARĀLA.]

ARZAN, town in Armenia, half-way between Si’ird (Sō’ört) in the East and Maiyafāriḳin in the West, 7 Parasangs (1 parasang = 3,6 miles) distant from the latter, situated rather under 41° 40’ E. Long. (Greenw.) and a little over 38° N. Lat. According to ancient-Armenian geography Arzān (in Armenian Arzn) was the chief place in a district of the same name belonging to the province Alznik, and this name the foreigners (Greeks and Romans) have transferred to the province (Arzanene). The names Alznik and Arzanene ought, moreover, to be sharply distinguished from each other. The Arabs, who took possession of the town on their first Armenian expedition under ‘Iyād b. Ghānim in the year 20 (640), included it in the territory of D̲j̲azīra (Mesopotamia). Arzan, the “Apr̲ç̲e” of the Byzantine historian Cedrenus (Bonn, 1839, ii. 577), was situated, according to the accounts of the Arabic authors, in the middle of a fruitful, well-cultivated region, and was considered in the Middle Ages to be one of the most flourishing towns of Armenia; it was protected by a strongly fortified fort. The average revenue from taxes of the districts of Arzan and Maiyafāriḳin together amounted, according to Kudāma (de Goeje, *Bibl. Geogr. Arab.*, vi. 246), in ‘Abbāsīd times to 4,100,000 Dirhams = ca. £ 165,000. (Cf. A. v. Kremer, *Culturgesch. des Orients unter den Chalifen*, i. 368). At the beginning of the iv. (x.) cent, the Ḥamdānid Saif al-Dawla took up his residence in Arzan. When he and his brother (Nāṣir al-Dawla) were engaged in war and political enterprises in Babylonia, the Byzantines utilised this favourable opportunity for an incursion into Mesopotamia in the year 330 (942), when they took and sacked Arzan; cf. Weil, *Gesch. der Chalifen*, ii. 673, Anm. 1, 690, and Freytag in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, x. 472. The town appears to have

entirely recovered in the course of time from this blow, for al-Mustawfi on his travels in the viii. (xiv.) cent., describes it (he calls it Arzanah) as a flourishing place. But from the beginning of the v. cent. there is evidence of Arzan (in Syriac Arzōn, hence occasionally also in Arabic Arzūn) being the see of a Nestorian bishop (cf. Guidi in the *Zeitschr. d. Deutsch. Morgent. Gesellsch.*, XLIII, 408). Arzan is to-day a pretty extensive stretch of ruin, which occupies according to Taylor an area of 5000 paces (ca. 0.386 sq. m.) and in which Kiepert, wrongly however, would find the site of the Armenian royal-city of Tigranocerta. Arzan lies on the right bank of the Arzan (Erzen)-Su (Çai), in Kurdish *Gharzan* (Gherzen)-Su, which, coming from *Gharzan-Dagh*, falls into the Tigris about 25 miles south of Arzan. Below Arzan this river is also called *Redwān-Su* after the town *Redwān* (Riḏwān); its other name, *Yazīd-Khāne-Su* comes from modern neighbouring Kurds who belong to the sect of the Yazidis; the Arab geographers call this watercourse *Nahr al-Dhi'b* (Dhib) or *al-Sarbat*. This Arzan-Su must not be confused with the *Nahr Arsanās* (also *Nahr Shimshāt*) of the Arab geographers; for the latter is the Arsanias of the classics, the modern *Murād-Su* (or *Çai*), the eastern (better southern) one of the two sources of the Euphrates; for further details, see under *Murād-Su* and *Euphrates*. The name *Arzan* is found elsewhere in this region, e. g., as the name of a small, eastern tributary of the Euphrates, which has its mouth below *Malāṭiya* (cf. the art. *Arsanias* N^o. 2 in *Pauly-Wissowa's Realencyklop. der klass. Altertumswissensch.*, ii. 1272). Finally warning must be given against the confusion, which appears several times even in Oriental authors, of our *Arzan* (near the Tigris) with a town of the same name situated in the region of the source of the Euphrates, near *Theodosiopolis*. When this town was sacked by the *Seldjūks* in the year 1049 those inhabitants who escaped the blood-bath went over and settled in the neighbouring *Theodosiopolis* (Armenian *Karin*, Arabic *Qalīkalā*), and named this after their desolated home "*Roman-Ardz(n)*", Arabic *Arzan al-Rūm*, the modern *Erzerūm*; for further details, see art. *ERZERŪM*.

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ARZAN AL-RŪM. [See *ERZERŪM*.]

‘AṢĀ (A.), Rod, Stick. — The rod mentioned in the *Qurān* is that of Moses; the self-same account is given of it (*Sūra* 7, 104; 26, 31) as of Aaron's rod in the Bible (*Ex. Ch.* 7, 8 et seq.).

On the occasion of Allāh's self-manifestation in the fire Moses receives the command to cast his rod to the ground, and here, too, it becomes changed into a serpent (*Sūra* 20, 18; 27, 10; 28, 31). As in the Bible, the rod is effective at the passage through the Red Sea (*Sūra* 26, 63), and makes water flow from the rock (*Sūra* 2, 57).

The commentators and writers add further details which show partial dependence on Jewish legends (cf. Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 162 et seq.). Only the following need be mentioned here: Moses' rod was a branch of a myrtle or black-berry bush in Paradise, 10 ells long. Adam fetched it thence with him, and after him it became the heritable possession of the prophets till Jethro. — According to another version it was entrusted to Jethro by an angel. — Moses received it miraculously from his father-in-law.

Moses' rod has served many purposes; its two branches shone in the darkness, it made water gush forth from the ground and disappear again, it put forth leaves and fruits, etc. — It is also related that Solomon had a rod from which he never separated.

Djāhiz has embodied in his *Kitāb al-Bayān wa 'l-Tabyīn* a section on the rod, in which he speaks specially of the use of the rod amongst the ancient Arabs and in the *Khuṭba* (Kairo, 1311—1313, vol. ii. p. 49 et seq.). Also *Usāmā b. Munqidh* has composed a *Kitāb al-‘Asā*. Cf. *Dérenbourg* in his edition of the Text of the Autobiography, p. 499 et seq.; and *Mélanges orientaux* p. 116.

For the use of the staff in public worship see **‘ANAZA**.

Bibliography: The *Qurān*-commentaries on the passages in question; *Tha‘labī, Kiṣaṣ al-Anbiyā’* (Kairo, 1297), p. 167 et seq.; *Weil, Biblische Legenden der Muselmänner*, p. 149 et seq.; Grünbaum, see supra.

(A. J. WENSINCK.)

‘AṢĀBA, **‘AṢĀBĀT** (A.), as a juristic term denotes Agnates. Cf. the art. *MIRĀTH*.

‘AṢĀBIYA (A.), patriotism, party-spirit.

ASAD (A.), the lion. Known to the Semites from earliest times the lion has engaged the imagination of the Arab people and the Arab poets, especially in the pre-Islāmic period. By that time, indeed, lions may no longer have been at all abundant in Arabia, for the number of *Ma’sada’s*, i. e. districts abounding in lions, mentioned in the literature is small (the lions of *Sharā* and *Khafiya* were held in most fear). Notwithstanding the scarcity of the lion the oldest literature shows the most thorough acquaintance with its characteristics. The thick neck — almost never the mane — is regarded as the symbol of power and majesty; the fetid breath, the adroit spring, the fearsome roar, the boldness and voracity of the lion recur again and again; but his occasional cowardice, his craftiness and his "going in the rain" were also sharply observed. As old as Arabic poetry itself is the identification of the dread warrior with the lion; the forest of lances with which the Beduin enter the fray appears to the poets like the thicket of reeds (*Ḡhāba*) which lions haunt. Just as the lion has found a place among the constellations in the heavens, so does a whole Beduin-tribe bear the proud name "sons of the lion" (see next art.). — In Islāmic time the

number of lions in Arabia decreased more and more, but one became acquainted in their stead with new varieties in Nubia and the Sudān, North Africa, Mesopotamia, Persia and India. Yet knowledge of the lion remained surprisingly scanty in Arabic Science. Even al-Damīrī can scarce inform of a trait which could not be found in poetry or Saga, e. g. that the lion eats only his own prey, that he drinks no water from which a dog has lapped, that the lioness bears only 1—2 cubs, etc. The therapeutic and magic powers which have been ascribed to the several bodily parts of the lion, the skin, the fat, the flesh, the tooth, etc. are also rooted in ancient superstition, and even the numerous (500 it is said, according to others 1000) epithets of the lion in the Arabic language do not yield a perfect portraiture of it, but are synonyms for the most outstanding characteristics. The lion-chase has never been a knightly sport with the Arabs, but consisted in the laying of pitfalls in which a kid was made fast for a lure. — In Syria and Palestine the lion is now extinct, and on the Euphrates it was by the middle of last century a rare sight; Arabia still has a Ma'sada in Yemen (Doughty, *Travels in Arabia Deserta*, i. 459); even in Tunis, Algeria, Morocco, the oasis Fezzan and in Abyssinia it is not nearly so abundant as formerly. Constantly increasing traffic is driving it more and more to the southern wilds. The variety extant in Abyssinia, the Sūdān and Senegal with a short main which is only about five inches long and is never black but always a yellowish brown may be the nearest approach to those described in Arabic poetry.

In Astronomy Asad denotes the Constellation of the Lion, and specially the Star Regulus (α Leonis); in Alchemy it signifies "Gold".

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ASAD, arab tribe. In Ptolemy Ἀσάδωνι(?) Genealogical Scheme: Asad b. Khuzaima b. Mudrika b. al-Muḍar. Brother-tribes are al-Hawn and Kināna; sub-tribes Dūdān, Ṣa'b, Hulma, Kāhil, Hind and 'Amr (= Na'ama). Unimportant tribes and clans are Asad b. 'Abd al-'Uzzā, Asad b. Djuṣham, Asad b. Musliya, Asad b. 'Abd Manāt, Asad b. Murr.

Dwelling-places. The Asad occupy a spacious region. It extends almost right across Arabia from Medina to the Euphrates. They are not masters however of this entire region, but live in scattered groups and really exercise no correspondingly significant authority, as the regard paid them by the other tribes does not appear quite proportioned to the area of their wanderings. Towards the North their main settlement extends to the Shammar-hills, but they also dwell beyond them. In Africa the Asad appear in Saṭīf (west of Kairawān). Neighbours of the Asad were: The 'Abs (in the Wādī Ghuraiyir between Nibāgh and

Nukra. The stronghold of the 'Abs, Uṭhāl, lay near the border. Of the Wādī Thādīk the lower part belonged to the 'Abs, the upper to the Asad; similarly with the Wādī Ghuraiyir; Yarbū'ites (in Dhāt 'Ushaira in Wādī Khaww); Dabba (in Wādī 'Aqīl); Ḥanzala (in the steppe of al-Shaīsha); Kinānites (in the West); Ṭaiyites (in the North); Sulaimites (in the West); Rabī' b. Mālik (on the hill Dhū 'Alaḳ); Fazāra (in the West); Djadhīma b. Mālik (on the hill Banān); Ghāmī (in the upper part of Wādī 'Aqīl). — Hills in the territory the Asad: al-'Abd, al-'Akīrān, Djils, Farkāin (between Baṣra and Kufa), Ḥabashā, Ḥazram, al-Hībs, Kalkh, al-Qanān, Kārṇ Zaby, Kaṭan, Kulāb, al-Kunna, Kusās (iron-mine, whence Kusāsian swords take their name), Muḥaiyāt, Raḳd, Ṣafar, Sāk al-Farwain, Ṣāra, Shaṭab, Turaf, 'Uwāriḍ, al-Zahrān. — Wādīs and Watering-places: Abraḳ al-'Azzāf (often named; on the road from Baṣra to Medina), 'Abs, Akhthāl (wādī), 'Aqīl (wādī), Alya, Armām (wādī), Banāna, al-Ba'ūda, al-Buṭāh, Buzakha (famous battle, see infra), al-Da'āth (wādī), Dāfāc, al-Dhanaba, al-Dhība, Dhū 'Urāt (wādī), al-Djīwā (wādī), Djuraiyir (wādī), Djurthūm, al-Ḥafar, al-Ḥafir, Ḥawmānāt al-Darrādī, Ḥazīz Ṣufaiya, al-Hizā, 'Itayar, al-Kahfa, Kaṭan, Khajmā, Khaww(a), Khidhām, Malhūb, Man'adj (name of the Wādī 'l-Rumma in the Asad-region), Nabawān, al-Radji'a, Rawḍat al-Ḥazm, al-Rimth, al-Shabaka, Shardj, Shifān, Sil' al-Sutar, Ṣufaiya, Tarmus, Taṭhra, Thādīk, al-Thalathā, al-Zawra', Zulfā. — Asadite Place-names: al-Abātir, Abraḳ Alya, Aihab, Akbira, al-'Āliya, Arik al-Abyad, al-'Athyar, al-Buraira, Bustān Ibrāhīm, al-Dādū, Dhāt al-Sirar, Dhū Akhthāl, al-Djamrān, Djaww. Djufāf, al-Ghamr, al-Ghamrān, al-Gharrā, al-Ghurabāt, Ḥakīl, Hubaiy, al-'Ilyāba, Immara, Khidhām, Kuffa, al-Nādjiya, al-Nā'ī, Nuḳār, al-Rawḳā, Rawṭha, al-Ruḳā, al-Saṭīfa, Samīrā, al-Sammān, al-Sarā, al-Sarāa, al-Shafir, al-Sharaka, Shark, Sil', Su'aik, Tarmuḍ, Tawbādīh, Tiyyāsān, Tūz, al-'Udjaifir, 'Urfat A'yār, Zabad (near Kīnnesrīn), al-'Uwāliya.

History. From pagan times come accounts of many struggles of the Asad, e. g. with the immigrating Ṭaiyites by whom they were displaced from part of their territory. Again, on a predatory expedition against the Asad, Ṣakhr, who has become famous by reason of the laments for him composed by his sister al-Khansa' [q. v.], received the wound from whose consequences he died. But they are best known by their variances with their king Ḥudjr and his son, the poet Imru' al-Kais [q. v.]. In this instance the Kindite prince al-Ḥārith ibn 'Amr had on dividing his empire appointed his son Ḥudjr king of the Asad. Some time after the Asad took advantage of Ḥudjr's absence in the Tihāma for an uprising, which, however, met with a bloody suppression from Ḥudjr who had hastened hither; henceforth the Asad were called "Slaves of the Club", because on this occasion some of them were beaten to death with clubs. Besides this they were transplanted to the Tihāma, but afterwards pardoned. On their return home they fell upon Ḥudjr and put him to death. According to another account Ḥudjr of his own free will renounced the royal power, but then fell the victim of an act of revenge. Or again, the Asad came out to meet Ḥudjr who was advancing from the Tihāma to quell the rising, and defeated and killed him.

Imru' al-Kais, Hudjr's son, did indeed take heavy vengeance on them, but was unsuccessful in his endeavour to bring them under subjection to himself.

With the year 624 they make their entry into the history of Muḥammad. Two men of consequence of the Asad thought they might turn to use Muḥammad's supposed weakness after his defeat at Oḥod (624) in order to recommend to their tribe a predatory expedition against Medīna; some other with truer judgment of the position of affairs warned them against it, but in vain. However before the assembled Asad were ready to set out, the Prophet got wind of the matter and, faithful to his policy of nipping every such movement in the bud, sent about 150 men under a capable leader by forced marches against the Asad, who fled to escape attack but left with the Muslims considerable booty in camels and sheep. The person who gave the Prophet information about the proposed expedition of the Asad was a Taiyite, and they were Taiyites also who availed themselves of the confusion which was now spread amongst the Asad and attacked and utterly despoiled them. In the year 627 they gave a contingent to the great coalition (The Campaign of the Ditch) formed by the people of Mekka against Muḥammad, which separated later with its object unaccomplished. In the same year Muḥammad despatched an expedition against the Asad, who fled being warned in time, but again lost camels. At the beginning of the year 9 (Spring, 630), which was for them a year of famine, a section of the Asad announced their political submission. To this embassy and its negotiations Sūra 49, 14—47 makes reference. Here too the outward mark of political subjection was the payment of the Ṣadaqa; but whether conversion to the religion of Islām occurred among this widely-dispersed tribe, of which, too, some lived far apart, is really uncertain. The alleged ill-conduct of the Asad envoys in Medīna is but a biased invention, the Asad appear, however, even in Muḥammad's lifetime to have offered many an occasion for complaint. Immediately before the death of Muḥammad Ṭalḥa (Ṭulaiḥa), the chief instigator of the Asad attack planned in 624, the leader of the Asad in the Campaign of the Ditch, participator in the Asad embassy to Medīna, had ventured to proclaim himself a prophet — an attempt with inadequate means, to be sure — and to urge apostasy from the State of Muḥammad. Muḥammad's death, the generally uncertain situation produced thereby and the absence of the large Muḥammadan army in North Arabia enabled Ṭulaiḥa to greatly extend (632) the religious-political movement initiated by him. At first he succeeded in bringing the Asad to open apostasy. But his endeavours to incite the powerful Beduin tribes whose encampments were in the West to a great, united insurrection had only partial success. It appears that only the Fazāra attached themselves openly to the Asad. But bye and bye men from the 'Abs, the Dhubyān and the Taiy seem also to have been found among them. At the well of Buzākha, in the territory of the Asad, there ensued a fight with the faithful under Khālīd's leadership. When Ṭulaiḥa in the middle of the fight was left in the lurch by the Fazāra the day was lost to the Asad. Some subsequent skirmishes (e.g. at al-Gḥarm) completed their subjection. Only then

appears to have occurred their conversion to Islām.

In Kūfa they occupied later a quarter of their own, and constituted a considerable section of the local population. We then find also their Kūfic contingent, e.g. in the armies of 'Alī, Ḥusain, Mukhtār, Muḥallab and Yazīd.

Bibliography: Sprenger, *Das Leben und die Lehre des Muḥammad*; Wellhausen, *Skizzen und Vorarb.*, Pt. vi, p. 7 f.; Caetani, *Annali dell' Islam*, Index. (RECKENDORF.)

ASAD B. 'ABD ALLĀH AL-ḲASRĪ (according to the Arabic sources; according to the Persian al-Ḳushairī), governor of Khorāsān under the Caliph Hishām b. 'Abd al-Malik, 106—109 (724—727) and 117—120 (735—738). Especially during his first term of office he conducted himself in relation to the Arabs as a fanatical adherent of the Yemenite party. With the Persian Dihkāns (landowners) he was in high favour and was praised by them as a prudent "householder" (Katkhudā) of his province. Sāmān-Khudāt, the ancestor of the Sāmānids, embraced Islām under him, and in his honour gave his son the name Asad. The city of Balkh which had been demolished by the Arabs he had built anew, and transferred (107 = 726) the Arab camp thither from Barūkan (2 parasangs from Balkh); later he made this city his place of residence, probably in order the more effectively to carry on the struggle with the princes of Tukhārīstān, their Turkish allies and the Arab insurgents under Hārīth b. Suraidj. In contrast to his successor Naṣr b. Saiyār he did not achieve any great military successes. The village of Asadābād near Naisābūr was built under him, and remained in possession of his successors until the administration of 'Abd Allāh b. Tāhir (q.v.).

Bibliography: Ṭabarī, Index; Narshakhī (ed. Schefer), p. 57 f.; Gardīzī, *Zain al-Akhbār* (MSS. in Oxford and Cambridge); history of Balkh edited by Ch. Schefer, *Chrestomathie persane*, I; cf. van Vloten, *Recherches sur la domination etc.* (*Verhandelingen der Koninklijke Akademie Amsterdam, Afdeling Letterkunde*, I, No. 3); J. Wellhausen, *Das Arabische Reich und sein Sturz* (Berlin, 1902). (W. BARTHOLD.)

ASAD B. AL-FURĀT B. SINĀN, ABŪ 'ABD 'ALLĀH, born 142 (759-760) in Harrān, came while yet quite young with his father to Africa, afterwards in Medīna he attended the lectures of the famous jurist Mālik b. Anas (q.v.). After the latter's death he went to Irāk, made the acquaintance of the pupils of Abu Ḥanīfa, and studied thereafter in Egypt under Ibn Ḳasīm (q.v.). Returning to Kairawān (181 = 797) he soon acquired the reputation of a great jurist [cf. art. AGHLABIDS], and by the Aghlabid Ziyādat Allāh was appointed Qāḍī of this town (203 = 818-819) along with Abu Muḥriz Muḥammad who was already occupying this office, although it was unusual for two Qāḍīs to officiate at the same period in the same town. Great as was the repute he enjoyed as jurist he is yet better known by the expedition to Sicily (210 = 826) which was commanded by him (with the title "Amīr"), in the course of which, during the siege of Syracuse, he died (213 = 828) of the plague, or, as another tradition has it, by an enemy's hand.

Bibliography: Amari, *Bibliotheca Arabo-Sicula*, see Index; and *Storia dei Musulmani di Sicilia*, i, 253, ff.; E. Mercier, *Histoire de*

l'Afrique septentrionale, i, 278 ff.; *Revue du monde musulman*, x, 528 f.

ASAD AL-DAWLA (A.), Lion of the Empire, honorific title. [Cf. ŠĀLIḤ B. MIRDĀS, etc.]

ASAD AL-DĪN (A.), Lion of the Faith, honorific title. [Cf. ŠĪRKUH, etc.]

ASĀD EFENDI. (See ESĀD EFENDI.)

ASADĀBĀDH, town in Dījāb (Media), 7 parasangs or a day's journey to the west of Hamadhān, on the western slope of the Alwand-Kōh (Elwend), at the entrance to a fruitful, well-tilled plain (5659 ft. high). As a permanent caravan-station on the famous, ancient highway Hamadhān (Ekbatana)-Baghdād (or Babylon), it is a settlement reaching back into antiquity, and (according to Tomaschek) is probably the Ἀδαπαῖνα of Isidor of Charax and the Beltra of the Tabula Peutingeriana (cf. in this connection Weissbach, in Pauly-Wissowa's *Realencykl. d. klass. Altertumswissensch.*, III, 264). In the Arab Middle ages, and even into the Mongol period, Asadābādh was a flourishing, thickly populated place with excellent markets, and its inhabitants were considered well to do because of the rich yield of their domains, to which canals gave a plentiful supply of water. It is to-day a fine village with some 200 houses according to Bellew, some of which are occupied by Jewish families. The Persians call it, according to the accounts of European travellers, Absadābādh (Petermann, Bellew), also Sa'īdābādh (Duprée, Petermann) or Sahadābādh (Ker Porter). In the year 514 (1120) there was fought at Asadābādh a battle between the two Seldjūk Sultans Mas'ūd of Mawsil (Mosul) and Maḥmūd of Ispahān, which resulted in favour of the latter. 3 parasangs from Asadābādh there stood imposing buildings of Sāsānid-time which the Arabs called Maṭbakh or Maṭābikh Kisrā, i. e. the Kitchen(s) of Khosraw; for the explanation of this name cf. the legend deriving from the Itinerary (*Risāla*) of Miṣ'ar b. Muḥalhil in Yākūt, *Mu'djam* (ed. Wüstenf.), IV, 593 s. v. Maṭbakh Kisrā.

Bibliography: Yākūt, *Mu'djam* (ed. Wüstenf.), i, 245; Quatremère *Hist. des Mongols de la Perse* (Paris, 1836), i, 250, 264—266 (N. 87), 427 f.; G. le Strange, *The Lands of the Eastern caliphate* (Cambridge, 1905), p. 196; Weil, *Gesch. d. Chalifen*, iii, 218; Tomaschek, in the *Sitzungsber. d. Wiener Akad. d. Wissensch.*, cii (1883), 152; Ritter, *Erdkunde*, ix, 81, 344; H. Petermann, *Reisen im Orient* (1861), II, 252; H. W. Bellew, *From the Indus to the Tigris* (London, 1874), p. 431; de Morgan, *Mission scientif. in Perse, étud. géogr.*, ii, 124, 127 f., 138. (STRECK.)

ASADĪ, ABŪ NAṢR AḤMAD B. MAṢ'ŪR AL-ṬUSĪ, one of the oldest of the Neo-Persian poets, who died during the reign of the Ghaznawid Mas'ūd (1030—1041). Little that is certain is known of his circumstances, for what Dawlat-Shāh tells of his relations with Firdawsī appears to be of a legendary nature. Specially is he known for his Strife-poems (*Munāzarāt*), a form of composition which, according to Ethé, is imitated in the Provençal Tenzone.

Bibliography: Dawlat-Shāh, *Tadhkirat al-Shu'arā'* (ed. Browne), p. 35 f.; Ethé, in the *Verhandlungen des 5. international. Oriental-Congresses* (Berlin), ii, 48 f.; and in the *Grundriss der iranisch. Philol.*, ii, 226 f.; Horn, *Gesch. der pers. Litter.*, p. 113; Browne, *A Literary History of Persia*, ii, 148 f.

ASADĪ, 'ALĪ B. AḤMED, son of the above-mentioned, author of a Neo-Persian Dictionary of Rhyme, edited by Horn (*Asadī's neupersisches Wörterbuch Lughat-i Furs*; Göttingen, 1897). He is also held to be the author of an epic poem entitled *Garshasp-Nāme*, which was completed in 1066. Selections from this were published by Turner Macan in the 4th Vol. of his edition of the *Shāh-Nāme*. It may also be mentioned that the well-known and very ancient Vienna MS. of the *Liber Fundamentorum Pharmacologiae* edited by Seligmann bears the signature of our poet.

Bibliographie: Ethé, in the *Grundriss der iranisch. Philol.*, ii, 234 et seq.; Browne, *Literary History of Persia*, ii, 272 et seq.

ĀSAF B. BARAKHYĀ (Hebrew Asaf b. Berekyah), name of the alleged Wazīr of King Solomon. According to the legend he was Solomon's confidant, and always had access to him. When the royal consort Djarāda was worshipping idols Āsaf delivered a public address in which he praised the apostles of God, Solomon among them but only for the excellent qualities he had manifested in his youth. Solomon in anger thereat took him to task, but was reproved for the introduction of idol-worship at the court. This was then done away with and the consort punished; the king became repentant.

Bibliography: Tabarī (ed. de Goeje), i, 588 et seq.; Weil, *Biblische Legenden der Muselmänner*, p. 265, 270; Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 222.

(A. J. WENSINCK.)

ĀSAF-DJĀH, title of the Nizām of Ḥaidarābād [q. v.].

ĀSAF-KHĀN. This title was borne by several persons at the court of the Great Mogul of whom the following deserve mention:

I. **ĀSAF-KHĀN MĪRZĀ DJĀ'FAR-BEG** B. MĪRZĀ BADĪ' AL-ZAMĀN, born at Kāzwin, came in 988 (1577) to India and received after the death of his uncle Mīrzā Ghīyāth al-Dīn the Office of a Bakhshigarī which the latter had administered, with the title **Āsaf-Khān** (989 = 1581). Under Djāhāngīr he was appointed Wazīr, but he owes his fame mainly to his literary merits. He composed poems, and had a share in the great historical work *Tārīkh-i Alfī*. Āsaf-Khān died 1021 (1612).

Bibliography: al-Badā'uni, *Muntakhab al-Tawārīkh*, iii, 216 et seq.; Elliott and Dowson, *History of India*, v, 150 et seq.

2. **ABU 'L-ḤASAN**, son of the Wazīr I'timād al-Dawla and brother of Nurdjāhān [q. v.], after his father's death he was also appointed Wazīr by Djāhāngīr, as well as under his successor Shāh Djāhān, who had married his daughter Ārdjūmand Bānū Begam (Mumtāz Maḥall, q. v.) was first man of the empire in esteem and in wealth. Āsaf-Khān died 1051 (1641). His tomb in Shāhdara, not far from Lahore, is still existent.

ASAḤĪ. [See SAḤĪ.]

ASĀS (A.), foundation. This word has a special denotation in the system of Ismā'īliya [q. v.]. According to this there follow upon each appearance of the Nāṭīk (Speaker, Prophet) who appears anew at the beginning of the seven world-periods as the embodiment of the World-intellect, seven Imāms one after the other who are termed Šamīt (silent); after these 7 Šamīt there begins again a new cycle of the self-renewing Nāṭīk. The first in point of time of each group of seven

of these Ṣāmit is the Asās (or Naḳīb) as the incarnation of the world-Soul; to him there emanate from the Nāṭīk the secrets of the progressively revealed true doctrine. Thus to the Nāṭīk Adam belongs the Asās Seth; to Moses, Aaron; to Jesus, Peter; to Muḥammad, 'Alī; to Muḥammad b. Ismā'il, 'Abd Allāh b. Maimūn al-Ḳaddāh, grandfather of the Mahdī 'Ubad Allāh, the founder of the Fātimid dynasty.

Bibliography: De Sacy, *Exposé de la religion des Druzes* (Paris, 1838), I: St. Guyard, *Fragments relatifs à la doctrine des Ismaélis* (in the *Notices et Extraits des Mss. de la Bibl. Nation.*, xxii. 1. 177-192); de Goeje, *Mémoire sur les Carmathes du Bahraïn et les Fatimides*² (Leiden, 1886), 166 et seq.; Blochet, *Le Messianisme dans l'hétérodoxie musulmane* (Paris, 1903), p. 59; E. Browne, *Literary History of Persia* (London, 1902), p. 408 et seq.

(GOLDZIH.)

AṢFAR (A.), yellow: also, in distinction from black, simply light-coloured. Some Arab philologists and exegetes indeed claim for aṣfar also the meaning "black"; see the discussions thereon in the *Khizānat al-Adab*, ii. 465. The Arabs called the Greeks *Banu 'l-Aṣfar* (fem. *Banāt al-A*: *Uṣd al-Ḡhāba*, i. 274, 6 ab infra) according to Ṭabarī (ed. de Goeje, i. 357, 11; 354, 15) signifying "Sons of the Red One" (Esau). In the Ḥadīth mention is made of the contest of the Arabs with the Banu 'l-Aṣfar and of the conquest of their capital Constantinople (*Musnad Ahmad*, ii. 174). *Mulūk Bani 'l-Aṣfar* (*Aghānī*, i. ed. vi. 98, 18) = the Christian princes, especially those of the Rūm (ib. p. 98, 7 ab infra; cf. Abū Tamām, *Diwān*, ed. Beirut. 18 ult. in a poem to al-Mu'taṣim after the battle at 'Ammuriya). Later this designation was applied to Europeans in general, especially in Spain. *Tā'rikh al-Ṣufr* (Spanish Era) can thus be best explained; other views in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxiii. 626, 637. Many genealogists have explained Aṣfar as the name of the grandson of Esau (Σωφάρ in the Septuagint, Gen. 36, 11) and father of Rūmil (Re'ū'el, Gen. 36, 10), ancestor of the Rūm. According to the explanation of De Sacy (*Not. et Extr.*, ix. 437; *Journ. As.*, 3. Serie, Pt. i., p. 94), which Franz Erdmann accepts (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.* ii. 237-241), the designation Banu 'l-Aṣfar was a literal translation originally referring to the Flavian dynasty, then became extended beyond it to the western nations. From his travels among the present-day Noṣairis (q. v.) H. Lammens relates that they designate the Emperor of Russia *Malik al-Aṣfar* (*Au pays des Noṣairis* in *Rev. de l'Or. chrétien*, Paris, 1900, p. 42 of the separate edition).

Bibliography: In Goldziher, *Muhammedanische Studien*, i. 268 et seq.; Caetani, *Anali dell' Islām*, ii. 242; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, iii. 363; *Journ. As.* 10. Serie, ix. 230; 10. Serie, xii. 190.

(GOLDZIH.)

AL-A'ṢHĀ, ABŪ BAṢĪR MAIMŪN B. ḲAIS AL-BAKRĪ, of the tribe Ḳais b. Tha'labā, eminent poet of the period of transition from the Djāhiliyā to Islām. To distinguish him from other poets of the same name he is called al-A'ṣhā 'l-akbar. The epithet al-A'ṣhā was given him from a verse in his so-called *Mu'allaka* (ed. Lyall, Calcutta, 1894, v. 20). The year of his birth is unknown;

he died ca 629 A. D. Though he lived therefore into the period of Islām and even composed a very famous poem in praise of Muḥammad, yet he did not accept the new faith. But just as little may he have been really a Christian, although he professes to be a monotheist and came into close contact with Christianity through intercourse with the court of al-Ḥīra and through those in his intimate neighbourhood. Next to Imru' al-Ḳais, al-Aṣhā is the ancient-Arabian poet who has wandered about most in the world and procured for himself thereby a proportionately broad horizon. Hence, too, the astonishing number of allusions to historical incidents, and the numerous foreign words, especially Persian, in his poems. Through their Wine-songs al-A'ṣhā and 'Adī b. Zaid have served as models for the later singers of wine.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.* i. 37; Geyer, *Zwei Gedichte von al-A'ṣhā* (Wien, 1908); H. Thorbecke, *Al-Aṣhā's Lobgedicht auf Muhammed*, in the *Morgenl. Forschungen*. (A. HAFNER.)

A'ṢHĀ HAMDĀN, properly 'Abd al-Rahmān b. 'Abd Allāh, Arab poet, who lived in Kūfa in the second half of the i. (vii.) cent. He was married to a sister of the theologian al-Sha'bi, and he, again, had married a sister of al-A'ṣhā. The role which he played under 'Abd al-Rahmān b. al-Ash'ath is best known. He took part in his campaign against the Turks and was taken captive but escaped with the aid of a Turkish woman whose passions were enflamed for him. When Ibn al-Ash'ath turned against al-Ḥajjīdjādī the poet's sharp tongue aided him with satires. The decisive battle at Dair al-Djamādjim resulted unfortunately; Ibn al-Ash'ath took to flight, and al-A'ṣhā was led prisoner before al-Ḥajjīdjādī, who immediately recalled to him some of his malicious songs. His extemporaneous flatteries availed him no longer: al-Ḥajjīdjādī's sentence of death was carried out on the spot (83 = 702). The poems of A'ṣhā Hamdān which have been preserved to us are reflexes of his adventures and political sentiments.

Bibliography: *Aghānī* (1st ed.), v. 146 et seq., 162 et seq.; Mas'ūdī, *Murūdj* (Paris), v. 355 et seq.; Ṭabarī (ed. de Goeje), s. Index.

(A. J. WENSINCK.)

AṢḤĀB (A.: sing. *Ṣaḥīb*) or Ṣaḥāba (a single one: Ṣaḥābī), "Companions"; as term. techn. of Islām it has the special sense of "The Companions of the Prophet". In earlier times the term was restricted to those who had enjoyed intercourse with the prophet for some time, and had accompanied him on his expeditions. Later the circle of Companions became more and more extended, the condition that this must have been actual intercourse being disregarded, and those orthodox being also included in the Aṣḥāb who had met the prophet during his life, or who had seen him even if but quite a short time, without regard to the age of the persons in question. (On the differences of opinion on the definition of this term, cf. Goldziher, *Muḥ. Studien*, ii. 240). The definition which is valid in Theology attaches itself to the wider extension of the term (Ḳaṣṭallānī, vi. 88). 'Amir b. Wāṭhil al-Kinānī Abu 'l-Tufail who died shortly after 100 A. H. is styled the last of the Companions (*Uṣd al-ḡhāba*, iii. 97, v. 233), and must have been

quite a little child when he saw Muḥammad; he was only born in the year of the battle of Ohod and was with the prophet at the age of 8 (cf. *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, xiii. 595). Orthodox Djinn, whom legend mentions as having communication with the prophet, also have according to this canon their place among the Aşhāb. The Aşhāb occupy in Sunnī Islām high rank in the estimation of the Faithful. After the Korān they are the sources of authentic religious doctrine, since information about the prophet's expressions and procedure traces back to the communications which they as ear- and eye-witnesses have made regarding them. On the dicta handed down by them as authentic the Ḥadīth is based; those Ḥadīth which trace back to them in an unbroken chain are *musnad* ("propped"). Attested accounts of their own procedure are regarded as evidences for the correct Sunna, which the Faithful must hold to be the rule of conduct for all times. Their intercourse with the prophet and the importance which they have in the establishing of Islām have made them from the beginning objects of piety to the orthodox. To revile them or to hold them in contempt is considered an execrable crime. Scourging is the penalty set upon their reviling (*Sabb al-Şahāba*), even capital punishment in the event of an obstinate repetition. As precedence among the Aşhāb the first four *Khalīfa*'s occupy the highest places in the order of their accession to the ruling power; six other Aşhāb share with them this preeminence, that Muḥammad assured them while yet they lived of Paradise (*al-ʿAshara al-mubashshar lahum bi'l-Djanna*); they constitute a separate category of the Aşhāb. Other categories among the Aşhāb are determined by the different nature of their share in the prophet's enterprises: *Muhājirūn* (who emigrated with him to Medina), *Anşār* (natives of Medina, their share begins only after the emigration), *Badriyūn* (who cooperated with him at Badr), etc. The opinions on their qualitative gradation have been collected in Nawawī's Commentary on Muslim (*Şahīḥ*, V, 161). The contemptuous attitude which manifests a hatred that not rarely becomes intensified into a wild fanaticism towards the Aşhāb, because with their approval the first *Khalīfas* wrested away the rights of ʿAlī and his family, forms an outstanding peculiarity of the *Şiʿa* in contrast to Sunnī Islām. The adherents of the latter constantly make the Tardiya-Eulogy (radiya Allāhu ʿanhu, "Allah be pleased with him!") follow the mention of any one of the Aşhāb in speech or writing. In the theological literature of the Sunnis the collection of the traditions concerning the virtues (*Faḍāʾil* or *Manāqib al-Aşhāb*) receives assiduous attention, most systematic works on Ḥadīth contain a section on such. There are, besides, several works in which the names of the entire companions have been collected with biographical notices and communications regarding the Ḥadīth they have handed down. They display many variations from one another. Of ʿAbd al-Bāqī Ibn Kānī, a Mawlā of the Omaiya-family (died in Baghdād 351 = 962) a *Muʿdjam al-Şahāba* is mentioned (Dhahabī, *Tabaqāt al-Huffāz*, iii. 99). The authors of the most famous of these works dealing with the Companions are: Abū ʿAbd Allāh b. Manda (died 395 = 1004-1005), Abū Nuʿaim al-Isfahānī (died 430 = 1038-1039), Abū ʿOmar b. ʿAbd al-Barr al-Namarī al-Kurṭubī (died

463 = 1070-1071), *Kitāb al-Istīʿāb fī Maʿrifat al-Aşhāb* (2 Vols. Haidarābād, 1318; cf. the critical notes on this in Subkī, *Tabaqāt al-Şhāfiʿiya*, vi. 135), Abū Mūsā Muḥammad b. Abī Bakr al-Isfahānī (died 581 = 1185-1186). The material of these predecessors has been critically compiled, corrected and supplemented by ʿIzz al-Dīn Ibn al-Athīr al-Djazārī (died 630 = 1232-1233) in his comprehensive *Usd al-Ghāba fī Maʿrifat al-Şahāba* (5 Vols. Cairo 1286), also Dhahabī, *Tadrijid Usd al-Ghāba* (2 Vols. Haidarābād 1315; 8809 Biographies). Still fuller material is given by Abū ʿIḥṣān Ibn Ḥadjar al-ʿAsḳalānī (died 852 = 1448-1449) in his *al-Isāba fī Tamyiz al-Şahāba* (4 Vols.; printed in the *Bibliotheca Indica*, Calcutta 1853-1894; 8 Vols. Cairo 1323-1325).

(GOLDZIHER).

AŞHĀB AL-ḤADĪTH (A.), the adherents of tradition in contrast to the *Aşhāb al-Raʿy* [q. v.] For further information on this and similar combinations see Ahl.

AŞHĀB AL-KAHF, "the people of the cave". This is the term used in the Korān to denote the youths who in the West are commonly called "the Seven Sleepers of Ephesus". This is the story almost as Muḥammad tells it (*Sūra* 18, 8 *et seq.*): Some youths in a pagan town are loyal to the one God; they conceal themselves in a cave, whose entrance is on the north side. There God puts them and their dog to sleep. "And if you had come upon them you would have fled thence and been filled with terror." After 309 years the sleepers awake and send one of their number into the town to buy bread. — The Korān has no more to relate; there is only added that their number is variously given as 3, 5 or 7 and that the story is intended to confirm faith in the resurrection.

The historians and commentators have more to tell. Of the various traditions which al-Ṭabarī (ed. de Goeje, I, 775 *et seq.*, *Tafsīr*, fasc. xv. 123 *et seq.*) communicates the majority are of the following type: In a town of Rūm (i. e. in Greece or Asia Minor) some youths, who have gone over to Christianity refuse to worship the idols. They flee from the town and with a dog which would not be chased away conceal themselves in a cave, where they go to sleep. The pagan king Dākūyūs (Dākīnūs, Dākyanūs) soon appears at the scene with his servants to seize the persons of the young men. But no one is able to enter the cave, and so the only thing possible for him to do is to build up the entrance that those shut in may die of hunger and thirst. This he does. Afterwards the thing is forgotten. On day an owner of herds sends workmen to remove the wall at the entrance, and causes a sheepfold to be constructed there. The workmen however do not observe the sleepers. In God's good time the latter awake. Filled with anxiety they send, observing all caution, one of their number into the town to buy bread. The baker does not recognise the coin which is given in exchange and brings the young man before the king, when everything is explained: the men have slept for 309 years; in the meantime the pagan has given place to a Christian generation. The king is much rejoiced, for the presence of this youth is proof that the body is raised with the spirit, a thing which some had doubted. As soon as the young man enters the cave again he goes to sleep beside his companions. A church is then built at the spot.

This account must suffice. Only one differing version need be mentioned which originates from Wāḥb b. Munabbih (Ṭabarī, ed. de Goeje, I, 778 *et seq.*; Ibn al-Aṭhīr, ed. Tornb., I, 254 *et seq.*): One of the apostles went to the above-mentioned town; at the gate he found that an idol had been set up before which every one who entered had to prostrate himself. In consequence he remained without the town and hired himself out as an attendant at the baths. There he carried on his propaganda and won the youths for Christianity. One day as the son of the king was about to enter the baths in company with a female the apostle admonished him. This time he was prevailed upon to forego his intention, but not the next time however. Then the divine punishment fell on them both, and they died in the bath. As soon as this reached the king's ears he issued a warrant of arrest on the person of the apostle. But he and the young men were carried off for safety to a cave by an acquaintance; there was also a dog with them.

What it goes on to state agrees with the other version. — The story is told in the sources with much historical and geographical detail; many of these details are contradictory, and others have not yet been explained. The most important of them will now be noticed.

The pagan king is named Dākūyūs, i.e. Decius (249—251), who persecuted the Christians, and the Christian is Theodosius II, (408—450). This however does not agree with the Ḳorānic account, that the sleep lasted 309 years, nor with others, according to which it lasted 472. — The question as to which town is the scene of the story is important. The western sources all name Ephesus; some of the oriental, Afsūs. The Arabs know of two places called Afsūs: the one is the well-known town; the other is the old Arabissus in Cappadocia, which is called also Absūs (now Yarpuz). Are we to seek there the scene of these actual or supposed events?

De Goeje has adduced proofs out of the literature in favour of this view. Some travellers e.g. relate that a cave was pointed out to them there containing 13 male corpses which looked as though they had dried up (Yāḳūt, *Muḍjam*, ii. 806; al-Muḳaddasī, p. 153; Ibn Khordādhbeh, p. 106, 110; al-Bīrūnī, *Chronology*, ed. Sachau, p. 290). Further in the *Recueil des textes rel. à l'histoire des Seldjucides*, ed. Houtsma, iv. 152 it is simply stated that Arabissus is the place of "the people of the cave". Perhaps it is this discovery which is the original source of the legend of the seven sleepers. Because of the name Absūs people came to think later of Ephesus.

Another important question is connected with the meaning of the last word in the Ḳorānic "men of the cave and (of) al-Raḳīm". Many take it to be the name of the dog, or to be the tablet which contains the story of the youths. The Arab geographers regard it as a geographical name; Ibn Khordādhbeh e.g. calls the cave, which is mentioned as containing the corpses, al-Raḳīm; he lays the scene of the story of the youths at Ephesus. Al-Muḳaddasī on the other hand regards the 13 men discovered as the Aşhāb al-Kahf, and knows of a place al-Raḳīm in the country to the East of the Jordan not far from 'Ammān. There a wonderful incident has occurred with 3 men who are therefore called Aşhāb al-Raḳīm. Cler-

mont Ganneau has visited the cave there and considers it to be the one described in the Ḳorān.

What significance attached to the dog we cannot tell, nor where the mountain Anchilus (the spellings of it are very various) is to be looked for; nor is there unanimity in regard to either the number or the names of the youths.

The oldest mention of the legend in the east we find made by Dionys de Tell Mahra in a Syrian work of the v. cent.; in the east by Theodosius in his book on the Holy Land. In these versions the names of the youths are Greek. Opinions are at variance in regard to the question whether the version found in Dionys was translated from the Greek or was originally composed in Syriac. — The legend is widely spread in the literatures of east and west. On this point see the work by John Koch, who has attempted to give it a mythological interpretation.

Bibliography: Dionysii Telmaharensis *Chronici Liber primus* (ed. Tullberg, p. 161 and 133); Guidi, *Testi orientali inediti sopra i sette dormienti di Efeso* (*Acad. dei Lincei*, 1884-1885); Land, *Anecdota syriaca*, i. 38; iii. 87; Ṭabarī (ed. de Goeje), i. 775 *et seq.*; also *Tafsīr*, xv. 123 *et seq.*; de Goeje, *Bibliotheca geographorum arabicorum*, Indices s. vocc. al-Raḳīm, Absūs, Afsūs, Ṭarsūs; Yāḳūt, *Muḍjam*, s. iisdem vocc.; Ibn al-Aṭhīr (ed. Tornb.), i. 254 ff.; al-Bīrūnī, *Chronology* (ed. Sachau) p. 290; Kazwīnī (ed. Wüstenf.), i. 161 *et seq.*; Maḳrīzī, *Hist. des sultans mamlouks* (Transl. of Quatremère), Vol i. Part 2, 142; Nöldeke, in *Götting. Gel. Anzeigen*, 1886, p. 453; de Goeje, *De legende der zeven slapers van Efese* (*Versl. en Meded. Akad. Amsterdam, Letterk.*, 4. Reeks, Deel iv.), p. 9 *et seq.*; John Koch, *Die Siebenschläferlegende, ihr Ursprung und ihre Verbreitung* (1883); Theodosius, *De situ terrae sanctae* (ed. Gildemeister), p. 27; Damīrī, *Ḥayāt al-Ḥayawān*, sub voce *Kalb*; Ṭhaḻabī, *Ḳiṣaṣ al-Anbiyā'* (Cairo, 1297), p. 394 *et seq.*; Clermont Ganneau, *Etudes d'Archéologie orientale*, iii. 295; W. Tomaschek, *Historisch-topographisches vom oberen Euphrat und aus Ost-Kappadokien* (in *Kiepert-Festschrift*, Berlin, 1898); G. le Strange, *Palestine under the Moslems*, p. 274—286; cl. also Brockelmann, in *Mitt. d. Sem. f. Or. Sprachen*, iv. 228 and B. Heller, in *Revue des études juives*, xlix, 190 *et seq.*

(A. J. WENSINCK.)

AŞHĀB AL-RASS, "the people of the ditch" or "of the well", are twice mentioned in the Ḳorān (Sūra 25, 40; 50, 12), along with 'Ād, Ṭhamūd and other unbelievers. The commentators know nothing for certain about them, and so give widely divergent explanations and all manner of fantastic accounts. Some take al-Rass to be a geographical name (cf. Yāḳūt, sub voce); some hold that these people, a remnant of Ṭhamūd, cast (*rassa*) their prophet Ḥanzāla in to a well (*rass*) and were consequently exterminated. It is also related that the mountain of the bird 'Anḳā' [q.v.] was situated in their region. — Ṭabarī mentions the possibility of their being identical with the Aşhāb al-Uḳhdūd [q.v.]; otherwise he does not know of anything relating to them; just as little do we.

Bibliography: The Commentaries on the verses of the Ḳorān in question; Damīrī, *Ḥayāt al-Ḥayawān*, see under 'Anḳā'; Ṭhaḻabī,

Ḳīṣāṣ al-Anbiyā' (Cairo, 1297), p. 141 *et seq.*
(A. J. WENSINCK.)

AṢḤĀB AL-RĀ'Y (A.), "the men of opinion", i. e. the speculative jurists, who recognise of course the authority of tradition, but also hold to be valid what the individual insight of the jurist who supports himself on tradition recognises as true. Cf. the articles *Ḳīyās* and *Rā'y*.

Bibliography: Sachau, *Zur ältesten Geschichte des muh. Rechts, in Sitzungsberichte der Kais. Akad. Wien*, lxi; von Kremer, *Kulturgeschichte des Orients*, ii. 490 *et seq.*; Goldziher, *Die Zāhiriten*, p. 2 *et seq.*

AṢḤĀB AL-UKHDŪD, "the people of the ditch", mentioned in *Sūra*, 85, 4 *et seq.* The Muslim historians relate as follows in regard to this passage:

King *Dhū Nuwās* of Yemen was a devotee of Judaism and intolerant of the Christians. He bade them choose between Judaism and death. The Christians preferred martyrdom. Thereupon the king caused a long ditch to be constructed in which they were burned alive.

This story is partly confirmed by Christian sources and enlarged upon. When the *Kūshites* were unable, since winter had set in, to send a viceroy to Yemen, *Dhū Nuwās* (he is variously named), who was a convert to Judaism usurped the authority and persecuted the Christians. Moreover he laid siege to *Nadīrān*, and breaking his word on the capture of the town destroyed the steadfast Christians with fire and word. Of a real ditch however there is no mention. — Almost the same as this is the account given by *Simeon de Bēt Arshām* and by the anonymous writer in *Boissonade*. The account of these events was written in the spring of 524 A. D. in Syria; they happened therefore towards the end of 523.

Other explanations are also given, e. g. that the "people of the ditch" were *Daniel* and his companions (*Ṭabari*, *Tafsir*, s. loc.), a view which *Geiger* (*Was hat Mohammed etc.*, p. 192) and *Loth* (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, XXXV, 121) regard as probable. — According to a tradition in *Ṭḥālabī* the "people of the ditch" were *Antiochus* in Syria, *Nebuchadnezzar* in Persia, and *Dhū Nuwās* in Yemen.

Bibliography: *Ibn Hishām* (ed. *Wüstenf.*), p. 24 *et seq.*; *Ṭabari* (ed. de *Goeje*), I, 925; the *Qur'anic* commentaries on *Sūra* 85, 4 *et seq.*; *Mas'ūdi*, *Murūjī* (Paris), I, 129 *et seq.*; *Caussin de Perceval*, *Essai sur l'histoire des Arabes*, I, 128 *et seq.*; *Nöldeke*, *Geschichte der Araber u. Perser zur Zeit der Sasaniden* (Leiden, 1879), p. 185 *et seq.*; *Assemanus*, *Bibliotheca orientalis*, I, 364 *et seq.*; *Guidi*, *La lettera di Simeone vescovo di Bēth-Arshām sopra i martiri omeriti* (*Memorie dell' Accademia dei Lincei*, 1881, p. 471 *et seq.*); *Boissonade*, *Anecdota graeca*, V, 1 *et seq.*; *Fell*, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, XXXV, 1 *et seq.*; *Duval*, *Littérature syriaque*, p. 136 *et seq.*; *Ṭḥālabī*, *Ḳīṣāṣ al-Anbiyā'* (Cairo, 1297), p. 421 *et seq.*

(A. J. WENSINCK.)

AṢḤĀR. [See *UṢHR*.]

AL-AṢḤĀRĪ, *Abū Burda* 'Amir b. 'Abī Mūsā, judge and traditionist. When *Shāhib b. Yazīd* appeared at the head of the *Khāridjites* in the year 76 (695-696) and surprised *Kūfa*, *Abū Burda* had also to pay homage to the insurgent. Later he was appointed judge in *Kūfa*. Through his personal

qualities he gained great regard as occupant of this office; besides he was considered to be well versed in *Muḥammadan* tradition. According to the usual account he died in the year 103 (721-722); but 104, 106 and 107 are also given as the year of his death.

Bibliography: *Ibn Sa'd*, vi. 187; *Ṭabari* (ed. de *Goeje*), ii. 131 *et seq.*; *Nawawī* (ed. *Wüstenfeld*), p. 653 *et seq.*; *Ibn Khallikān* (Trans. of de *Slane*), ii. 2 *et seq.*

(K. V. ZETTERSTÉEN.)

AL-AṢḤĀRĪ, *Abū 'L-Ḥasan* 'Alī, famous theologian, born at *Baṣra* in the year 260 (873-874), descendant of the above-named. The complete genealogy is: 'Alī b. *Ismā'il* b. *Ishāk* b. *Salīm* b. *Ismā'il* b. 'Abd *Allāh* b. *Mūsā* b. *Bilāl* b. *Abī Burda*. Until his 40. year he was a zealous pupil of the *Mu'tazilite* theologian *al-Djubbā'ī* [q. v.], then on the occasion of a dispute with his teacher on the fitness of God's predeterminations disagreed with him and went his own way. But *Spitta* has shown that we have to do here with a biased legend and that probably the study of the traditions elucidated for him the contradiction between the *Mu'tazilite* views and the spirit of *Islām*. However that may be, he henceforth championed the orthodox views against the *Mu'tazilites* and composed a large number of works of a dogmatic and polemic nature. *Ibn Fūrak* states that their number amounted to about 300, *Ibn Asākir* gives the titles of 93 of them, which are repeated with occasional notes in *Spitta*, *Zur Geschichte Abu 'L-Ḥasan al-Aṣḥārī's* p. 63 *et seq.* Only a few of them have been preserved, and are enumerated by *Brockelmann*, *Gesch. der arab. Litter.*, I, 195. The work *al-Ībāna 'an Uṣūl al-Diyāna* was printed with three supplements at *Haidarābād* in 1321 (1903). Also a *Risāla fi istiḥṣān al-Khawḍ fi 'L-Kalām* (ibid. 1323). His philosophical system is sometimes disparagingly judged. Cf. *Goldziher*, *Beiträge zur Litteraturgeschichte der Šfā, Sitzungsberichte*, Vienna, Bd. LXXVIII, p. 472 *et seq.* For the rest he belonged to the *Madhhab* of *Shāfi'ites*. He spent the closing years of his life in *Baghdād* and died there in the year 324 (935).

Al-Aṣḥārī enjoys the credit of having overcome the antipathy of the older *Muḥammadan* scholars to dialectic in articles of faith by his successful utilisation of it to combat the *Mu'tazilites* and the chiefs of other sects who were suspected of heresy. He is, therefore, the founder of orthodox scholasticism (*Kalām*), since the few orthodox teachers who had ventured on it before him had too little culture to be able to avoid giving offence by certain of their expressions. His method in consequence found acceptance especially with the *Shāfi'ites*, and he gathered round him a circle of pupils from whose midst there went forth various famous theologians who developed and spread his dogmas. The best-known of these older *Aṣḥārītes* are *al-Bakillānī*, *Ibn Fūrak*, *al-Isfara'īnī*, *al-Ḳushairī*, *al-Djuwainī* (*Imām al-Haramain*) and especially *al-Ghazālī*. Outside the *Madhhab* of *al-Shāfi'ī* the opinions of *al-Aṣḥārī* met with less recognition. The *Hanafites* preferred the doctrine of his contemporary *al-Maturīdī*, who however differed from him only in subordinate controversial points; the *Hanbalites* kept to the old point of view and remained opponents of the *Aṣḥārīte* school. In Spain *Ibn Ḥazm* [q. v.] opposed the doctrine of *al-Aṣḥārī*. Under the first *Seldjūk*, *Toghrol-Beg*, the distin-

guished Ash'arite teachers were even persecuted at the instance of the Wazīr al-Kundurī; however, his successor, Nizām al-Mulk soon put an end to this treatment of them. They gained more and more influence generally, especially through the writings of the famous al-Ghazālī. In the Maghrib they found an ardent champion in Ibn Tūmart, the founder of the empire of the Almohades. The eventual result was that the Ash'arite *Kalām* was everywhere taught in the schools of the Sunnis and the initial opposition became silent.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N°. 440; *Fihrist* (ed. Flügel), I, 181; Shah-rastānī (ed. Cureton), p. 65 *et seq.*; Spitta, *Zur Geschichte Abu 'l-Hasan al-Asarīs*; Mehren, *Exposé de la Réforme de l'Islamisme* etc., in *Travaux de la 3ième Session du Congrès des Orient.* (St. Petersburg), p. 167 *et seq.*; Schreiner, *Zur Geschichte des Asaritentums in Actes du 8ième Congrès intern. des Orient.*, Sect. Ia, 79 *et seq.*; Macdonald, *Development of Muslim Theology* etc., p. 187 *et seq.*

AL-ASH'ARĪ, ABŪ MŪSĀ 'ABD ALLĀH B. KAIS, governor. Abū Mūsā belonged to Yemen and early accepted Islām. According to the usual tradition, after his conversion in Mekka he joined the emigration to Abyssinia and only returned on the conquest of Khaibar. Thereupon he was appointed governor of a district by Muḥammad. In the year 17 (638) 'Omar conferred on him the governorship of Baṣra on the deposition of al-Mughira b. Shu'ba. It was no light task however to hold the restless Beduin in check, and when Abū Mūsā set out to assume his office he took with him twenty nine distinguished men in order to strengthen his position. When the inhabitants of Kūfa were dissatisfied with their governors the Caliph acquiesced in their desires, and since they declared they would like best of all to have Abū Mūsā he was transferred to Kūfa in the year 22 (642-643). But soon it proved that the new governor was unable to satisfy the capricious people of Kūfa, and he was recalled after a year and was given back his post in Baṣra. Soon after he was sued before the Caliph who, however, accepted his excuses, and even after 'Omar's death Abū Mūsā, who had distinguished himself as a commander on the field, filled the governorship of Baṣra. But some years after 'Othmān's accession he was deposed and 'Abd Allāh b. 'Āmir nominated his successor, whereupon Abū Mūsā settled in Kūfa. In the year 34 (654-655) 'Othmān appointed him governor of Kūfa; but when on the murder of the Caliph this town joined the cause of 'Alī, Abū Mūsā was forced aside and had to flee. Once again he appears in the history of Islām, for, when hostilities were interrupted in the Battle of Siffin in the month of Ṣafar, 37 (July, 657), and the combatants agreed to leave the decision as to whether the sovereignty belonged to 'Alī or to Mu'āwiya to two impartial arbiters, Abū Mūsā and 'Amr b. al-'Āṣī were entrusted with the commission. In Ramaḍān of this year (February, 658) the two arbiters met in Dūmat al-Djandal (or rather in Adhroḥ [q. v.]). Here Abū Mūsā was outwitted, and declaring both 'Alī and Mu'āwiya unworthy of the Caliphate left the choice of a successor to the Islāmic community. 'Amr then stepped forward and agreed with him in regard to 'Alī, but authorised Mu'āwiya's possession of the dignity. This was the end of Abū Mūsā's

political activity. Equally unpopular with both parties he only with difficulty managed to save himself and escape to Mekka. But here also he felt insecure, and later betook himself to Kūfa. The year of his death is variously given. According to the oldest tradition he died in Kūfa in the year 42 (662-663) or in 52.

Bibliography: Ibn Sa'd, iv. i. 78 *et seq.*; vi. 9; Ya'qūbī (ed. Houtsma), ii. 136 *et seq.*; Belādhori (ed. de Goeje), p. 55 *et seq.*; Tabari (ed. de Goeje), see Index; Ibn al-Athīr (ed. Tornb.) i. 9 *et seq.*; Nawawī (ed. Wüstenf.), p. 758; Weil, *Gesch. d. Chalifen*, i. 72 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 243 *et seq.*; Muir, *The Caliphate, its Rise, Decline and Fall* (3 Ed.), p. 189 *et seq.*; Caetani, *Annali dell' Islām* passim.

(K. V. ZETTERSTÉEN.)

AL-ASH'ATH B. KAIS B. MA'DIKARIB, Kindite prince in Ḥaḍramawt. His real name was Ma'dikarib. He was called al-Ash'ath because of his ever unkempt hair. Rare epithets given to him are al-Ashadjj, "who has a scar on his head", and 'Urf al-Nār, a South-Arabian term used to denote a traitor. His *Kunya* is Abū Muḥammad. His father, who on the fall of the dynasty of Ākil al-Murār was the real heir to the chieftainship amongst the Kindites was murdered by the Murādites. To avenge his father's death he undertook an expedition against them, but was taken prisoner and had to pay 3000 camels for his ransom. In the year 10 (631) he was the leader of the embassy which announced to the prophet the submission of a section of the Kindites. According to some he had by that time already married Umm Farwa (or Kuraiba), sister of Abū Bakr, but could not take her with him to Ḥaḍramawt. A sister of his was engaged to Muḥammad; but Muḥammad died before the nuptials. Perhaps even in Muḥammad's life-time he had provoked disturbances amongst the Kindites. In any case after Muḥammad's death (632) he brought about the defection of his clan, the al-Ḥārith b. Mu'āwiya, to whom the 'Amr b. Mu'āwiya, having been driven to extremities by the conduct of the Muḥammadans had previously attached themselves. He was defeated by the army of the Muḥammadans which had meantime advanced against him, and he threw himself into the citadel of al-Nudjair. When he saw that there was no help for it he made a compact with the besiegers, according to which his person and that of 9 others should be immune from danger if he surrendered the citadel. But since he, as it is said, omitted when drawing up the contract to insert his own name in the list he was within an ace of being executed. However it was decided to send him a prisoner to Medina for the Caliph to decide what was to be done with him; there he succeeded in securing not only his pardon but also reinstatement in his dignity. At this time [cf. supra] Abū Bakr gave him his sister in marriage. He then remained in Medina. When 'Omar in the year 15 (636) for the first time employed South-Arabian troops to cooperate with him in the Persian war which had then entered on a new stage, al-Ash'ath and his Kindites took part under the leadership of Sa'd. He fought at Qādisiyya, Madā'in, Nahāwand, and also in Syria at the Yarmūk, where he lost his one eye. On the founding of Kūfa he was among the first settlers, and possessed a house there until his death. In the

year 26 (646-647), in the reign of 'Othmān, al-Walid b. 'Ukba after his campaign of conquest in Āḡharbaidjān appointed him his representative there. He even became governor and administered the province under 'Alī also, who however recalled him since he needed him and his troops in the war against Mu'āwiya. Here he rendered good service at first, and took an energetic part in the fighting at Siffin. But in the decisive battle 37 = 657 he simply caused 'Alī to comply with the pressing demand for a court of arbitration, to terminate the battle, and to send him to negotiate with Mu'āwiya. There he agreed upon the modalities of the court of arbitration, and next forced 'Alī to send the unsuitable Abū Mūsā to this court as his advocate. When the arbitration-court turned out to be but a trick it was mainly he who restrained 'Alī from at once resuming the fight with Mu'āwiya. The remainder of his life he spent among his kinsmen in Kūfa. He died in the year 41 (661-662), shortly after the conclusion of peace between Ḥasan b. 'Alī (who moreover was married to a daughter of his) and Mu'āwiya. His whole family, from his father to his grandson, was regarded as a nest of traitors.

Bibliography: Caetani, *Annali dell' Islām*, Index; Sprenger, *Das Leben und die Lehre des Moḥammad*, Index; A. Müller, *Der Islām im Morgen- und Abendland*, p. 182, 319, 323, 330.

(RECKENDORF.)

‘ASHĪ (A.), Evening, night, time of the night-prayer.

‘ASHIK ÇELEBI, author of one of the oldest biographies of Osmanli-Turkish poets. His full name is al-Saiyid Pīr Muḥammad b. al-Saiyid 'Alī al-Nattā'ī. Mu'allim Nādjī in his *Asāmī* gives 924 (1518) as the year of his birth, Sāmī in the *Kāmūs al-A'īām* 926 (1520). There is disagreement also as to the place of his birth (Laṭīfī and Kīnālīzāde: Brussa; Riyāḡī and Nādjī: Roumelia.) At the conclusion of his studies he was judge in various Roumelian towns (Silivri, Priştina, Serfidje), and finally in Üsküb, where he remained until the end of his life. According to Kīnālīzāde Ḥasan Çelebi the year of his death was 976 (1568-1569), according to Ḥādījī Khalifa and Mu'allim Nādjī 979 (1571-1572). The year 939 given in Sāmī is a printer's error for 979, as we gather from his statement that "he was a contemporary of Kīnālīzāde, author of the *Tadhkira*, and died in the same year." Here of course Sāmī has mistaken the two Kīnālīzāde, father and son. Under Kīnālīzāde he gives the dates correctly (979 for the father, 1012 for the son).

‘Ashik Çelebi's chief work is the Biographies of the Poets *Mashā'ir al-Shu'arā'* (Ḥādījī Khalifa N^o. 2815 and 12059), commonly called *Tadhkirat al-Shu'arā'*. It is more extensive than that of Laṭīfī, and is of great value especially for the contemporary poets, some of whom the author knew personally. Gibb used it extensively in his *History of Ottoman Poetry* (cf. the Index); Kīnālīzāde says, that the circumstances and characteristics of the earlier poets have been carefully investigated in it, but that the style is without charm. The work was completed in 976. Gibb possessed MSS. (see his *History of Ottoman Poetry*, I, 139), and there are two exemplars in Vienna, the older having the date 994 (1586).

‘Ashik found expression also in poetry. Ḥādījī Khalifa in N^o. 553 mentions a *Diwān* and in N^o.

7697 a *Shehrensiz* of his. Further he translated various Arabic works into Turkish. The following may be mentioned:

1. *al-Tibr al-masbūk fī Naṣā'ih al-Mulūk* of al-Ghazālī; — 2. *Rawḡ al-Akhḡār* of Muḥyi 'l-Dīn Muḥammad b. al-Khaṭīb Kāsim (extant in Vienna); — 3. *al-Siyāsa al-shar'īya fī Iṣlāḥ al-Rā'ī wa 'l-Rā'īya* of Ibn Taimiyya; — 4. A commentary to the *Ḥadīth-i-arba'ūn* of Ibn Kamāl-Pasha Shams al-Dīn Aḥmad b. Sulaimān (died 946 = 1539-1540; cf. Flügel, *Katal. Wien*, III, 537); — 5. A translation of Tashkōprüzāde's *Shakā'ik al-Nu'māniya* (see Nādjī); — 6. A translation of the History of Medina of 'Omar al-Ḥafīz (Ḥādījī Khalifa N^o. 4772). (F. GIESE.)

‘ASHIK PASHA, his real name was 'Alī; he was the oldest of the West-Turkish poets, and wrote a large work entirely in Turkish. He was the son of al-Mukhlis, the son of Shaikh Ilyās, who had the surname Bābā Ilyās. Concerning the lives of these three we have little information, and it is often contradictory. 'Ashik Pasha lived in Kır-Shehr in Anatolia under the reigns of the Sultans 'Othmān and Orkhān. He was born in 670 (1271-1272), and died on the 13. Şafar, 733 (3. Nov., 1332). There is extant a long Mathnawī-poem of his, with the title *Gharib-Nāme*, but which is usually, even if inaccurately, called the "Diwān of 'Ashik". Ḥādījī Khalifa mentions it under the title *Ma'ārif-Nāme*. It consists of 10 *Bāb* of 10 *Destan* each, and, corresponding to the metre of the Mathnawī of Djalāl al-Dīn and of the *Rebāb-Nāme* of Sultan Welid, is composed in hexameter Ramal. It was completed in the year 730 (1329-1330), three years therefore before the death of 'Ashik. It was intended to introduce those Turks who did not understand Arabic or Persian to the doctrines of Şūfism, which — naturally systemless — are dealt with and explained by means of examples. If the work be poetically valueless yet this first attempt deserves full recognition on the linguistic side.

The *Gharib-Nāme* has not yet been printed; MSS. are numerous. Besides those mentioned in Rieu, *Cat. of the Turk. MSS. in the British Museum*, p. 161a, last paragraph, and in Pertsch, *Verzeichn. d. türk. Hss. d. Königl. Bibl. zu Berlin*, N^o. 359, the author of the present article has in his possession a well-preserved, excellently written exemplar.

Bibliography: Gibb, *History of Ottoman Poetry* i. 176 et seq.; Hammer, *Gesch. d. Osman. Dichtk.*, i. 54. (F. GIESE.)

‘ASHIK-PASHA ZĀDE, great-grandson of the above; his real name is, Aḥmad b. Yaḥyā b. Salmān b. 'Ashik-Pasha; the oldest Osmanli historian. His work had already become rare by the time of Ḥādījī Khalifa; a fragment is extant in the Vienna Hofbibliothek (Flügel, *Katal.*, ii. 206).

ASHİR (French, Achir), ancient fortified town whose ruins lie S. E. of Medea on the Kaf 'l-akhḡar, on the south-eastern slope of the mountains of Tiṭeri, situated 0° 57' E. Long. (Paris), 35° 55' N. Lat. These ruins are built upon a rock, now called Banya or Manzah bint al-Sultān, which falls sheer away in high precipices, and has a surface of about 95 acres, and they are without doubt those of Ashir as it is described to us by the Arab historians and geographers. The town has an exceedingly picturesque site and obtains excellent water from two copious springs, now called 'Ain

Banya and 'Ain Bahīra. The town formed a natural stronghold and could be attacked only on the east from the ridges of the Djebel Tsemāl. There the citadel was built, now called *Manzah bint al-Sultān*, which was protected on one side by an inaccessible mountain-ridge, and on the others by walls. About $1\frac{1}{2}$ mls. N. W. of Banya, and exactly opposite it ruins are to be seen on the flat scattered over an area of about 37 acres, which are now called Ashīr or el-Yashīr. Traces of three gateways can still be recognised; otherwise the ground is now under cultivation, and only the remains of tiles, bricks and rubbish heaps in the upper part of the town bear evidence of the town that once stood there. About $3\frac{1}{2}$ mls. as the crow flies to the west of the modern el-Yashīr, on the northern declivity of the Kāf 'l-akhḍar are situated the ruins, now called Manzah bint al-Sultān, of the citadel which stood upon a projection of the rock slightly flattened, steep at almost every point and insurmountable. Running from S. to N., and about 3960 ft. high this rock is clearly separated from the central point of the chain which rises about 490 feet higher, and stands vertical to the Kāf 'l-akhḍar. The plan of the citadel forms a quadrilateral of about 905 ft. \times 82 ft. There can still be seen the remains of a bastion, two piles, a cistern, a tower and an inner court. A single door placed in the west wall and commanded by the middle tower served as entrance. A foot path, which is impracticable at several points and is still used by the people of the tribe Rab'īya, went through the pass of the Kāf Smir and joined those three places.

The last-named part, Manzah bint al-Sultān, is undoubtedly the ancient Ashīr or Ashīr-Zirī; el-Yashīr, on the other hand, is the town built by command of the Fātimid-Caliph al-Manṣūr, and finally Banya the recently built Ashīr.

Ashīr or Āshīr was founded between 324 and 334 (30. Nov., 945 — 2 Aug., 946) by Zīrī b. Manād, chieftain of the Ṣanhādja, a large Berber-tribe, which possessed almost the entire modern Département of Algiers with Tiaret and Biskra excepting Greater Kabylia. The Fātimid Caliph Abū Ṭāhir Ismā'īl, later called al-Manṣūr, commissioned his vassal Zīrī to extend the town. Abū 'l-Futūḥ Yūsuf Buluggīn, son and successor of Zīrī, transported to Ashīr the inhabitants of Tlemcen who had risen in revolt in 361 (24 Oct., 971 — 12 Oct., 972). The governorship of Ashīr was preserved under this prince and his successors and direct heirs Abū 'l-Faṭḥ al-Manṣūr and Abū Manād Bādīs in almost unbroken succession from 337 (987-988) till Ḥammād b. Buluggīn, the founder of the Kal'a of the Banū Ḥammād and of the Ḥammādīd-dynasty. In 395 (1004-1005) Ashīr was besieged by the Zenāta, who however had to flee before the advance of Ḥammād. In 408 (1017-1018) on the ratification of his independence Ḥammād obtained permanent possession of the town. In 468 (1075-1076) Ashīr was temporarily occupied by the Zenāta al-Muntaṣir b. Khazrūn, but soon after came again under the dominion of the Ḥammād. In 495 (1101-1102) Tashfīn b. Tināmer, governor of Tlemcen, took possession of the town in name of the Almoravid Yūsuf b. Tashfīn, and utterly demolished it. Rebuilt by the Ḥammādīs Ashīr fell into the power of the Ṣanhādjid Ghāzī, who availed himself of the arrival in Bidjāya of his ally, the

Almoravid governor Abū Ghāniya, to obtain the mastery of Ashīr (c. 580 = 1184-1185).

After this date Ashīr became forgotten, so that we do not know when it disappeared to leave only a heap of ruins as evidence of its former splendour.

Ashīr was the birth place of Abū Muḥammad 'Abd Allāh b. Muḥammad b. 'Abd Allāh al-Ṣanhādji al-Ashīri, jurist, collector of traditions, grammarian and littérateur, who died at Baalbek in 561 (1165-1166); according to the author of the *Tādji al-'Arūs* however this scholar belonged to Ashīra, a hamlet in the neighbourhood of Saragossa in Spain.

Bibliography: Yāqūt, *Mu'djam* i. 286; Ibn Khaldūn (Transl. of de Slane), ii. 4 et seq., 489; *Revue Afr.*, xiii. 116 et seq.; Fournel, *Les Berbers*, ii. 208; Ibn Khallikān (Cairo, 1310), i. 86, 98, 197; Ibn 'Adhārī (Transl. of Fagnan), i. 313-397, passim; Ibn al-Athīr, *Annales du Maghrib* (Transl. of Fagnan), p. 374-406; Idrisi, *Descr. de l'Afr. et de l'Espagne* (Transl. of Dozy and de Goeje), p. 85; *Marāṣid al-Iṭīlā'* (ed. Juynboll) i. 70; *Kiṭāb al-istiḥṣār* (Transl. of Fagnan), p. 105; Berbrugger, *Epoques milit. de la grande kabylie*, p. 163; al-Bakrī (Transl. de Slane), p. 144; Ibn Ḥawkal, in *Journ. Asiat.*, 3. Serie, Pt. xiii. p. 235; Pélissier, *Mémoires hist. et géogr. sur l'Algérie*, p. 413; Rodet, *Notice sur les ruines de Manzah bint el-Sultān, Yachir ou El-Achir et Benia*, with map. Ms. published by the editors of the *Revue Africaine*. (M. BENCHENEH.)

'ASHĪRA (A.), tribe, syn. *Kabila* [q. v.].

ASHKĀBĀD, properly 'ISHKĀBĀD ('Ashk, Turk. form of the Arab.-Pers. 'Ishk, "love"), Russ. Ashkabad, capital of the Trans-Caspian region; 19, 428 inhabitants (1897); first became a township under the Russian regime; previous to 1881 was the most important Turkoman-Aul (500 tents) in the district of Akhal-Tekke [q. v.]. The town possesses a museum (contains also ethnological exhibits of the Turkomans) and a public library (possesses also some Persian Mss.). Some 4-5 mls. to the West are the ruins of the town Nasā (two ruin-mounds, no remains of ancient buildings appear on the surface); 6-7 mls. to the East are the ruins of the town Anaw (remains of a fine mosque with inscription of the builder Abū 'l-Kāsim Bābar, died 861 = 1456-1457).

(W. BARTHOLD.)

AL-ASHMŪNAIN, town in Upper Egypt. Al-Ashmūnain, more correctly al-Ushmūnain, lies between the Nile and the Baḥr Yūsuf, about 27° 47' N. Lat., not far from the railway-station Rōḍa in Upper Egypt. It is a small country-town (*Nāhiya*) of 3855 (including 3 dependencies, 7729) inhabitants, and belongs to the district (*Markaz*) of Mallawī in the province of Asyūt.

This place which is now quite unimportant was formerly one of the chief towns of Egypt. The name — an Arabic dual — corresponds to the old Egyptian Khmūnu, the Coptic Shmūn; the Greeks and Romans called the town Hermopolis Magna. Some ruins still witness to its former greatness. In the Coptic-Arabic Saga the Eponym Ushmūn, son of Miṣr, is regarded as the founder. The modern name, for which however there is extant evidence in early Arab times, as a dual points to a double Ushmūn, and can only have originated in the Arabic period; and certainly

the Papyri of the i. and ii. centuries of Islām know of two places, Ushmūn al-Sufā and Ushmūn al-Ulā, i. e. Lower- and Upper-Ushmūn. One of these two towns is the ancient Hermopolis, the other is doubtless of late foundation, and was made possible through the drying up of the Baḥr Yūsuf or through the shifting of the Nile-bed, a matter about which there are various accounts existing. The double-name of this transition-period then adhered to the new town. First as Shmūn was in ancient time the capital of a *νομός*, so Ashmūnain became in the Islāmic period the representative town of a *Kūra*, and, on the inauguration of the provincial divisions under the Fātimid al-Mustansir, the capital of a province. It flourished till late into the Mamlūk-period, but by 1720, in consequence of a fresh change of the Nile-bed, the neighbouring town Mallawī became the chief town; the same conditions resulted later in the preeminence of Minia (Munyat al-Khaṣīb).

In the Middle Ages Ashmūnain was famed for its fertility. Red woollen-carpet after the fashion of the Armenian Kirmiz-carpet were also manufactured there. Owing to the sheep-rearing of the Arabs who encamped in its neighbourhood it became a centre for the manufacture of wool, and the products (garments) were exported.

Maḳrīzī informs us about all manner of legendary buildings, and especially of a walled passage under the Nile connecting it with Anṣinā, the ancient Antinoe.

The town must not be confused with two other places of the same name in Egypt, Ushmūn (or Ushmūm) al-Rummān near Damietta and Ushmūn (al-Djuraīsāt) in the province of Manūfiya.

Bibliography: Yāqūt, *Muʿjam* (ed. Wüstenf.), i. 283; Ibn Dīʾān, p. 173; Maḳrīzī, *Khiṭaṭ*, i. 238; ʿAlī Mubārak, *al-Khiṭaṭ al-djadida*, viii. 74; Kālkashandī (Transl. of Wüstenfeld), p. 94, 105; Quatremère, *Mémoires sur l'Égypte*, i. 490; Amélineau, *Géographie de l'Égypte à l'époque copte*, p. 167; Papyri Schott Reinhardt, i. 21; Boinet Bey, *Dictionnaire Géographique de l'Égypte*, p. 41; Baedeker, *Égypte and the Sudān* (6. Ed.), p. 213. (C. H. BECKER).

AL-ASHRAF, name of three Aiyūbids.

1. **AL-MALIK AL-ASHRAF MUZAFFAR AL-DĪN ABU ʿI-FATH MUSA** was a son of al-ʿAdil I. [q. v.], and thus a nephew of Saladin. Born in Cairo or in Karak in the year 578 (1182-1183), he received from his father in the year 598 (1201-1202) the governorship of Edessa to which Harrān was added later. He quarrelled with the Zengid Nūr al-Dīn Arslān-Shāh of Mosul, and defeated him in the year 600 (1204) in the battle of Bain al-Nahrain. Later his father transferred to him also Khilāt, Maiyāfariḳin and other towns, and from the year 606 (1209-1210) on he conquered the larger part of Mesopotamia; his residence was at al-Raḳqa. On the death of al-Zāhir Ghāzī of Aleppo (613 = 1216) he saved Aleppo to his line, when it was threatened by Saladin's unfortunate son al-Afdal and Kai-Ḳawūs of Rūm (Asia Minor).

When on his father's death the Franks lay before Damietta, he decided after some hesitation to hasten to the help of his brother al-Kāmil, the new head of the family. The reconquest of Damietta was ascribed to his lucky star. When on the death of al-Muʿazzam of Damascus his son al-Nāṣir was attacked by al-Kāmil, he joined first al-Nāṣir, but soon after al-Kāmil, who transferred to him Damas-

cus in return for his yielding up his claims to a portion of his eastern possessions (626 = 1229). Shortly afterwards he allied himself with Kai-Ḳobād of Rūm against the common enemy Djalāl al-Dīn Khwārizm-Shāh, last prince of this house, who was being hard pressed by the Mongols; him they defeated in the year 627 (1230). Soon afterwards the Aiyūbid Princes al-Ashraf and al-Kāmil were at variance with Kai-Ḳobād, who made an attack on Mesopotamia (631 = 1233-1234); their expedition was at first unfortunate, but they succeeded in repelling the Seldjūk in the year 633 (1235-1236). Thereafter al-Ashraf, obviously from jealousy, broke with al-Kāmil, and the latter took the field against him, but, before arms could decide the issue, al-Ashraf died in Damascus on the 4. Muḥarram, 635 (27. August, 1237). Al-Ashraf was reputed for his liberality and kindness, and so was beloved by his subjects. Notwithstanding the praise lavished on him he cannot be placed on a level with the great princes of his house.

Bibliography: Abu ʿI-Fidāʾ (*Recueil des Historiens des Croisades; Hist. Or.*, i. 80—113); also (Constantinople), iii. 116 ff.; Ibn Khallikān (Transl. of de Slane), iii. 486 ff.; *Dhail Kitāb al-Rawḍatāin* (*Recueil etc.*, v. 158 ff.); Ibn Khaldūn, *Ibar*, v. 339 ff.; A. Müller, *Der Islam im Morgen- und Abendland*, ii. 163 ff.

2. **AL-MALIK AL-ASHRAF MUZAFFAR AL-DĪN MUSA**, son of al-Manṣūr Ibrāhīm, was the last Prince of Ḥims of the house of the Aiyūbids (Line of Shīrkūh). He succeeded his father in the year 644 (1246-1247). Two years later al-Nāṣir of the Aleppo-line supplanted him against the wishes of al-Šāliḥ of Egypt. On the invasion of the Mongols he was restored to his states, and his position confirmed later by the Mamlūk Ḳuṭuz. The dynasty became extinct on his death (661 = 1262-1263), and Ḥims was administered directly by the Mamlūks.

Bibliography: Abu ʿI-Fidāʾ (*Recueil des Historiens des Croisades; Hist. Or.*, i. 124—150); also (Constantinople), iii. 184 ff.

3. **AL-MALIK AL-ASHRAF MUSA**, son of Yūsuf and grandson of the last Aiyūbid prince of Yemen, Yūsuf; in the year 648 (1250) this lad of six years was proclaimed by the first Egyptian Mamlūk Sultān, Aibek, as nominal master of Egypt. The comedy lasted for two years. Nothing further is known about him.

Bibliography: Quatremère, *Histoire des Sultans Mamlouks*, i. 1, p. 8—37; Maḳrīzī, *Khiṭaṭ*, ii. 237; Abu ʿI-Fidāʾ (*Recueil des Historiens des Croisades; Hist. Or.*, i. 130—133); also (Constantinople), iii. 192; S. Lane Poole, *A History of Egypt*, 257 f.

(C. H. BECKER.)

AL-ASHRAF, name of several Mamlūk-princes. [See BARSBEY, DJANBALĀT, INĀL, KĀʿITBEY, KĀNṢUH GHURI, KHALIL, ḲUDJUK and TUMANBEY.]

ASHRAF (ASHRUF, ESHREF), town in the Persian province of Māzandarān and chief town of a district (*Bülük*) of the same name, situated 53° 40' E. Long. (Greenw.) and 36° 40' N. Lat., distant about 6 mls. from the South-Eastern shore of the Caspian Sea, on the road leading from Astarābādh to Šārī, about 40 mls. to the west of Astarābādh. This town, built at the foot of the Elburs range, is distinguished by its picturesque site and wealth of vegetation above all the others on the south coast of the Caspian Sea; the district of Ashraf

however is one of the poorest in the whole province of Māzandarān; excellent rice, cotton and sugarcane are cultivated in the villages. Of trees the pomegranate, lemon and mulberry trees grow best. Before the time of Shāh 'Abbās I. Ashraf was an unimportant village; its situation so pleased this Persian king that he made it an imperial residence (1021 = 1613), and in its gardens erected palaces which, according to the Persians, had no equal in splendour and grandeur. The palmy days of the town fall into the period of Shāh 'Abbās I., the Great, who chose it wherein to set up his splendid court; in 1627 there were 2000 families living in it, and it contained no less than 300 public baths. About the middle of the xviii. cent. Ashraf was more than once the scene of civic disorders, and was also repeatedly plundered by the Turkomans. These internal disorders and the dangers which constantly threatened from without caused many inhabitants to leave Ashraf. And so the town, in which the peace between Turkey and Persia was concluded on 3. October, 1727, again fell into neglect and gradually into decay. It has now declined into a large but unimportant village of 845 houses (in 1860), therefore of about 8—10 000 inhabitants, who support themselves mainly by a transit-trade, the cultivation of cotton and silk.

The gardens, well-known under the name Bāgh-i Shāh ("King's Park"), lie to the south-west of the town at the foot of the mountain Sūt-i Kulūm, and are divided into 6 contiguous gardens, separated from each other by high walls and contain a number of palaces and other buildings. In the course of time they have all suffered so much from fire, devastation and earthquake that they now give no idea of their former splendour. The palace Čihil-Sutūn which was reerected by Nādir-Shāh in 1144 (1731) after a conflagration is the best preserved. Fully ½ ml. to the north of the town 'Abbās erected upon a mountain with a magnificent view another palace with an observatory, which is now usually called Šafiābādh after Shāh 'Abbās' successor Šafī; it is also lying in ruins.

Bibliography: J. Hanway's *Travels* (Hamburg, 1754), i. 215 ff.; W. Ouseley *Travels in Various Countries of the East* (London, 1819—1823), iii. 270 ff.; Fraser, *Travels and Adventures etc. in the Southern Bank of the Caspian Sea* (London, 1826), p. 12—30; K. Ritter, *Erdkunde*, viii. 523—527; H. Brugsch, *Reise der preuss. Gesandtschaft nach Persien* (Leipzig, 1862), ii. 462; Haentzsch, in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xviii. 672—679 (gives detailed description of the present condition of the palaces); Melgunof's statement in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xxi. 242 and *Die südlichen Ufer des kaspischen Meeres* (Leipzig, 1868), p. 10, 61, 149, 152—162; B. Dorn, *Caspia = Abh. der russ. Akad. d. Wissensch.*, xxiii (1875), N^o 1, p. 74, 315; J. Blaraberg, in *Petermann's Geogr. Mitt.*, 1875, p. 153 ff. (on the palaces of Ashraf); B. Dorn, *Eine Reise nach Masenderan im Jahre 1860*, edited by V. Rosen (St. Petersburg, 1895); F. Sarre in *Zeitschr. f. Erdkunde*, 1902, p. 106 ff. (STRECK.)

ASHRAFI, also Sharifi, sequin, dinār gold-coin. Cf. Dozy and Engelmann, *Glossaire des mots espagn. et portug. dérivés de l'Arabe*, 2. ed., p. 353.

ASHRAFIYA, Dervish-order (according to d'Ohsson), which takes its name from 'Abd Allāh

Ashraf (Eshref) Rumī, died 899 (1493) in Ćin Iznik.

AL-ASHTAR, MĀLIK B. AL-ĤARITH AL-NAKH'Ī, loyal companion and lieutenant of the Caliph 'Alī b. Abī Tālib; accompanied him on a campaign against the Byzantines on the northern frontier of Syria (Belādhori, ed. de Goeje, p. 164); conveyed to Medina the complaints of the inhabitants of Kūfa about the forestalling of estates which Sa'īd b. al-'Ās, governor of 'Irāk, was executing for 'Othmān on behalf of the Kōraish; but since his mission met with no success, he incited the inhabitants to revolt, blocked the way for Sa'īd, and at the Caliph's command submitted to Abū Mūsā 'l-Ash'arī, a former governor under 'Omar. At the time of the conspiracy which led to the murder of 'Othmān, he brought 200 men to Medina (35 = 655); on being persuaded by 'Alī's promise of reforms he returned with his companions, but was met on the way by a retainer of the Caliph who carried their death-warrant. He did not however take any part in besieging 'Othmān's house (*Waḳ'at al-Dār*) nor in his assassination. After this event he compelled some who had remained obstinate to take the oath of allegiance to 'Alī (Ṭabarī, ed. de Goeje, i. 3069), and was commissioned to bring round the waverers of Kūfa to his master's side; then when 'Alī took the field against the rebellious Baṣra he fetched him reinforcements. In the Battle of the Camel (10. Djumādā II, 36 = 4. Dec., 656) he fought hand-to-hand with 'Abd Allāh b. al-Zubair (or according to Ṭabarī i. 3201, with 'Abd al-Rahmān b. 'Attab). In Kūfa he vainly endeavoured to restrain 'Alī from sending Djarir b. 'Abd Allāh al-Badjalī to Mu'āwiya, after the former had pledged himself to urge Mu'āwiya to acknowledge 'Alī's authority (Ya'qūbī, ii. 214); in the campaign against Mu'āwiya he forced the obstinate inhabitants of Rakka to construct a pontoon across the Euphrates (Ṭabarī, i. 3259; Ya'qūbī, ii. 218). At Šiffin he commanded a corps of 4000 cavalry and infantry, and was in command at the indecisive battle on Tuesday, 7. Šafar, 37 (25. July, 657). On the following Thursday he commanded the attack against the soldiers of Mu'āwiya who had vowed to fight to the death and had donned the green silk turban (Mas'ūdī, *Murūdj*, iv. 356); some state that it was he who killed 'Obaid Allāh b. 'Omar with a thrust of his lance. On the decisive day he overthrew the right flank of the Syrians and held victory in his hand, when 'Amr b. al-'Ās suggested to Mu'āwiya the famous artifice of sticking leaves of the Kōra'n on the points of the lances. On being referred to by 'Alī whom the rebels had threatened with death he was in favour of continuing the fighting. When 'Alī proposed him as the arbiter for his party, he was rejected as having been the chief agent in provoking the civil war; he refused in consequence to sign the arbitration-agreement. He was appointed governor of Egypt, but at Mu'āwiya's instigation was poisoned (38 = 658-659; Ṭab., i. 3393; Belādhori p. 228; Ya'qūbī, ii. 227) in Kolzum through a honey-drink given him by the Djaistār (Tax-collector, *quaestor*, Gloss. Ṭab.). When 'Alī received news of his death he exclaimed: *Li 'l-yadaini wa li 'l-fami* ("his hands and his mouth have killed him"), Mu'āwiya, on the other hand, exclaimed: "God has legions (*Djunūd*) even in honey". He took to himself as surname al-Afā, "the viper" (Mas'ūdī, *Murūdj*, iv. 357). Mu'āwiya regarded him as one of 'Alī's two right hands,

the other was 'Ammār b. Yāsir (Tab., i. 3394) who fell at Siffin.

Bibliography: Tabarī (ed. de Goeje), i. 2927 f., 2999, 3199, 3207, 3338, 3393 f.; Mas'ūdī, *Murūdj* (Paris), iv, 262—265, 327 f., 423; Ibn Khaldūn, *Ibar*, ii. 2, 142 f.; Ya'qūbī (ed. Houtsma), ii. 206—227; Müller, *Der Islam im Morgen- und Abendland*, i. 301—304, 309, 317, 319—327, 331, 345. (CL. HUART.)

'**ĀSHŪRĀ**, name of a voluntary fast-day which is observed on the 10. Muḥarram. When Muḥammad came to Medina he adopted from the Jews amongst other days the 'Āshūrā. The name is obviously the Hebraic יָשׁוּרָא with the Aramaic de-

terminative ending; in Lev. 16, 29 it is used of the great Day of Atonement. Muḥammad retained the Jewish custom in the rite, that is, the fast was observed on this day from sunset to sunset, and not as was usually the case only during the day. When in the year 2 Muḥammad's relations with the Jews became strained Ramaḍān was chosen as the fast month, and the 'Āshūrā-fast was no longer a religious duty but was left to the option of the individual. — On which day of the Arabian year the fast was originally observed cannot now be ascertained owing to our defective knowledge of the calendar of the period; naturally its observance coincided with the Jewish on the 10. Tishri, and so fell in the autumn. The 10. Muḥarram finds early mention as the 'Āshūrā; probably the tenth day of the first Muslim month was selected to harmonise with the tenth day of the first Jewish month. From the calculations which have already been made it does not seem possible that it could have been originally celebrated on the 10. Muḥarram (see Caetani, *Annali*, i. 431 f.).

Presumably for the sake of distinguishing themselves from the Jews some fixed the 9. Muḥarram either along with or in place of the tenth as a fast day with the name *Tasū'ā*.

The Jewish origin of the day is obvious; the well-known tendency of tradition to trace the Islāmic customs back to the ancient Arabs, and particularly to Abraham, states that the Mekkans of olden time fasted on the 'Āshūrā. It is not impossible that the tenth, as also the first nine days of Muḥarram, did possess a certain holiness among the ancient Arabs; but this has nothing to do with the 'Āshūrā.

The fast of the 'Āshūrā was later and is still regarded by Muslims as commendable; the day is kept by the devout of the entire Muslim world; it is holy also on "historical" grounds: on it Noah left the ark, etc. In Mekka the door of the Ka'ba is opened on the day of the 'Āshūrā for visitors (see Snouck Hurgronje, *Mekka*, ii. 51). In lands which are Shī'ite or come under Shī'ite influence quite different usages have become associated with the 10. Muḥarram; in this connection see MUḤARRAM.

Bibliography: The Chapter *Ṣawm 'Āshūrā* in the Collections of Traditions, and the appropriate sections in the Fīkh-books; Goldziher, *Usages juifs d'après la littérature des musulmans* in *Rev. d. Etudes juives*, xxviii, p. 82—84; A. J. Wensinck, *Mohammed en de Joden te Medina*, p. 121—125; Th. W. Juynboll, *Handbuch des islamischen Gesetzes*, p. 115 f.; Nöldeke-Schwally, *Geschichte des Qorans*, p. 179,

note; Sprenger, *Das Leben und die Lehre des Mohammed*, iii, 53, Anm.; Lane, *Manners and Customs* Ch. xxiv. (A. J. WENSINCK.)

AL-'**ĀSĪ** is the name in use among the Arabs for the Orontes, the chief river in the north of Syria, whose usual designation in classical antiquity is preserved in Arabic literature as al-Urūnṭ, al-Urūd. Presumably the word as with the Greek Axios is to be referred back to an ancient native name. The common explanation of al-'Āsī = "the rebel" is a popular etymology with no actual foundation, and the name al-nahr al-maḳlūb = fluvius inversus but a scholarly invention.

The river-system begins to the north of the watershed of the highland-valley of al-Biḳā' not far from Ba'albakk, but really only obtains its volume of water farther north at al-Hirmil from a spring, generally called simply the Orontes-Spring, which wells forth in a strong stream from the rock. Following the line of the Syrian canal to its northern end the river flows through several lakes or marshes (those of Qadas and of Tāmiya = Qal'at al-Muḍīḳ); on its banks are situated the most important towns of central Syria, Ḥimṣ and Ḥamāt. Where the Syrian wooded ranges meet the folds of the Armenia-Asia Minor region, the river winds round from the north into a south-westerly direction, and takes up the water which has been drained off northern Syria and is collected in the marshy region of al-'Amk, and discharges itself below Antākiya, to the South of the Amanus, at a flat and havenless shore (Seleucia and al-Suwaidiya were artificial havens).

Bibliography: Yāqūt, *Mu'djam* (ed. Wüstenf.), iii. 588; Abū'l-Fidā', *Takwīm al-Buldān* (ed. Reinaud), p. 49; G. le Strange, *Palestine under the Moslems*, p. 59—61; K. Ritter, *Erdkunde*, xvii. 159—177, 995—1271; Wellhausen, in *Zeitschr. der Deutsch. Morgenl. Gesellschaft*, lx. 245 et seq. (R. HARTMANN.)

'**ĀSIM EFENDI AḤMAD 'AINTĀBĪ**, Turkish philologist and historian, received the first part of his education in his native town 'Aintāb, and then went to Constantinople, where from 1211 (1796) he was engaged as Mudarris. After a short residence in Selānik he returned to the capital and died there in 1235 (1819). Of his writings the following may be named as in the first rank: the Turkish translation of Fīrūzābādī's Arabic dictionary *al-Qāmūs* (ed. Bülāk, 1250, and Stambul, several times), the Turkish translation of the Persian dictionary *Burhān-i Kāfī* with the title *Tibyan-i nāfi' dar Tarājama-i Burhān-i Kāfī* (cf. in this connection *Allgemeine Literaturzeitung*, p. 308 et seq.) Among his philological works are: *Kitāb Siyar*, *Marḥ al-Ma'ālī fī Sharḥ al-Amālī* and *Tuhfat-i Lughat-i Arabiyya*. As official historiographer he composed the *Waḳā'ic Selimiyya* (cf. Flügel, *Catalog der Hofbibliothek zu Wien*, ii. 312 et seq.).

Bibliography: Sāmi Bey, *Qāmūs al-A'lām*, iv. 3046.

'**ĀSIM EFENDI ISMĀ'İL**. [See ÇELEBI-ZADE.]

'**ASĪR**, a hilly region in Arabia between Hidjāz and Yemen; since the Turkish conquest (1871) has been a Sandjaḳ belonging to the Wilāyet of Yemen; is divided for purposes of administration into 7 Qazas (al-Abḥā, Banū Shehir, Ghāmid, Ghunfude, Maḥā'il, Ridjāl Alma' and Šabyā), though this division holds good only on paper. The Arab geographers of the Middle Ages do not

know it as a geographical name, and include this region partly in Hīdjāz, partly in Yemen. Al-Hamdānī (ed. Müller, p. 118) alone knows of an originally Yemenite tribe of the name of ‘Asīr, which however was reckoned among the Ismā‘īlī tribes, as belonging indeed to the ‘Anz b. Wā‘il, and names among its locations the above-mentioned Abhā. From this tribe the region, which was occupied by other tribes, especially the Badjila (cf. Ibn Djubair, ed. de Goeje, p. 132), Azd and Khath‘am, took its name. Niebuhr is not acquainted with it; he states that the Arabs of the coast between Abū ‘Arīsh and Hīdjāz dwelt in tents and spoke a dialect which differed from the Arabic spoken in Djidda and in Yemen. Although they call themselves Muhammadans, they are regarded in Yemen as Kāfirs and are reviled as Benī Halāl, worshippers of the moon. He mentions as one of their customs that they circumcise not merely the foreskin, but have a section of the skin of the abdomen entirely removed, and submit with the greatest courage to this painful operation, which often enough results in death. These accounts are confirmed by Ibn Djubair (see *supra*) and others, so far as any rate as they make mention of the rude customs of this brave hill-folk. According to Burckhardt they sell their marriageable daughters in open market and place their wives at the guest’s disposal.

The region has only become known to any extent, still insufficiently however, since the Egyptian campaigns of 1824—1827. Like the whole west coast ‘Asīr also is divided by vast mountain-chains (*Sarawāt*) into two parts, a flat coastal region (Tihāma, q. v.), and a hill-country, the real ‘Asīr. Various Wādīs run from these mountains towards east and west, e. g. Wādī Bīsha, Wādī Shahrān, Wādī Djanfūr. Some of these Wādīs, especially Wādī Bīsha, belong to the fairest and most fertile districts of Arabia.

History. ‘Asīr only became known in Europe when, in consequence of the Wahhābī rising in Nejd, a certain Muḥammad Abū Nukta, with the aid of the Wahhābīs, made almost the whole of ‘Asīr subject to himself and compelled the inhabitants to accept the Wahhābī doctrines. Ibrāhīm-Paṣha had in consequence to dispatch Aḥmad-Paṣha with Egyptian troops to ‘Asīr in the year 1824, but this expedition even after a second attempt, in the following year did not bring about the submission of the brave hill-folks. Just as little success attended the campaigns of 1834 and the following years; in the end the Egyptian troops, seriously weakened by famine and cholera, had to vacuate the field, whilst the then Shaikh of ‘Asīr, ‘Aīd b. Mūsā, continued to hold sway in peace in the hill-country and bequeathed it to his son Muḥammad. The latter extended the province of his authority, and in the winter of 1870-1871 drove the Turkish garrisons out of the coast-towns of Yemen and made himself master of the whole region. The government of Turkey was now compelled to intervene, and sent troops under the leadership of Muḥammad Radīf-Paṣha, who actually succeeded in forcing an apparent submission on the part of the hill-tribes.

Bibliography: Jomard, *Notice géographique sur l’Asyr, accompagnée d’une carte etc.*; Tamisier, *Voyage en Arabie, séjour dans le Hīdjāz. Campagne d’Assir etc.*; K. Ritter, *Erdkunde*, xii. 919 *et seq.*; Aḥmad Rashīd Bey, *Tārīkh-i Yemen wa-Shamā*.

ASĪR (A.), captive, slave.

ASĪR, more precisely Mīrẓā Djalāl Asīr b. Mīrẓā Mu‘min, Persian poet, born at Iṣpahan, died while still young in 1049 (1639-1640), according to another account in 1069 (1658). He was a pupil of the poet Faṣīhī and a friend of Shāh ‘Abbās I., and composed the majority of his songs while under the influence of drink. An edition of his *Kulliyāt* appeared at Lucknow in the year 1880.

Bibliography: The Mss.-Catalogues of Rieu (British Museum), ii. 681, and Pertsch (Berlin), No. 938; Ethé, in *Grundriss der iran. Philologie*, ii. 311.

ASĪRGARH, name of an ancient fortress situated in the district of Nīmar in the Central Provinces of British India; it stands on a projection of the Sātpurā Range. In 1600 it was wrested by Akbar from the last king of the Muḥammadan dynasty of Khāndēsh; this event is also mentioned in an inscription which is set down to that period. Of the buildings, some of which were erected by Akbar’s successors, a mosque of the year 992 (1584) and still in a state of preservation is noteworthy from the fact that it (like another preserved in the neighbouring Burhānpūr) bears both an Arabic and a Sanskrit inscription. This mosque erected by the last of the ‘Adīlshāhī dynasty of Khāndēsh perhaps served Hindus and Muḥammadans conjointly in accordance with the “Dīn-i Ilāhī”.

Bibliography: *Imperial Gazetteer*, vi. 12 (New Ed.); *Central Provinces Gazetteers: Nīmar District*, Vol. A, Descriptive, p. 199—207; Cunningham, *Archaeological Survey of India*, ix. 118—121; Elliot, *The History of India*, Index s. v. *Asir*; Bloch, *Annual Report of the Archaeological Survey, Eastern Circle, for 1907-1908*, p. 26 *et seq.* (J. HOROVITZ.)

ASITANE. [See ISTAMBOL.]

ĀSIYA. This is the name given by the commentators to Pharaoh’s wife, who is twice (28, 8; 66, 17) mentioned in the Kor’ān. She plays the same part as Pharaoh’s daughter in the Bible, so that there is obviously confusion. In the last mentioned passage these words are put into her mouth: “My lord, build me a house with thee in Paradise, and deliver me from Pharaoh and his doings and deliver me from the wicked”. In connection with this passage it is related that Āsiya endured many cruelties at the hands of Pharaoh because of her faith (she was an Israelite); and finally he even caused her to be cast down on to a rock; at her prayer God took her soul to himself, so that only the body fell on the stone. — It is also related that Pharaoh scourged her to death, but on Moses’ praying to God she did not feel any pain.

Bibliography: The Kor’anic commentaries on S. 28, 8, and 66, 17; Ṭabarī (ed. de Goeje), i. 444 ff.; Ibn al-Athīr (ed. Tornb.), i. 119 ff.; Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 155 ff.; Weil, *Biblische Legenden der Muselmänner*, p. 38 f.; Tha‘labī, *Kiṣaṣ al-Anbiyā’* (Cairo, 1287), p. 179 f.

(A. J. WENSINCK.)

‘ASKALĀN, a former coast-town of South Palestine, one (Hebrew: ‘Ashkelōn) of the five Philistine towns known to us from the Old Testament; in the Roman period as oppidum Ascalo liberum it was (according to Schürer, *Geschichte des Jüdischen Volkes im Zeitalter Jesu*, 2. Ed., ii. 67) “a flourishing Hellenistic town famous for

its cults and festal James" (Dercetis-Aphrodite-shrine); in the Christian period a bishop's see (tomb of the tres fratres martyres Aegyptii).

‘Aşkalān was one of the last towns of Palestine to fall into the hands of the Muslims, but was soon after ravaged by the Greeks and restored by ‘Abd al-Malik b. Marwān. According to an inscription from a building which was discovered by Clermont-Ganneau the Caliph al-Mahdī in 155 (772) caused a mosque and minaret to be erected there. After varied fortunes the town fell into the power of the Fātimids. ‘Aşkalān attained its greatest importance in the period of the Crusades. For over half a century it successfully withstood the Franks and was a continuous menace to the capital of the young Kingdom of Jerusalem. Not till 548 (1153) did Balduin III get possession of the town. After the battle of Hittin it had, like most of the strongholds in Palestine, to surrender to Ṣalāh al-Dīn (583 = 1187). In 587 (1191) the latter found himself after the defeat at Arsūf not in a position to hold ‘Aşkalān against Richard of England and destroyed it. Richard rebuilt the fortress. According to the conditions of peace of the following year it had however to be again destroyed. The variances between al-Ṣāliḥ Aiyūb of Egypt and al-Ṣāliḥ Ismā‘īl of Damascus again let it slip into the hands of the Franks. After the decisive battle of Ḡazza the newly-fortified ‘Aşkalān could no longer expect help. It fell in 645 (1247). In order to make it impossible for the Christians to effect a landing the Mamlūk-Sultan Baibars in 668 (1270) destroyed ‘Aşkalān and other places on the coast. This was the end of the town.

In antiquity and the Middle Ages the now desolate environs of the town were famous for their wine, sycamores and Henna (Kypros). It has given its name to a species of onion (Shalot). By al-Idrisi's time there was a noticeable lack of gardens and trees (see *Zeitschr. d. Deutsch. Pal.-Vereins*, viii. 123). Mediaeval authors often call ‘Aşkalān the "Bride" of Syria or of the world, Sponsa Syriae, a phrase which is traced back to the Prophet. It is uncertain whether this expression is used to characterise it as the maiden = the unconquered or the lovely.

Into the period of the Shī‘ite supremacy of the Fātimids falls the construction by al-Afdal b. Badr al-Djamālī (491 = 1098) of the Maṣḥad for the reception of the head of the Prophet's grandson, Ḥusain. This highly-venerated relic was in 548 (1153-1154) saved from the Franks (cf. Makrīzī, *Khiṭaṭ*, 2. Ed. ii. 284; Mehren, *Cāhirah og Kerāfat*, ii. 60), and carried off to Cairo. Later Muslim pilgrims visited besides Ḥusain's chapel especially an Abraham's Well.

Bibliography: Belādhōrī (ed. de Goeje), p. 142 ff.; *Bibl. Geogr. Arab.*, iii. 174; v. 103; ‘Alī of Herāt, *Archives de l'Orient Latin*, i. 608; Yāqūt, *Mu‘djam* (ed. Wüstenf.), iii. 673 f.; Abu ‘l-Fidā’ (ed. Reinaud), p. 231; Ibn Baṭūṭa (ed. Defrémery), i. 126 f.; Muḍīr al-Dīn, *al-Uns al-ḡalīl* (Cairo, 1283), p. 422; G. le Strange, *Palestine under the Moslems*, p. 400-403; K. Ritter, *Erdkunde*, xvi. 76-89; Guérin, *Judée*, ii. 133-171; Guthe, in *Zeitschr. d. Deutsch. Pal.-Vereins*, ii. 164-171.

(R. HARTMANN.)

AL-‘AŞKALĀNĪ. [See IBN ḤADJAR.]

AL-‘ASKAR (A., from Pers. *Lashkar*), the army, the soldiers, etc.

AL-‘ASKAR. [See ‘ASKAR SĀMARRĀ.]

‘ASKAR MUKRAM ("Camp of Mukram"), town in Ahwāz (Khūzistān), one of those places refounded by the Arabs which here and there in the time of the Umayyads grew up out of fortified cantonments. Mukram, an Arab commander whom al-Ḥadīdī had sent to Ahwāz to suppress a rebellion, pitched his camp near a town which the Arabs had destroyed of the name of Rustam Ḳawādh (corrupted by the Arabs into Rustaḳubādh). From this camp there soon developed owing to the favourable natural situation a flourishing town; for only a little below it the main arm of the River Dujail (or Kārūn), the modern Shetaīt (= Shuṭaīt, i. e. small river), reunites with its eastern branch the Mashrukān-Canal (modern Āb-i Gargar or Gerger) which branches off at Shushter, and not very far from there its most important tributary, the Dizful Rūd (modern Āb-i Diz) flows into the Dujail. ‘Askar Mukram lay on both sides of the Mashrukān, and was the chief place on this canal. It is stated to have been the mint-town during the iv. (x.) century under the Būyid Mu‘izz al-Dawla; cf. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xi. 452. The name ‘Askar Mukram is no longer found on our maps; its place is marked however by the ruins of Band-i Kīr ("Embankment of Bitumen"), about 28 mls. to the south of Shushter (Arab. Tustar); the inhabitants of Shushter wrongly look for the remains of ‘Askar Mukram in some considerable mounds of rubbish quite close by their town, which they therefore call also Lashkar (Pers. = Arab. al-‘Askar).

Bibliography: Belādhōrī (ed. de Goeje), p. 383; Yāqūt, *Mu‘djam* (ed. Wüstenf.), iii. 676; G. le Strange, *The Lands of the Eastern Caliphate* (1905), p. 233, 236 f., 242, 246 f.; also in *Journ. of the Roy. Asiatic Society*, 1895, p. 312 (on the Mashrukān); K. Ritter, *Erdkunde*, ix. 164 f., 182 f., 191-193, 227; Weil, *Gesch. der Chalifen*, ii. 457. (STRECK.)

‘ASKAR SĀMARRĀ or ‘Askar al-Mu‘taṣim, the camp of Sāmarrā or of Mu‘taṣim, is the place where the Caliph al-Mu‘taṣim bi ‘llāh encamped with his Turkish troops at the founding of Sāmarrā in the year 231 (836). Hence this quarter of the town, like ‘Askar Abī Dja‘far at Ubulla or ‘Askar al-Mahdī, i. e. Ruṣāfat Baghdād, received his name, and with greater right, since Sāmarrā retained as long as al-Mu‘taṣim was ruler, i. e. till 227 (842), the character of a camp, and only became under al-Wāthiq, as Yāqūtī says, a civilised town. The story of the foundation of Sāmarrā shows that the quarter ‘Askar al-Mu‘taṣim stood upon the site of an older settlement which appears among the Syrians as Shūmērā and in the classic writers of the time of the campaign of Julian the Apostate as Sumere (Ammianus Marcellinus or Σοῦμ(ρ)α (Zosimos). It is this quarter too of the large town which alone survived the transference of the Caliphate to Baghdād, as Yāqūt and the *Marāsid* tell us, and which still exists. Here lived and were buried the tenth Imām, ‘Alī, and his son al-Hasan, who consequently have the cognomen al-‘Askariyain. Besides these holy tombs this place preserves the *Sardāb* of the Kā‘im Muḥammad al-Muntaḏir al-Mahdī under a golden dome presented by Naṣr al-Dīn Shāh and completed under Muzaḥfar al-Dīn Shāh in the year 1905. This Maṣḥad of the Mahdī is also occasionally called al-‘Askar owing to its situation.

Bibliography: Ya'qūbī (ed. de Goeje) p. 265, 3; Ya'qūt, *Mu'djam* (ed. Wüstenf.), iii. 675; also, *Mushtariq*, p. 309; *Marāṣid al-Iḥṣā'*, ii. 258 and iii. 5; Suyūṭī, *Lubb al-Lubb*, p. 179; Streck, *Die alte Landschaft Babylonien* (Leiden, 1900-1901); E. Herzfeld, *Samarra* (Berlin, 1907); G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905). (E. HERZFELD.)

AL-'ASKARĪ, ABU AḤMAD AL-ḤASAN B. 'ABD ALLĀH B. SĀ'D, Arab philologist; born Thursday 16. Shawwāl, 293 (11. Aug. 906); a pupil of Abū Bakr b. Duraid; lived in 'Askar Mukram, where the Ṣāhib Ismā'il b. 'Abbād held intercourse with him; died Frid., 7. Dhu 'l-Hijidja, 382 (3. Febr., 993).

Of his works the following are preserved: 1. *Kitāb al-Zawādjir wa 'l-Mawā'iz* (Köprülü, N^o. 730); 2. *Kitāb al-Maṣūn yashamil 'alā Abwāb shattā min al-Adab* (Derenbourg, *Les mss. arabes de l'Escorial*, i. N^o. 377); 3. *Risāla fi 'l-Tafḍil baina Balāghatai al-'Arab wa 'l-'Adjam in al-Tuḥfa al-bahiya* (Stambul, 1302), p. 213—221. His *Kitāb al-Taḥṣif* or *Taḥṣif al-Shi'r* Suyūṭī has often used (see his *Muxhir*, i. 278, 4; ii. 181, 4; *Sharḥ Shawāhid al-Mughnī*, S. 6, ult., 7, 12, 51, 17, 98, 3, 251, 22), also 'Abd al-Qādir al-Baghḍādī in *Khizānat al-Adab* (ii. 500, 4 *infra* 510 *infra*); iii. 181, 11; iv. 22, 19, 297, 26). His *Kitāb Rabi' al-Adab* is cited by al-Suyūṭī in *Sharḥ Shawāhid al-Mughnī*, p. 186, 17.

Bibliography: Ibn Khallikān (Cairo, 1299), i. 164, N^o. 156; Ya'qūt, *Irshād al-Arib*, iii. 126—135; Suyūṭī, *Bughyat al-Wu'at*, p. 221. (BROCKELMANN.)

AL-'ASKARĪ, ABU 'L-ḤASAN 'ALĪ B. MUḤAMMAD, the tenth Imām of the Shi'ites, who have given him the honorific title of al-Nakī (the pure); he was born in 213 (828) and passed his youth in Medina, where also his father, Muḥammad al-Djawād, usually resided. Although he exhibited in public the greatest piety and apparently took no part in political intrigues, yet he aroused the suspicions of the 'Abbasid Caliph al-Mutawakkil, who had him transferred to his new residential town Sāmarrā in order to keep a better watch on his actions. Hence he has become known under the *Nisba* al-'Askarī [see supra, Art. 'Askar Sāmarrā], for he was never again permitted to leave Sāmarrā. He died in 254 (868), but whether a natural death is uncertain, and left two sons, al-Ḥasan and Dja'far. The former was recognised by the "Twelvers" as his successor, and given the honorific title al-Zakī. He was born in Sāmarrā in 231 (846) and died there in 260 (874), wherefore like his father he is sometimes called al-'Askarī. That he was also called el-Chamt ("bitter fruit"), as A. Müller states in *Der Islam im Morgen- und Abendland*, ii. 13, is not correct. Al-Khamṭ is according to an uncertain tradition the name of his slave and concubine who bore him the twelfth Imām Muḥammad, but other names are also given to her. Cf. Friedländer in *Journ. of the American Oriental Society*, xxix. 54. It is doubtful whether he left any children at all, but this controversial question will be more appropriately discussed under the article Muḥammad b. al-Ḥasan.

Bibliography: Ibn Khallikān (Cairo, 1299), i. 239, 578; ii. 222; Mas'ūdī (Paris), vii. and viii.; Shahrastānī (ed. Cureton), p. 128 ff.; Blochet, *Le Messianisme et l'hétérodoxie musul-*

mane, p. 20; Friedländer *see supra*, (contains further references).

AL-'ASKARĪ, ABU HILĀL AL-ḤASAN B. 'ABD ALLĀH B. SAHL B. SĀ'D B. YAḤYĀ B. MIHRĀN, Arab philologist, a pupil of his namesake (according to others, of his maternal uncle) Abū Aḥmad al-'Askarī; from his devotion to knowledge he led a very retired life, and died after the year 395 (1005), in which according to the account given by Ya'qūt in his *Mu'djam al-Udabā'* he finished dictating the *Kitāb al-Awā'il*, and hence Ḥādjdī Khalifa in several places gives this as the year of his death.

His chief work was the *Kitāb al-Ṣinā'at al-Kitāba wa 'l-Shi'r* (or *al-Naḡm wa 'l-Naṭh*), composed in 394 (1004), in which, in order to make a true appreciation of the linguistic excellencies of the Korān possible, he gave the first systematic presentation of Arabic rhetoric, after al-Djāhiz in his *Kitāb al-Bayān* had set out the material in stimulating but not very lucid fashion; publ. by Muḥammad Amin al-Khānadjī, Stambul, 1320 (from the Mss. Köprülü 1333—1335; others in Paris, de Slane, *Catalogue des mss. arabes de la bibl. nationale*, N^o. 4370 and at Tripolis, according to Landberg, *Proverbes et dictions*, p. 101, 4; cf. P. Schwarz in *Mitt. des Sem. f. or. Spr. Berlin*, ix. 581 et seq.). Of his other writings enumerated by 'Abd al-Qādir al-Baghḍādī in *Khizānat al-Adab*, I. 112, the following are preserved: 1. *Kitāb Djamharat al-Amthal*, a collection of proverbs, printed Bombay 1306-1307 and on the margin of Maidāni, Cairo 1310. — 2. *Kitāb Diwān al-Ma'ānī*, an anthology in 12 Vols. (*Catalogue of the arabic Mss. in the British Museum*, N^o. 1418). — 3. *Kitāb al-Awā'il*, dealing with the supposed inventors of arts and customs (Paris, Schefer 5896), abridged by al-Suyūṭī in *Kitāb al-Wasā'il*, which was partly edited by Gosche in *Das Kitāb al-Awā'il, eine literarhistor. Studie, Festgabe zur 25. Versammlung Deutscher Philologen*, Halle 1867. — 4. *Kitāb al-Kuramā'*, publ. by Maḥmūd al-Djibālī (Cairo, 1326). — 5. *Kitāb al-Mu'djam fi Baḳiyat al-Ashyā'*, on the names of the remains of various objects (Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibliothek zu Berlin*, N^o. 7052). — 6. *Sharḥ Diwān Abi Miḥdjan*, ed. by C. Landberg in *Primeurs Arabes*, i. Leiden 1886, p. 58—73. — 7. *Kitāb al-Nawādir fi 'l-'Arabīya* (Ḥādjdī Khalifa, vi. 388) is perhaps contained in Escorial, N^o. 753 (Derenbourg, *Les mss. arabes de l'Esc.*, ii. 42).

Bibliography: Ya'qūt, *Irshād al-Arib*, iii. 135—169; Suyūṭī, *Bughyat al-Wu'at fi Ṭabaqāt al-Lughawiyin wa 'l-Nuḥāt* (Cairo, 1326), p. 221 and in Landberg's *Primeurs*, i. 74; 'Abd al-Qādir, *Khizāna*, i. 97; Flügel, *Die grammatischen Schulen der Araber*, p. 254; Wüstenfeld, *Die Geschichtsschreiber der Araber*, p. 157; Brockelmann, *Gesch. der arab. Litter.*, i. 126. (BROCKELMANN.)

AṢL (A.), root, ground, principle, etc.; also term. techn. [See UṢL.]

ASMĀ', daughter of the Caliph Abū Bakr. Her mother was Ḳatla or Ḳutaila bint 'Abd al-Uzzā. She was the elder sister of 'Ā'isha, and was born 27 years before the Hijra. She received the surname Dhāt al-Nitākain, "she of the two girdles", because to supply the want of another strap she tore her girdle in two in order to fasten on with these pieces the water-skin and wallet which she had brought to the Prophet and her father on

the occasion of their flight [see *infra*]. She was one of the earliest believers and married in the first period of Islām al-Zubair b. al-ʿAwwām [q. v.], who was also one of the earliest believers and found himself at that time in such distressing circumstances that she was compelled to do heavy and humble work; in this matter her husband also acted harshly towards her. She did not join her husband in the emigration to Abyssinia. When Muḥammad and her father on their flight to Medina concealed themselves for 3 days in a cave, she fetched them every evening food and water, and after the flight she settled in Kūbā², not far from Medina, with her eldest son, the well-known ʿAbd Allāh b. al-Zubair [q. v.], and became the mother of the first believer born after the Hidjra. She had 5 sons and 3 daughters. Later al-Zubair separated from her, whereupon she joined her son ʿAbd Allāh and experienced all the vicissitudes of his fortunes, and learned of his fall (73 = 692) when she had reached her 100th year, and though grown blind still retaining her mental vigour. Her request to be allowed to bury the impaled corpse of her son was refused. A few days later her eyes closed in death.

Bibliography: Sprenger, *Das Leben und die Lehre des Muḥammad*, Index.

(RECKENDORF.)

ASMĀ' (A.), names, plur. of *Ism* [q. v.].

AL-ʾASMĀʾĪ, ABŪ SAʾĪD ʿABD AL-MALIK B. KURĀIB, one of the most famous of Arab philologists, born at Baṣra in 122 (740), died there 213 (828). His name al-ʾAsmāʾī he took from one of his ancestors al-ʾAsmāʿ. He was reared in indigent circumstances, and applied himself with plodding zeal to his studies in the school of his native town, where he specially enjoyed the teaching of al-Khalil, of Abū ʿAmr ʾIsā b. ʿOmar and of Abū ʿAmr b. al-ʾAlāʾ. Soon he became himself a teacher much in request at this school, and turned out such notable pupils as (Abu ʾl-Faḍl) al-Riyāshī, Abū ʾUbaid, Abū Ḥatīm al-Sidjistānī and (Abū Saʾīd) al-Sukkārī. His astonishing memory embraced all the branches of knowledge of his time; he had a very special mastery of the language of the desert-peoples and their dialects, as well as of the whole range of poetry, and as a philologist held unchallenged supremacy among his contemporaries. His fame reached the ears of Hārūn al-Rashīd, who brought him to his court at Baghdād as tutor to his son al-Amin. Here he soon became the acknowledged leader in the active intellectual life of the Caliph's court. While held in high honour he retired with the wealth accumulated by a prudent economy to spend the rest of his life in his native Baṣra.

Of al-ʾAsmāʾī's many works a large number have been preserved; some manuscripts, among them besides well-known writings a *Kitāb al-Faras*, *Kitāb al-Arādīz*, *Kitāb al-Masir*, etc., are contained in a private collection in Baghdād (cf. Haffner, *Texte zur arabischen Lexikographie*, Leipzig, 1905, Preface, p. v.), and so an edition of them is unfortunately impracticable. His works deal with their subject somewhat arbitrarily and are never exhaustive, but the material contained in them is reliable and is based on his own studies, in which connection the oft-related anecdote of how al-ʾAsmāʾī won in competition with the great philologist Abū ʾUbaida a horse from the Wazīr al-Faḍl b. al-Rabīʿ is significant. The

splendid renown of al-ʾAsmāʾī is shown by the fact that he is the most frequently quoted authority in Arabic works, so that from these whole books of his can be compiled. Of the ancient Arabic poetry he has not only preserved in his works single verses in the form of quotations mostly taken from the oldest literary inheritance but also prepared collections of whole poems. Besides the collection, al-ʾAsmāʾīyāt, bearing his name, most of the diwāns of the Arab poets which have been preserved are due to him.

Bibliography: Brockelman, *Gesch. der arab. Litter.*, i. 104 f. and Addenda p. 514; in 3. (*Kitāb al-Khai*) the note (= Köprülü 1360?) should be struck out; — in 5. (*Kitāb al-Ibīl*) there ought to be added: ed. Haffner, in *Texte zur arabischen Lexikographie* (Leipzig, 1905), p. 66—157. — of 6 (*Kitāb al-Addād*) the Vienna MS. contains only a fragment, which however can be supplemented, since there is in St. Petersburg a second fragment, and in the private collection in Baghdād a complete manuscript, of which the author of the present article has been able to obtain a collation. — 8. and 9 are the same treatise (*Kitāb al-Nabāt wa ʾl-Shadjar*), — in 10. (*Kitāb al-Dārāʾ*) there should be added: ed. Haffner. — 11. *Kitāb Khalk al-Insān*, ed. Haffner in *Texte zur arabischen Lexikographie* (Leipzig, 1905), p. 158—232. — 12. *Kitāb al-Karm wa ʾl-Nakhil*, ed. Haffner in *Machrig*, 1902, p. 883 ff. — Cf. also: Ahlwardt, *Sammlungen alter arabischer Dichter*, i. *El-ʾAsmāʾijāt* (Berlin, 1902).

(A. HAFNER.)

ʿAṢR (A.), time, particularly the afternoon, hence *Ṣalāt al-ʿAṣr* = Afternoon-prayer (see Th. W. Juynboll, *Handbuch des Islām. Gesetzes*, Index); *Sūrat al-ʿAṣr* is the title of the 103. Sūra.

ASRĀ (A.) = he travelled in the night, Inf. *isrāʾ*; hence *Sūrat al-Isrāʾ*, one of the titles of the 17. Sūra.

ASRAFĪL. [See ISRAFĪL.]

ASRĀR (A.), secrets, plur. of *Sirr*; in Turkish (used as sing. and pronounced *Esrar*) it denotes a preparation of hemp.

ASSAM, name of a district in British India, which since 1905 has formed with 15 districts of northern and eastern Bengal the new province of "Eastern Bengal and Assam". The district of Assam covers 61, 682 Eng. sq. mls., and lies between 22° 19' and 28° 16' N. Lat. and 89° 42' and 97° 12' E. Long. The population in 1901 amounted to 6, 126, 343 persons, of whom 1, 581, 317 were Muḥammadans, and of these 2724 called themselves Shīʿites. Almost three-fourths of the Muḥammadan population belong to the district of Sylhet. The first Muḥammadan conquest of Sylhet is ascribed by legend to the Saint Shāh Djalāl of Yemen, whose grave in Sylhet is held in veneration. Of the numerous invasions of the Muḥammadans which succeeded one another from Bengal from the end of the xiv. cent. some were unsuccessful, and none secured for them lasting possession of the country. Eventually in 1663 they abandoned the attempt to conquer the district. In the Morias, a depressed class of the Muḥammadan population we have descendants of the captured troops of the Muḥammadan commander Turbak, who made in 1532 an unsuccessful invasion. The remaining Muḥammadans of Assam call themselves Gariās, which name they intend

to indicate their origin from Gaur, the ancient Muḥammadan capital of Bengal.

Bibliography: Imperial Gazetteer, vi, 14 ff. (new ed.); Gait, *A history of Assam* (Calcutta, 1906). (J. HOROVITZ.)

‘AṢṢĀR, SHAMS AL-DĪN MUḤAMMAD, Persian poet, died 784 (1382-1383). ‘Aṣṣār was one of the panegyrists of Shaikh Uwais, but is chiefly known for his poem (which has been translated into Turkish), *Mihr u-Mushtari* composed in 778 (1377), the content of which has been described by Ethé in *Grundriss der iranischen Philologie* in the following words: “the story of a love, which is free from every frailty and pure from every sensual lust, between Mihr, son of Shāburshāh and the comely stripling Mushtari.”

Bibliography: Peiper, Comment. de libro persico Mihr o Mishteri (Berlin, 1839); Fleischer, in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xv, 389 ff.; Rieu, *Catal. Brit. Mus.*, ii, 626; Pertsch, *Katal. Berlin*, p. 843 ff.

ASSASSINS is the name given to those Ismā‘īlis, who at the time of the Crusades occupied fortified hill-fortresses in Syria and other Muḥammadan countries, and were wont to rid themselves of their opponents by assassination. The ordinary meaning of *assassin* however did not belong to the word originally, for the latter is to be traced back to the Arabic *Ḥashishīyūn* denoting “consumers of *Ḥashish*”. *Ḥashish* is a preparation of hemp (*Cannabis indica*), which oriental mystics sometimes consumed in order to induce the ecstatic state and to become intoxicated. It is said that those who were selected, the so-called Fida‘īs [q. v.], by the spiritual leaders of the Assassins to carry out any important mission, e. g. an assassination, were urged to its use in order that they might as volitionless tools be ready for any deed. From the Fida‘īs Ibn Khallikān calls the Assassins in general also Fida‘īya; but in the oriental sources, when they are not simply called Ismā‘īlis, they are often named Malāḥida (heretics) or Nizāris.

The Assassins in so far as they are a branch of the Ismā‘īlis and have general principles in common with all Ismā‘īlis will be referred to in the article on the latter. What specially distinguishes them is less a doctrine differing from the other Ismā‘īlis than their political organisation into a secret league whose members owed blind obedience to the spiritual head; and also the fact that they availed themselves of murder to get rid of their foes is no new phenomenon in Islām. Abū Maṣṣūr al-Idjlī and Mughīra b. Sa‘īd, whose followers were called “Stranglers” (*Khannāk*), had previously resorted to it and magnified assassination for political ends as a religious and meritorious act. For the rest, the theological tenets of the Assassins so far as they are not contained in the Ismā‘īli writings discussed below are insufficiently known to us, for their holy books, of which only one is known to us by name (*Sar gudaḥast-i Saiyidna* = History of our lord, i. e. of Ḥasan b. Šabbāḥ, see infra) were all destroyed in the Mongol period. This much we know, that the founder of this secret league, Ḥasan b. Šabbāḥ, whose biography follows in a later article, during his residence in Egypt (1078-1080) was won over to the claims of the Fāṭimid Nizār b. al-Mustansīr, from whom the members of the league derive the above-mentioned name Nizāriya. As is well-known it was not Nizār but a younger

son of al-Mustansīr who on his father's death was recognised by the Fāṭimids as Imām under the name al-Musta‘lī; but the Assassins supported the claims of Nizār until a later successor, who was also called Ḥasan (b. Muḥammad), of Ḥasan b. Šabbāḥ gave himself out to be a descendant of Nizār and hence laid claim to the dignity of Imāmship. With this end in view he summoned all his followers to a great assembly (*‘Id al-Ḳiyāma*, feast of the resurrection) in the year 559 (1164), at which he not only secured his recognition as Imām but also publicly proclaimed the abrogation of Islāmic law. A reversion occurred under a third Ḥasan (Djalāl al-Dīn), who on succeeding his father in 607 (1210) returned to the statutes of Islām, informed the ‘Abbāsīd Caliph of his submission to him, and allowed his mother to make the pilgrimage to Mekka. Hence his name Naw-Musulman (new believer). Under his successors there arose among the Assassins differences of opinion and factions, about whose real nature nothing is accurately known, and soon afterwards the political strength of the secret league was destroyed by the Mongols. With this the Assassins as such cease to exist, and those of them who survived the catastrophe and continued loyal to their views were absorbed by the other Ismā‘īlis.

The history of the Assassins commences with the conquest of the hill-fortress of Alamūt by Ḥasan b. Šabbāḥ in the year 483 (1090-1091), who removed his residence there and from this place of difficult access carried on his propaganda. This consisted first in his followers obtaining possession of a large number of hill-fortresses in all parts of Persia, and getting rid of the most dangerous of their opponents by assassination. One of the first victims was the famous Seldjūk-Wazīr Nizām al-Mulk (485 = 1092). The death of Sultan Malik-Shāh which occurred soon after, and the resulting disputes for the succession among the various pretenders, and the appearance soon after of the Crusaders in the lands of Islām threw the Muḥammadan world into a disorder which assured great success to the Assassins. Their strength consequently became very considerable in a few years, until the Seldjūk-Sultan Muḥammad I. ascended the throne and strained every nerve in combating the Assassins. The fortress of Dizkūh, called Shāh-Diz by Malikshāh, in the vicinity of Ispahān, was at that time in the hands of a distinguished leader of the Assassins of the name of Ibn ‘Attāsh, who had counted Ḥasan b. Šabbāḥ among his pupils. It was captured after a courageous resistance (500 = 1107). Cf. the official account of this in Ibn al-Ḳalānisi (ed. Amedroz, p. 152 *et seq.*). The Turkish Emīr Anushtegīn Shīrgīr was then entrusted with the conduct of the war against the Assassins, and he after several successes was on the point of taking the fortress of Alamūt itself when the death of Muḥammad (511 = 1118) forced him to raise the siege. Ḥasan survived this danger almost 7 years; he died in 518 (1124) leaving the leadership of the Assassins to Kiaya Buzurg Ummīd Rūdbārī, who bequeathed the conduct of affairs to his descendants. The following were the rulers of Alamūt:

Ḥasan b. Šabbāḥ . . .	483—518 (1090—1124).
Buzurg Ummīd Rūdbārī	518—532 (1124—1138).
Muḥammad b. Buzurg	
Ummīd	532—557 (1138—1162).

Ḥasan b. Muḥammad . . .	557—561 (1162—1166).
Nūr al-Dīn Muḥammad . . .	561—607 (1166—1210).
Ḍjālāl al-Dīn Ḥasan b. Muḥammad	607—618 (1210—1220).
ʿAlā al-Dīn Muḥammad . . .	618—653 (1220—1255).
Rukn al-Dīn b. Muḥammad	653—654 (1255—1256).

During the rule of these Grand-Masters the Assassins had more than once to endure sore persecution, but neither the Caliphs nor the Seldjūk-Sultans succeeded however in breaking their power and destroying their robber's-den. They skilfully rid themselves of their most implacable enemies by assassination and zealously carried on their propaganda. Especially did they succeed in setting firm foot in Syria, where the Seldjūk of Haleb, Ridwān, availed himself of their aid. A certain Abū Ṭāhir, who seems to have plied the art of goldsmith and hence was called al-Ṣāḡh, was sent to Syria as emissary and won in Haleb particularly many followers. In 499 (1105-1106) he managed by treachery to remove from his path the governor of Apamea, but was disappointed in his hopes of becoming himself master of the town since the Crusaders soon after took possession of it. The bloody persecution of the Assassins in Haleb after the death of Ridwān in 507 (1113) did not prevent another Persian emissary named Bahram some years later from obtaining a large following and even gaining possession (520—1126) of the town of Bāniyās, which was surrendered three years later to the Crusaders. The Assassins often entered into friendly relations with the Christians, and contrived to strengthen their position by cleverly availing themselves of the political conditions. In 535 (1140-1141) they conquered the hill-fortress of Ḥiṣn al-Maṣyād (Maṣyāf) and other fortresses situated in North-Syria, e.g. Kahf, Qādmus, ʿUllaiḳa, al-Khawābī, etc. The temporary chief of these Syrian Assassins was usually called *Ṣhaikh al-Djabal* (translated by the Christians as "the Old Man of the Mountain", "le Vieux de la Montagne"), so that this term does not denote, as is sometimes stated, the Persian Grand-Master, the universal chief of the Assassins. One of the most famous of the Syrian rulers is Rashīd al-Dīn Sinān [q. v.].

The Mongols who effected such great changes in the political conditions of Asia accomplished also the downfall of the Assassins. The last Grand Master Rukn al-Dīn had just entered upon his dignity when Hulagu marched his forces on Alamūt. Resistance was impossible; Rukn al-Dīn had to submit (654 = 1256), and was to be brought before the Great-Khān, but was executed on the way thither. The strongholds held by the Assassins were taken and some of them razed to the ground. The hill-fortresses of Syria, e.g. Maṣyād, fell in 658 (1260) for the time being under the power of the Mongols, but it was reserved for the Mamlūk-Sultan Baibars to give the Assassins the finishing blow (671 = 1272). This ended for ever the political power of the dreaded sect, but there were and are to the present day in the mountains of the Nuṣairīs Ismāʿīlīs descended from the Assassins, as also in Persia and India. [Cf. the arts. ISMĀʿILĪ and KHODJA].

Bibliography: The history of the Assassins is contained in the Universal Histories of Ibn al-Aṭhir, Ibn Khaldūn, Abū 'l-Fida' etc. Cf. also the appropriate section in Mirkhond's

History, separately edited in *Notices et Extraits*, ix. 194 et seq. and in *Tārikh-i Guzide*, translated in *Journ. Asiat.*, 1848; de Sacy, *Mémoire sur la dynastie des Assassins*; Quatremère, *Notice historique sur les Ismaéliens* (*Mines de l'Orient*, iv.); Von Hammer, *Geschichte der Assassinen aus morgenländischen Quellen*; Deffrémery, *Nouvelles recherches sur les Ismaéliens* in *Journ. Asiat.*, Serie 4, xiii. Serie 5, ii. iii. v. viii. xi.; St. Guyard, *Fragments relatifs à la doctrine des Ismaélis* (*Notices et Extraits*, xxii^a); also *Un grand-maître des Assassins* (*Journ. Asiat.*, Serie 7, ix. (1877), 324—489; van Berchem, *Epigraphie des Assassins de Syrie* (*ibid.*, 1897); Browne, *A literary history of Persia*, ii. 193 et seq.

ASSUAN, town in Upper Egypt. Assuan, in Arabic character Uṣwān (Uṣwān also appears), popularly known in the Middle Ages as Aswān, is situated 24° 5' 30" N. Lat. on the east bank of the Nile to the north of the first cataract, and is the capital (13 000 inhabitants) of the Egyptian province of Nubia and chief town of the district (Markaz) of the same name. The district of Assuan inclusive of the island of Elephantine bore in antiquity the name Yēbu, "land of elephants", a name which the island still bears. The island was in ancient time more important than the town lying on the east bank, viz. Swēnet, the Syene of the Greeks, the Suān (Yākūt) but mostly Uṣwān of the Arabs. In the neighbourhood were stone-quarries whence the ancient Egyptians obtained their columns and the blocks for their statues. Pliny calls this stone Syenite after the place whence it is obtained, but this name does not denote quite the same as the modern geological term. In Islāmic time mill-stones were quarried there—perhaps ancient columns were turned to a like account. This manufacture of mill-stones was for a time a royal prerogative. The stone-ware of Assuān (pots and pitchers) was also famous.

In the town stood an old temple containing the representation of a serpent. If on the 12. Burmūda clay (*Ṭaṣṣ*, not *Ṭiṣṣ*) were pressed on this scorpion, any one carrying with him a piece of the clay was immune from the bites of scorpions (Abū Ṣāliḥ).

Assuan both in antiquity and the time of the Arabs was the frontier-fortress of Egypt against Nubia. The frontier ran just on the other side of the cataract at Philae (Bilāḳ). The first Nubian town was al-Ḳaṣr. The Christian king of Nubia paid annually to the Prefect of Assuan so-called tribute (*Baḳṭ*), which was in reality only a kind of official exchange, for he received an equally costly present in return from Egypt. The oldest contract in this connection dates from the year 31 (651—652). The proximity of the gold-mines of ʿAlāḳī [q. v.] and other economic interests attracted numerous Arabs into this region, and this led to constant friction. From the iv.—x. cent. Assuan suffered partly from Nubian incursions, partly from these Beduin-hordes [see Article NUBIA]. Under the Fāṭimids, but especially under the Mamlūks, Assuan or rather the most southern province of Egypt, when in the hands of weak governors became the asylum of rebels who were here for the time-being beyond the jurisdiction of the central authority. This did not entirely cease until the time of Muḥammad ʿAlī who removed the Egyptian frontier well towards the south. The

conquest of Nubia under the Mamlūks brought little change.

Assuan possessed at all periods great economic importance; for it formed the natural centre of the Nubian, Central African, and for a long time also of the Indian trade. Slaves, gold, ivory and ostrich-feathers were the chief imports. Egypt exported on the other hand corn, wine and manufactures (clothes). In the first centuries of Islām Assuan was a favourite starting-point for the pilgrimage to Mekka, which proceeded from here through the desert to 'Aidhāb and thence by ship to Djidda. Assuan long remained therefore the most important town in Upper Egypt. Later it declined very considerably when traders and pilgrims preferred the route by Kūs. By the close of the Fātimid period it had declined administratively, and in the Mamlūk period economically as well, into a dependency of Kūs. The political conditions previously described prevent it from regaining its former splendour, but, thanks to its position (cataract, junction of several caravan-roads), it remains an emporium for The Central African trade. Recently it has lost greatly through the Mahdi-rising.

The climate is excellent; the fertility (corn, vineyards) of the district is lauded by all geographers; in the Middle Ages it was famed for its dates. There were more varieties of dates here than in 'Irāk. The section by England in our age of the huge dam (*Khassān, Sada*) has essentially affected the climate, but has enriched Assuan with a spectacle of the first rank and the whole of Egypt with a source of increasing blessing.

Bibliography: Yaḳūt, *Mu'djam* (ed. Wüstenf.), I, 269; Ibn Duḳmāk, V, 33 *et seq.*; Ḳal-kashandī (Transl. of Wüstenfeld), p. 107 *et seq.*; Muḳaddasī (ed. de Goeje, 2. ed.) in *Bibl. Geogr. Arab.*, iii. 201; Idrīsī, p. 21; Abū Ṣāliḥ, fol. 100^b *et seq.*; Maḳrīzī, *Khīṭāt*, i. 197; 'Alī Mubārak, *al-Khīṭāt al-djādīda*, viii. 64 *et seq.*; Naṣīr-i Khosraw, 175 *et seq.* (Pers. Text, p. 61 *et seq.*); C. H. Becker, *Beiträge zur Geschichte Ägyptens*, iii.; Boinet, *Dictionnaire géogr. de l'Égypte*, p. 88; Amélineau, *Géographie de l'Égypte à l'époque Copte*, p. 467; Quatremère, *Mémoire sur l'Égypte*, ii. 4 *et seq.*; Baedeker, *Egypt and the Sūdān* (6. ed.), p. 348.

(C. H. BECKER.)

ASTARĀBĀDH (also Astrābādh, Istarābādh, Starābādh), name of a North-Persian town and province.

1. The town of Astarābādh, chief town of the same name; situated 36° 40' N. Lat. and 54½° E. Long. (Greenw.), and near the south-eastern corner of the Caspian Sea (23 mls. east of it). It stands on an insignificant eminence (380 ft. above sea-level) at the foot of a very high and thickly-wooded chain, a spur of the Elburs, and on the margin of a large and in many parts marshy plain, which though fertile is but little cultivated and later ends in the Turkoman sandy desert (Ḳara-Kum). Occupying a commercially and strategically important position Astarābādh certainly dates back to a remote antiquity. Very probably it is mentioned (according to Mannert, Mordtmann, Kiepert) by Arrian (*Anabasis*, iii. c. 23 and 25) as *Zadpánaxpa*. Some explain the name Astarābādh as the city of the stars (Pers. *astar*, *sitāre*, "star"), others as the city, or rather the place of the mules (Pers. *astar*, *satar*, "mule"),

since, it is said, there dwelt in it originally only ass- and mule-drivers. The re-founding of a town here is ascribed to the Arab general Yazīd b. Muḥallab, who when on his campaign towards Djordjān and Ṭabaristān in the year 98 (716) was so pleased by the site (occupied at that time by the village of Astarek) that he took up residence in it. In the Arab Middle Ages Astarābādh was the second town of the province of Djordjān; in the history of the Caspian coast-lands it is often mentioned. Since there were several adjoining peoples in its vicinity it was often involved in wars and feuds. During the civil disorders which recurred repeatedly in Persia in the xviii. cent. Astarābādh frequently suffered invasions and was several times ravaged. Under Nādir-Shāh (1736—1747) it attained its present compass (3. mls.).

The town which is built four-square is surrounded by a high picturesque wall flanked by bastions, which was last repaired under Agha Muḥammad Khān [q. v., vol. i., p. 180] but is now much dilapidated. The handsome palace (now the governor's residence) erected by Shah 'Abbās I is also on the way to ruin. The frequent rains compelled the inhabitants to build their houses of stone, and hence Astarābādh presents a more regular appearance than other Persian towns. The numerous prayer-houses and public mosques (47 in number) are characteristic; with them are associated 7 academies (Madrasas). Astarābādh is regarded in Persia as a stronghold of Shī'ite-persecuted Sunnis; hence the epithet *Dār al-Mu'minin*, "the house of the faithful" (also on coins); there is a large number of alleged descendants (called *Saiyid*) of the Prophet dwelling in it. The number of the inhabitants, who must have been more numerous in earlier centuries, is now given at 10—12,000. Astarābādh was never a large town, yet it was never without importance; for since it stood at the beginning of two important trade-routes, one leading to Herāt-Meshhed and the other to Ispahān-Teherān, which bifurcate to the south-east at Bistān, it was natural that there should spring up here an important trade-emporium, a bazar for the products of Persia and Central Asia. The chief articles of trade are cotton, rice, silk, sugar-cane, salt, soap, sesame-oil, carpets, horse-rugs. Since the Russians advanced their frontier close to the southern shore of the Caspian Sea an active exchange of wares has been set up with them also. On the other hand the commercial intercourse of the town has suffered heavily by the opening of the Trans-Caspian line, in that the wares from the interior of Asia coming through Khīwa and Bukhārā are despatched almost exclusively by this line, so that the transit-trade of Astarābādh is being more and more limited to the products of Persia and Russia.

The small town of Bender-i Gez or Kenār-i Gez (Russ.: Gias or Pereval, i. e. passage) with ca. 1200 inhab., situated about 30 mls. to the west of Astarābādh and about 2½ mls. to the south of the gulf of the same name serves as port of Astarābādh. This is the best and most sheltered harbour on the whole southern coast of the Caspian Sea. In the Middle Ages the town of Ābaskūn [q. v.] served as common port for Djordjān and Astarābādh.

2. The Province of Astarābādh, named after the chief town of the same name. It comprises the region at the south-east corner of the Caspian

Sea and extends from the river *Qara-Su* on the east, or rather north-east, along the northern slope of the *Elburs-range*, which separates it from the province of *Khorāsān*, westwards till about the middle of the Bay of *Astarābādh*, where the river *Galūgō* is considered to be the boundary between it and the province of *Māzanderān*. Area: 5634 sq. mls.; population small: ca. 80 000 (only 14.2 to the sq. ml.). The land is exceedingly thickly-wooded, but is also very marshy. There are no rivers of any importance. Among the products rice must have first mention, further walnut-wood, soap and sesame-oil. In the Middle Ages there was considerable rearing of silk-worms. With few exceptions (*Gāz* and a few places in the hills) all the villages of the province are in pretty poor plight. Affluence and industry nowhere exist. Apart from the capital and its port *Gāz* (emporium for Persian cotton) trade and commerce are quite insignificant. The magnificent chaussee laid out by *Shāh 'Abbās I.* in the xvii. cent. is now quite destroyed. In summer the sand-filled river-beds serve as roads. The shameless incursions of the *Turkomans*, at whose hands the country formerly suffered bitterly, have almost quite ceased since Russian authority extended as far as the river *Atrek* (about 38 mls. to the north of *Qara-Su*). *Astarābādh* falls into 6 *Būlūks* or circles. Among the inhabitants (partly *Shī'ites*, partly *Sunnis*) there is a surprisingly large percentage of *Mollahs* (clergy) and *Saiyids* ('*Alids*). In many villages reside *Gudars*, an energetic tribe, widespread in the provinces of *Astarābādh* and *Māzanderān* especially, and despised by the *Persians*, which is engaged in agriculture, cattle-rearing, the cultivation of silk and the drying of fruits. *Astarābādh* is also the native place of the present ruling dynasty in *Persia*, the *Qādījars*, a *Turkoman* nomadic tribe, which came to *Astarābādh* on the conquest of *Tabaristān* by *Timur*, and gave *Agha Muḥammad Khān* as first king of the present reigning house.

Bibliography: 'Abd al-Rahmān al-Idrisī (died, 405 = 1014) wrote the chronicles of the town of *Astarābādh*, a work often quoted by *Yāqūt*, but now lost; cf. also *Brockelmann*, *Gesch. der arab. Litter.*, I. 138, and *Heer*, *Die hist. u. geogr. Quellen in Yakut's geogr. Wörterb.* (1898), p. 40; *Bibl. Geogr. arab.* (ed. de Goeje), passim; *Yāqūt*, *Mu'djam*, i. 242; le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 375, 379; B. Dorn, *Auszüge aus muhammedan. Schriftstellern* etc. (St. Petersburg, 1858), p. 9, 82; also *Caspia* (= *Ab-handl. der russ. Akad. d. Wiss.*, Mém., xxiii. No. 1, St. Petersburg, 1875), passim (s. Index), esp. p. 74, 269, 315; A. D. Mordtmann, *He-katompylos* = *Sitzber. d. Bayr. Akad. d. Wiss.*, 1869, p. 534—536; *Spiegel*, *Iranische Alter-tumskunde*, i. (Leipzig, 1871), p. 68; *Tomaschek* in *Sitzungsber. der Wien. Akad.*, 1883, Bd. cii. p. 224-225; K. Ritter, *Erdkunde*, viii. 514—523; E. Reclus, *Nouv. géogr. univers.*, ix. (1884), p. 163, 231, 237; Vivien de Saint-Martin, *Nouv. Diction. de géogr. univers.* (Paris, 1879 ff.), i. 241; *Stolze* and *Andreas*, *Die Handelsverhältnisse Persiens* (*Petermann's Geogr. Mitteil.*, Supplementary Vol. No. 77), p. 59; K. Prellberg, *Persien, eine histor. Landschaft* (Leipzig, 1891, Dissert.), p. 26-27; J. Morier, *A Second Journey through Persia* etc. (London, 1818), p. 375—

378; J. B. Fraser, *Travels and Adventures in the Persian Provinces on the south bank of the Caspian Sea* (London, 1826), p. 2 ff.; Bode, *Aperçu géogr. et statistique de la province d'Astarabad en 1842* = *Annales des Voyages*. 1852 (February); German edition: Weimar, 1849; *Hantzsch* in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xvi. 526; H. Brugsch, *Reise der Kgl. Preuss. Gesandtsch nach Persien* (Leipzig, 1862-1863), i. 466; *Zenker* (after *Melgunof*) in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxi. 234—240; G. *Melgunof*, *Das südl. Ufer des kaspischen Meeres* (Leipzig, 1868), p. 101—145 and passim (s. Index); de Morgan, *Mission scient. en Perse, étud. géogr.*, i. 82—112 (de Morgan visited *Astarābādh* in the year 1890); F. Sarre in *Zeitschr. für Erdkunde* (Berlin, 1892), p. 106, 109—111; H. L. Rabino, *Report on the trade and general condition of the city and province of Astarabad* (*Diplomatic and consular Reports*, No. 4381. Annual Series 1909). (STRECK.)

ASTARLAB. [See ASTURLAB.]

ASTRAKHAN, Russian administrative province and its capital, properly *Hādījī Taskhān*; founded by the Mongols in the neighbourhood of the *Khazar* town of *Itil* [q. v.]. The town is mentioned by European and *Muḥammadan* travellers as early as the first half of the viii. (xiv.) cent.; according to *Ibn Baṭūṭa* a sainted *Mekkan* pilgrim dwelt there, and so the place was exempted from all taxation; hence the name. Coins appear to have been minted in *Astrakhan* only from the year 782 (1380). Demolished by *Timur* in the winter of 1395-1396, the town arose to new prosperity in the xv. cent., probably due in some measure to the simultaneous decline of the ancient capital *Sarāi*. After the decay of the "Golden Horde" there arose in *Astrakhan* a new ruling house which endured until the middle of the following century. In 1554 *Astrakhan* was conquered by the *Russians*, who appointed at first *Khān Derwīsh 'Alī* their vassal and did not annex the country till 1559; in 1569 a Turkish army appeared before *Astrakhan*, but soon had to quit the field; in 1589 a Russian fortress was built near the *Tartar* town. *Astrakhan* has since remained under the sway of the *Russians*, and owing to its favourable situation at the mouth of the *Volga* has gradually by trade and industry developed into a large town (at present 113,000 inhabitants). (W. BARTHOLD.)

ASTROLOGY. Its technical name with the Muslims '*ilm* (or *ṣinā'at*) *aḥkām al-* (or *ḥadāya 'l*) *nudjūm*', "the science (or the art) of the decrees of the stars", or, shorter, '*ilm* (*ṣinā'at*) *al-aḥkām*'. Some Arab writers from the xiii. cent. A. D. on use also the expression '*ilm al-naḍjāma*'. On the other hand the expressions '*ilm* (or *ṣinā'at*) *al-nudjūm*', "the science (or art) of the stars", '*ilm ṣinā'at al-nudjūm*', '*ilm al-tandjīm*' denote indifferently astrology or astronomy or both these sciences together. — The astrologer is called *aḥ-kāmī* or *munaḍjīdīm*; but the latter name denotes also the astronomer. Not till we reach the xix. cent. A. D. do we find any precise distinction made between *munaḍjīdīm*, "astrologer", and *falakī*, "astronomer".

The majority of philosophers and authors of bibliographical and encyclopaedic works, keeping to the classification of the sciences given by the

Aristotelians, consider astrology as one of the seven or nine branches (*furūʿ*) of the "natural sciences" (*ʿulūm ṭabʿiyya*), placing it with medicine, physiognomy, alchemy, interpretation of dreams, etc. But the astrologers and astronomers and other savants (e. g. al-Fārābī, the *Ikhwān al-ṣafāʾ* and Ibn Khaldūn), following the example of Ptolemy, consider astrology as a branch of the "science of the stars", which itself is only one of the four great divisions of the "mathematical sciences" (*ʿulūm riyādiyya*). — For the rest it must not be forgotten that the mathematical-astronomical rules for calculating, of which the astrologer always stands in need, are set out only in astronomical treatises.

Astrology is based on the principle that all the changes occurring in the sublunary world, i. e. the Aristotelian "generation and corruption" (*γένεσις καὶ φθορά*, *al-kawn wa 'l-fasād*), are intimately connected with the particular nature and the movements of the celestial bodies. Man especially, who as microcosm has affinities with the entire macrocosm, is subject to the influences (*taʿthīrāt*) of the stars; whether with Ptolemy we explicitly assume the physical theory of forces or influences emanating in rays from celestial bodies and tending to make the nature of the patient (*kābil*) similar to that of the agent (*fāʿil*), or, in order to approximate more nearly to Muslim orthodoxy, consider the celestial bodies not as real agents but rather as indicators (*dalāʾil*) of future events. — The influence of the stars depends on their individual nature, and also on their position relatively to the earth or to the other stars; the events of the sublunary world and human vicissitudes are therefore subject always to the extremely complex and variable combination of very numerous, very varied and even contradictory celestial influences. To know and to combine these influences is the astrologer's very arduous task.

Not only the celestial bodies, but also places having only a theoretical existence in the heavens are supposed to possess a particular virtue capable of radically modifying the virtue of those stars with which at the given moment they sustain certain relations. From the astrological point of view the "head" (*al-raʾs*) and the "tail" (*al-dhanab*), i. e. the ascending mode, and the descending mode of the lunar orbit, are oftenest assimilated to the planets, — an assimilation which is rejected only by the adherents of what might be called the "classical Astrology of Ptolemy". The signs of the Zodiac also, considered separately or in groups of three according to the four "trigons" (*muthallathāt*, triplicities), have their particular virtue; as also have certain subdivisions unknown to the Ptolemaic astrology of the Zodiacal signs, such as the "Decans" (*wuḍūʿ*, *facies*), the third part of a sign, and the "Novenaries" (*Nuhbahrūt* or *Nawbahrāt*, *novenariae*), which are the ninth part of a sign; even the degrees of the zodiac are considered by many astrologers to have each their own peculiar nature, and are divided into masculine (*mudhak-kara*), feminine (*muʿannatha*), shining (*muḍʾa* or *munīra*, *lucidi*), dark (*muglīma*), coloured (*mutalawwina*), smoky (*katima* or *mudkhīna*, *fumosi*), void (*khāliya*), wells (*abʿār*, *gradus puteales*), increasers of happiness (*ṣāʿida* or *ʿl-sāʿada*), etc. Further, there are parts and points of the Zodiac which are of the highest importance from their

relation to the sun, the moon and the five planets, for they are their limits (*hudūd*, *termini*, *fines*), houses (*buyūt*, *domus*, *domicilia*) and injuries (*wabālāt*, *detrimenta*), exaltations (*ashraf*, *exaltationes*, *principatus*, *altitudines*) and falls (*hubūʾāt*, *casus*, *dejectiones*).

The horizon and the meridian also play a great part; their points of intersection with the ecliptic are called the four pivots (*awṭād*, *anguli*, *centra*, *cardines*): 1. the ascendant (*fālī*), i. e., the point of the ecliptic rising to the horizon at the given moment; 2. the pivot of the earth (*watad al-arḍ*, *al-rābīʿ*, *angulus terrae*, *imūm caelum*), i. e., the intersection of the ecliptic with the lower meridian; 3. the descendant (*watad al-ghārib*, *al-sābiʿ*, *angelus occidentalis*, *occidens*, *occasus*), i. e. the point of the ecliptic vanishing at the horizon; 4. the culminating point (*wasaf al-samāʾ*, *al-ʿashīr*, *medium caelum*), i. e., the intersection of the upper meridian with the ecliptic. — The arcs of the ecliptic contained between these pivots are each divided into three equal parts by means of circles of declination (which pass through the poles of the equator); the ecliptic is thus divided into twelve sections, called the twelve celestial houses (*buyūt*, *houses*), which form the basis of every astrological calculation.

The relative position of the planets (including the sun and moon) is also of the greatest importance; it admits of five principal combinations, viz. the conjunction (*ḥirān* or *muḥārana*, but called *idṭimāʿ* when it is a question of the sun's relation to the moon), and the four aspects (*anṣār*, *aspectus*) or "applications" (*ittiṣāʿāt*), i. e., 1. the opposition (*istikhbāl*), when the two planets are diametrically opposite; 2. the "sextile" (*tasdis*), when there is between them a difference of longitude of 60°; 3. the "quadrature" (*tarbīʿ*), when the longitudinal difference is 90°; 4. the "trine" (*tathlīth*), when the difference is 120°. — If about a planet as centre a circle be described with a radius of 60°, 90° or 120°, the two points of intersection of the ecliptic with this circle, and also the trigonometrical process of calculating them are called the "projectio radiorum" (*maṭraḥ al-shuʿāʿ*). These astrologers who adhere most closely to the Ptolemaic tradition do not take these five combinations into account; but all the rest add many others (Ibn Hibintā reckons 24), which are called "status" (*ḥālāt*) *planetarum ad invicem*."

Further, mention might be made of the lots, or, to keep the technical expression of our mediaeval writers, the "partes" (*siḥām*, *sing. sahm*), which are at bottom only imaginary ascendants reckoned on the ecliptic at a certain distance from the true ascendant. Ptolemy and his Arab followers admit only the "pars fortunae" (*sahm al-sāʿada*, *δ κλῆρος τῆς τύχης*), but the other astrologers admit a very considerable number, which amounts in the *Introductorium* of Abū Maʿshar to 97 exclusive of about 30 other "partes" mentioned by al-Kābīṣī.

Lastly, the geographical element ought not to be omitted; for, since every region of the earth is subject to the particular influence of one of the Zodiacal signs and one of the planets, the same prognostication for persons in different countries cannot be drawn from the state of the heavens.

Such is the astrologer's equipment in its main features. Its usage is no less complicated. — The Muslim astrologer can confine himself to three prin-

cial systems: 1. The system of "interrogationes" or "quaestiones" (*masā'il*, ἐρωτήσεις), intended to reply to questions relative to the events incident to daily life, e.g. when the client desires information regarding some one who is absent, or to discover a thief, or to recover something which has been lost, etc. This is the simplest and commonest part of the art. — 2. The system of "electiones" (*ikhtiyārāt*, καταρχαί), i.e. the choice of the auspicious moment for accomplishing such and such an act; this moment is determined by observing in which of the twelve celestial houses the moon is. Astrologers who preferred the Indian methods employed the 28 lunar stations (*manāzil*) in place of the twelve houses. — 3. The genethliological system, or, to keep to the nomenclature of Muslim writers, that which is based on the "revolutions annorum" (*taḥāwīl al-sinīn*), i.e. on the years or fractions of the tropical year which have expired or are thought to have expired since the birth of an individual or the commencement of a reign, sect, or religion, or the foundation of a town, etc. Its fundamental principle, which is quite different from that of the other two systems, is that at the instant of birth the configuration of the celestial sphere irrevocably fixes the destiny of the newly born, and it will then be independent or nearly so of subsequent changes of the sphere. This is the system adopted by Ptolemy, who makes only very slight and implicit concessions to the principle of the "electiones", and has not a single word to bestow on the "interrogationes"; it is also a system which has more technical difficulties than the other two and too often encounters the impossibility of knowing the instant of birth or of commencement with sufficient approximation. When the prognostications concerned individuals, the "revolutions annorum nativitatum" (*taḥāwīl sinī 'l-mawālīd*) were employed; for prognostications concerning peoples, towns, sects, etc., (and consequently epidemics, famines, wars, inundations, etc.), the "revolutions annorum mundi" (*taḥāwīl sinī 'l-ālam*) were employed.

The fundamental operation in all these three systems was the determination of the ascendant (*ālī*), from which the initial (*awā'il* or *marākiz*) of the remaining eleven celestial houses were calculated. In the case of the "interrogationes" and the "electiones" the ascendant to be determined was that of the moment in question; but in the third system, the genethliological, it was the ascendant at the birth of the individual or the commencement of a reign, etc. Now even supposing that the precise date of the birth or commencement were known, how could the ascendant be determined if it varies very rapidly in consequence of the diurnal movement of the celestial sphere? Birth is not an instantaneous act; even if the astrologer had aided at the accouchement he would not be able to choose the exact instant for determining the ascendant. The genethliological system had therefore to frame for births the theory of the "animodar" (*numūdār*), i.e. very complicated rules for choosing an imaginary ascendant for the nativity; the methods most in vogue with Muslim astrologers are the method of Ptolemy and those which they ascribe to Hermes and Zoroaster respectively. For prognostications not concerning individuals the ascendant of the eclipses or of the great planetary conjunctions were employed.

But there is still more contained in the ge-

netliological system. Destiny is determined by one of the planets (including the sun, the moon, also the "pars fortunæ" and the ascendant) occupying at the moment of the fictitious ascendant one of the five places which Ptolemy calls τόποι ἀφαιτικοί, and our mediaeval astrologers "loci hilegiales" (*mawāḍi' al-hailāḍi*). In this situation the planet (sun, moon, "pars fortunæ", ascendant) becomes the apheta or indicator (*dalīl* or *hailāḍi*, significator, alhylech, hilegium, ἀφαιτης), which is to be "directed" towards the stars and those points in the heavens possessing a particular astrological signification. From the examination of the combinations arising from these meetings may be learned the fortunes of the newly born. On its mathematical side this directing (*tasyīr*, atazir, directis, ἀφαιτης) can be explained as follows: in consequence of the diurnal movement of the celestial sphere a planet or a point of the ecliptic having a particular astrological importance will arrive at a certain moment at the circle of position (i.e. the circle passing through the points of intersection of the horizon and the meridian) formerly occupied by the indicator. The equatorial angle (hour-angle) thus traversed is calculated; when dealing with human life a solary year is counted for each equatorial degree, but with general events each degree counts only as one day. — It ought to be added that for prognostications relative to peoples, towns, religions, etc. the indicator is chosen in a different manner. According to the Arab followers of Ptolemy it is the planet or the star possessing the most "dignities" over the point of the ecliptic where there has occurred an eclipse of the sun or moon. But the majority of Muslim Astrologers give the preference to the system of the planetary conjunctions (*Kirānāt*), which they probably learned from the Indians; they base their calculations on the conjunctions of the three superior planets (Mars, Jupiter, Saturn), whence they draw their prognostications by the method of the *tasyīr* or by other methods. — The *tasyīr* of the above-mentioned indicator gives the duration of life. For the other events of life one must choose, according to the nature of the event one wishes to know about, between five other indicators (ascendant, pars fortunæ, moon, sun, culminating degree) and "direct" the one chosen. — Further it is necessary to translate into terms of time, according to special rules, the uniform movements of the indicators according to the order of the signs (i.e. from west to east), in order to determine species of lords for the tropical solar years, the months, and the days of life; this movement (of the indicator), or the point of the ecliptic where it arrives, is called *intihā* (alynthie, profectio). — Finally, there are cycles of the years of life which are specially subject to the influence of this or that planet; these cycles, corresponding fundamentally to the planetary "rulers of time" (χρονονόμοι) of the Greeks, but modified however and often very complicated (especially in Abū Ma'shar), are called *fardārāt* (fridariae).

Other secondary methods were also employed, among which I will mention only that of the constellations and images (*suwar*) ascending with the decans, which goes back to the Chaldean tradition of Teucer, and that which is founded on the risings of the star Sirius (Sothis of the an-

cient Egyptians), and was employed only by the Muslims of Egypt.

Muslim-Arabic astrology has drawn from the most diverse sources. Its Greek masters were Ptolemy, Vettius Valens, Dorotheus Sidonius, Teucer, Antiochus and several pseudepigraphical treatises, i. e. not only authors proceeding on radically different principles, but also authors who, like Vettius Valens and Dorotheus, had already amalgamated the most diverse doctrines. At the same time it drew from Pahlawi and Indian books, and also absorbed the oral traditions of Mesopotamia, Syria and Egypt. It is not surprising therefore that only a small number of Muslim astrologers have adopted in its purity one or other of the three fundamental systems. The others, i. e. the majority, accepted the "interrogationes", "electiones", "revolutiones annorum" en bloc, considering the one as the complement or even as a confirmation of the others, and leaving it to the practitioner to choose between the systems and the different methods according to his own ability, to expediency, and the rank and needs of his client. The completest and strangest mixture is met with in the books of Abū Ma'shar, a veritable jumble of the most heterogeneous doctrines.

What really distinguishes the astrology of Muslim peoples from preceding systems is, apart from its eclecticism, the degree of perfection attained in the mathematical processes. They are set forth with all the precision that could be desired in the astronomical treatises, alongside the other problems of spherical trigonometry; and it was to aid to this end that the calculators drew up very numerous and detailed mathematical tables. In this regard there is a striking contrast with Greek and Indian astrology which made clumsy calculations and always shrank from an excessive complication of mathematical elements.

Theologians, jurists and philosophers are almost unanimous in condemning astrology; exceptions, e. g. al-Kindī, the Ikhwān al-Ṣafā' and Fakhr al-Dīn al-Rāzī, are very rare. But in practical life the condemnation had no effect; at the court of the caliphs and sultans as well as with the masses astrology triumphed until last century when the introduction of European civilisation and especially of the Copernican system gave it a mortal blow. But in places to which European culture has only slightly penetrated astrology still survives, although destitute in great measure of the splendid scientific pomp with which it was arrayed in the Middle Ages. To-day in Yemen — irony of fate — it is no less personages than the Kādis themselves who practise the profession of astrologers.

Astrological problems, so far as they are mathematical (geometrical, trigonometrical, arithmetical) problems, are dealt with in the works on astronomy and in the tables compiled and calculated for astrological purposes. The "judicial" side, that of the *ahkām*, has been the subject of innumerable treatises and monographs whose titles it would be impossible to enumerate; for the rest, save for two unimportant treatises which have been wrongly ascribed to Abū Ma'shar, a chapter of the *Introductorium* of Abū Ma'shar (in Boll, *Sphaera*, 1903), and the treatise of al-Kindī on the duration and fortunes of Islām according to the theory of the planetary conjunc-

tions (in O. Loth, *al-Kindī als Astrolog*, in *Morgenländische Forschungen* [*Fleischer-Festschrift*], Leipzig, 1875, p. 263—309), all the original texts are unedited. The following works as having been translated into Latin in the Middle Ages and printed should be mentioned: the commentary of Haly Heben Rodan ('Alī b. Ridwān) on the *Quadripartitum* (Τετραβιβλος) of Ptolemy, and that of Aḥmad b. Yūsuf, called Ibn al-Dāya, on the *Centiloquium* (Καρπός, *Kitāb al-thamra*) wrongly attributed to Ptolemy, the two printed together in Venice, 1493 and 1519; several works of Albumasar (Abū Ma'shar, q. v.); the large treatise in eight books of Albhazen Hali filius Abenragel (Abu 'l-Ḥasan 'Alī b. Abi 'l-Ridjāl), printed in Venice, 1485, 1503, 1523, and, with slight stylistic corrections, at Basle, 1551, 1571; the convenient Liber introductorius of Alcabitius (al-Kabiṣī), several times printed, oftenest with the commentaries of Johannes de Saxonia, and annotated also by V. Nabod (Cologne, 1560, with stylistic improvements on the older version); the treatise of Zahel (Sahl b. Bishr) and of Messahallach (Mā Shā' Allāh), printed as appendix to the commentaries on the *Quadripartitum* and the *Centiloquium* mentioned above; the *Liber nativitatum* of Albubather (Abū Bakr al-Ḥasan b. al-Khaṣīb) printed in Venice, 1492 and 1501; the *De judiciis nativitatum* of Albohali (Abū 'Alī Yahya 'l-Khaiyāt), Nurnberg, 1546 and 1549; the *De nativitatibus* and *De interrogatibus* of Omar (Muḥammad b. 'Omar b. al-Farukhān al-Ṭabarī), Venice, 1503, and as appendix to Firmicus Maternus, Basle, 1533 and 1551; lastly, some treatises of unknown or uncertain authorship.

Bibliography: The sources and the characteristics of Muslim astrology, its role in social life, and the philosophical and theological polemics against it, will be fully dealt with by the author of the present article in the *Encyclopaedia of Religion and Ethics* (edited by Dr. Hastings), s. v. "Star", an article presupposing an elementary acquaintance with Greek astrology. — The explanation of some mathematical-astrological processes and of a certain number of technical terms are to be found in Nallino's commentary on *al-Battānī sive Albatenii opus astronomicum*, Milan, 1899—1907, 3 Vols. — For a number of the technical terms, see also: *Mafatih al-'ulūm* (ed. van Vloten); *Dictionary of the technical terms used . . . by the Muslims* (ed. Sprenger); Dieterici, *Die Propädeutik der Araber* (Berlin, 1865) — all unsatisfactory. — For the theory of the planetary conjunctions applied to the history of Islām: O. Loth, in the monograph on al-Kindī cited above; Ibn Khaldūn, *Prolegomenes*, (Transl. of de Slane, ii. 217—226). — For the life and works of the Astrologers: Suter, *Die Mathematiker und Astronomen der Araber* (Leipzig, 1900; = *Abhandl. z. Gesch. der mathem. Wissenschaften*, x. Heft; with the important *Nachträge*, in *Abh. z. Gesch. d. math. Wiss.*, xiv. 1902, 137—185). — Lastly, the astronomical works mentioned at the end of this article. (C. A. NALLINO.)

ASTRONOMY. This science is called by the Muslims *'ilm al-ha'ira* "science of the aspect (of the universe)" and *'ilm al-aflāk* "science of the celestial spheres". For other names common to

it and astrology s. Astrology; further al-Fārābī and Ibn Rushd (Averroes) understand by *ṣināʿat al-nudjūm al-taʿlīmīya* ("the mathematical art of the stars") theoretical astronomy, and by *ṣināʿat al-nudjūm al-tadqīrīya* ("the experimental art of the stars") observation of the stars. — Following the Aristotelian classification of the sciences Muslims unanimously consider astronomy as one of the four mathematical sciences (*ʿulūm riḡādiyya*). For them, as for the Greeks, astronomy only aims at studying the apparent movements of the stars and giving a geometrical representation of them; it comprises therefore what we call spherical astronomy (with the calculation of the planetary orbits and their employment in the compilation of ephemerides) and the "theory of the instruments". The study of meteors in the Aristotelian sense (including comets, shooting stars, etc.) and of what might be called an elementary Astro-Physics and Celestial Mechanics (origin of celestial movements, nature of the spheres, light of the stars, etc.) belongs entirely to the domain of physics and metaphysics. — The sum total of the practical knowledges necessary for determining by calculation or instruments the hours of day and night, having especially in view the fixing of the times of the five canonical prayers in the mosques, is called *ʿilm al-mikāt* or *ʿilm al-mawāqit* "science of the fixed times".

At the beginning of Islām the Arabs already possessed some knowledge of practical astronomy. In their frequent night-journeys the Beduin often had no other guide than the moon and the brightest stars, whose places of rising and setting they knew and from which they could estimate approximately the time by night; they determined also the seasons of the year from observing the position of the moon relatively to 28 successive groups of stars called lunar stations (*manāzil al-ḡamar*). Among the majority of settled tribes the agricultural seasons and meteorological prognostications were associated with the annual rising of certain stars or the cosmic setting (*naḡw*) of the lunar stations.

But it was only in the ii. (viii.) century of the Hidjra that the scientific study of astronomy was entered on, under the influence of two Indian books: the *Brāhmasphuṭasiddhānta*, composed by Brahmagupta in 628, which was brought to the court at Baghdād in 154 (771), perhaps only in an abridgment, and was used as a model in Arabic by Ibrāhīm b. Ḥabīb al-Fazārī and Yaʿqūb b. Ṭāriḡ; and the treatise of Āryabhaṭa (al-Ardjabhad or al-Ardjabhar of the Arabs) composed in 500, from which Abu 'l-Ḥasan al-Ahwāzī derived his tables of the planetary movements. These books consisted of a short explanatory text followed by numerous tables of celestial movements arranged according to the artificial millennial cycles; for the fundamental hypothesis was that at the commencement of the world the moon and the planets were all in conjunction in the same degree of longitude, and will again be in conjunction there at intervals of millions of years. This method, which was called *al-sindhind* (corruption of the Sanskrit *siddhānta*, "treatise on astronomy"), was still employed by Muslim astronomers at the beginning of the v. cent. A. H. (xi. A. D.). From Indian books the Muslims learned also the use of trigonometrical Sines.

To these selections from Indian books there

was soon added the Arabic translation of the Pahlawī tables entitled *zīk i shātro-ayār*, "royal astronomical tables" (Arab. *zīj al-shāh* or *zīj al-shāhriyār*), which had been compiled in the last period of the empire of the Sasanians. They had great vogue with the Muslims of the ix. cent. A. D.; but about two centuries later they ceased to be used.

The Greek influence was the last in order of time, but first in order of importance; it introduced into Muslim astronomy the geometrical representation of the celestial movement, so characteristic of the Hellenic genius. The first and not very satisfactory Arabic translation of the *Almagest* dates from the end of the viii. or the beginning of the ix. century; it was followed by two others much superior, that of al-Ḥadīdī b. Maṭar finished in 212 (827-828; not in 214 = 829-830, as is commonly stated), and that of Ḥunain b. Ishāḡ (after the middle of the ix. cent.), revised by Thābit b. Qurra. In the first half of the ix. cent. there were also translated the Geography, the Hand-Tables, the Planetary Hypotheses and the Planisphere of Ptolemy; the Hand-Tables of Theon of Alexandria; the work of Aristarchus on the size and distance of the sun and moon; two treatises of Autolycus, three of Theodosius and one of Hypsicles. In this same century appeared very probably the translation of the tables of Ammonius, and the translation of a work entitled *Kitāb al-manshūrāt*, wrongly ascribed to Ptolemy, dealing with the size and distance of the celestial bodies.

The first series of regular observations with the aid of fairly accurate instruments appears to have been made at Djundaisābūr (Gondēshāpūr in the South-West of Persia) in the first years of the ix. cent., and was utilised by Aḡmad al-Nahāwandī when compiling his "General Tables" (*al-zīj al-mushtamil*). But it was during the Caliphate of al-Ma'mūn (813—833 A. D.) that the most brilliant period of Muslim astronomy commenced. At the Observatory which stood in the quarter called al-Shammāsiya in Baghdād the Caliph's astronomers under the directorship of Yaḡyā b. Abī Maṣnūr (d. 830 or 831 A. D.) not only made systematic observation of the celestial movements, but also verified with remarkably precise results all the fundamental elements of the *Almagest*: the obliquity of the ecliptic, the precession of the equinoxes, the length of the solar year, etc. After these observations they composed the celebrated "Verified Tables" (*al-zīj al-mumtaḡan*), for which they also had at their disposal the series of observations made in the other observatory of the Caliph on the mountain of Qāsiyān, 2—2½ mls to the north of Damascus. This same Caliph carried out one of the most difficult and delicate geodetic operations, the measuring of an arc of meridian in the region between Tadmur (Palmyra) and al-Raḡḡa in the plains of Mesopotamia. The mean result gave 56⅓ Arabic miles as the length of a degree of meridian, a remarkably accurate value; for the Arabic mile being 6473 ft. this value is equal to 366,842 ft., a number which only exceeds by about 2877 ft. the real length of the degree between 38° and 36° N. Lat. (for fuller details concerning these numbers see Nalino, *Il valore metrico del grado di meridiano secondo i geografi arabi*, Turin, 1893). — Among the astronomer-calculators of the time of al-Ma'mūn

mention ought to be made also of Muḥammad b. Mūsā 'l-Kh^warizmi, whose *zīj* had a wide circulation during two centuries.

From 850 to 870 A. D. the three sons of Mūsā b. Shākir made regular observations in the observatory they had fitted up in their house in Baghdād, at the gate Bāb al-Taḳ, on the Tigris; in the second half of the ix. cent. others made observations with excellent instruments at Shīrāz, Naisābūr, Samarkand; the celebrated al-Battānī [q. v.] made observations from 877 to 918 A. D. at al-Raḳḳa on the Euphrates; Thābit b. Qurra (d. 288 = 901) utilised the observations of his predecessors in revising the theory of the movements of the sun; al-Māhānī and al-Nairīzī continued systematically the immediate study of the heavens. Shortly after the year 300 (912-913) Ḥabash composed at Baghdād his principal work in which trigonometrical processes attained an unexpected degree of perfection. — In the second half of the x. cent. the Būyid-Sultans founded an observatory in their own palace and gathered around themselves astronomers including 'Abd al-Raḥmān al-Sūfi (d. 376 = 986; q. v.), Ibn al-A'lam (d. 375 = 988), Wīdjan b. Rustam al-Kūhī, Aḥmad al-Sāghānī (d. 379 = 990), Abu'l-Wafā' (d. 388 = 998; q. v.), and various others. At Ghazna in Eastern Afghanistan al-Bīrūnī (d. 440 = 1048; q. v.), the most original and the profoundest thinker that Islām has produced in the domain of the physical and mathematical sciences, displayed the greater part of his literary activity.

In Egypt the scientific study of astronomy began during the reign of the Fātimid Caliph al-A'izz (365—386 = 975—996), the founder of a celebrated observatory at Cairo, which received a rich endowment also from the Caliph al-Ḥākim (386—411 = 996—1021). It was here that Ibn Yūnus (d. 399 = 1009, q. v.) made from 367 (977) to 398 (1007) the regular series of observations which served as a basis for his famous "Ḥakimid Tables" (*al-zīj al-ḥakīmī*). Among the writers on astronomy in Egypt ought to be mentioned also Ibn al-Haiṭham (d. 430 = 1039), author of a very popular little manual wherein obviously on the analogy of the second book of the *Hypotheses* of Ptolemy, he explains the celestial movements by the two hypotheses of solid spheres and of discs (*manāshīr*) of the sphere, i. e. segments passing through the centre of the sphere.

In Spain astronomy was cultivated especially from the middle of the x. cent. A. D., and regarded with favour by the princes of Cordova, Seville and Toledo, and it is to Arab astronomy that the works which appeared first in Spanish and afterwards in Latin by order of Alphonso x. of Castille (1252—1282) must be reckoned. The most distinguished Spanish astronomers were Maslama al-Madrījī (d. 398 = 1007-1008), Ibn al-Samḥ (d. 426 = 1038), Djabīr b. Aflaḥ (d. between 1140 and 1150 A. D.) called Geber filius Aflae by our mediaeval translators, and especially al-Zarkālī (Arzachel in the translations), who flourished in the second half of the xi. cent., and with whom we will deal later. It was in Spain, as will be shown below, that the philosophers opposed the Ptolemaic representations of the celestial movements. — In North-Africa lying west of Egypt no regularly organised observatories are known of, but certain astronomers who made

good observations could be mentioned, e. g. Abū 'Alī al-Ḥasan al-Marrākushī (wrongly called Abu 'l-Ḥasan 'Alī in some manuscripts), who wrote in Morocco about 1250 A. D.

Around the Seldjūks of northern Persia were gathered a number of astronomers who had at their special disposal an observatory founded in 467 (1074-1075) at al-Raiy or at Naisābūr by the Sultan Djalāl al-Dīn Malikshāh, the same who introduced into the civil calendar a very important reform based on an excellent determination of the length of the tropical year. For one of his successors the astronomer al-Khāzini composed shortly after 512 (1118) his important "Sandjaric Tables" (*al-zīj al-sandjarī*). — A year after he had pillaged Baghdād and overthrown the 'Abbāsīd caliphate the Mongol Khān Hūlagū of the dynasty of the Ilkhān commenced in 657 (1259) the construction of the great observatory of Marāgha in western Persia near the lake of Urmīya; with this was associated a number of select astronomers under the direction of the illustrious savant Naṣīr al-Dīn al-Tūsī, who after spending twelve years preparing them published in Persian his famous "Ilkhānic Tables" (*al-zīj al-ilkhānī*). Quṭb al-Dīn Maḥmūd al-Shīrāzī (d. 710 = 1310), a pupil of Naṣīr al-Dīn, also deserves special mention. — At Cairo, Ibn al-Shāṭir (d. 777 = 1375—1379, or 781) took good observations; his tables were renowned in Syria, Egypt and the whole of North Africa. — The astronomical science of the Muslims experienced its last glories at Samarkand. Sultan Ulūgh Beg, grand-son of Tamerlane, founded a large observatory there, to which he summoned the most eminent astronomers of his time, such as Djāmshīd al-Kāshī, Qāḍī Zade, al-Rūmī, 'Alī al-Kūshdjī, etc.; and for several years presided in person at the observations, and left in his tables (*zīj*) a glorious monument of his zeal for science. Like Naṣīr al-Dīn before him Ulūgh Beg not only had the tables of celestial movements improved, but also undertook a complete and independent revision, i. e. one based on direct observation of the heavens, of the catalogues of the stars made by his predecessors. The Sultan himself wrote in Persian the preface a few months before he perished by an assassin's hand (853 = 1449).

With Ulūgh Beg the scientific study of Astronomy ceased throughout the Islāmic world. Henceforth we only meet with authors of elementary manuals, compilers of Ephemerides and Almanacs and describers of the commonest instruments; the real astronomers have disappeared and in their place we find only the *muwaḳḳit* of the mosques.

Muslim astronomers accepted almost without reserve and always followed in their tables the fundamental features of the Ptolemaic system of the universe: The earth stands absolutely motionless in the centre of the universe; the movements of the celestial bodies are all circular and uniform, and their apparent inequalities are explained by the combination of circles concentric (*mu-maththila*) with the Zodiac, eccentric circles (*khā-rīdjat al-marākiz*) and epicycles (*aflāk tadāwir*). — Even in the iv. cent. A. H. the possibility that the earth revolves on its own axis is one of the questions discussed; but in the following centuries its absolute immobility is universally accepted. The question as to the nature of the spheres (*aflāk*) is dealt with only by the philosophers and

the dogmatic theologians, whilst the astronomers of the first centuries are not concerned therewith, being content to consider them for the purposes of their science as geometric circles, and it is only in the time of Ibn al-Haiṭham (d. 430 = 1039) that there is introduced into astronomical instruction the idea of solid and transparent spheres. Although the hypothesis of eccentric circles and epicycles made the idea of planetary movements an extremely complicated one, yet it corresponded too well to the data from observation (without pendulum or telescope) and the needs of the calculator to be replaced by other hypotheses for which no satisfactory physical explanation was then forthcoming. — No trace is found of the heliocentric system, to which at one and the same time the authority of Ptolemy, the philosophy of Aristotle and the dogmas of astrology would have been opposed. It ought not to be forgotten that with us the question of the Copernican system was for more than a century a purely philosophical one, indifferent to the astronomy of observation which could not have contributed any decisive or important argument in support of it.

The Arab astronomers understood perfectly that instead of advancing new general theories no more demonstrable than the ancient ones it was necessary to observe the heavens methodically for centuries and thereby to correct the numbers given in the *Almagest*. This task they splendidly performed, without allowing themselves to be influenced by the so-called, fallacious observations of Ptolemy. They perceived that the apogee of the sun, believed to be immobile by the ancients who stated that they had always observed it from the same point of longitude, is subject to the movement of the precession of the equinoxes; al-Zarḳālī even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations, but is subject to a slow secular diminution whose approximate limits only our *Celestial Mechanics* of the xviii. cent. has naturally been able to determine. The elements of the sun and partly also of the moon, the length of the tropical and the sidereal year, the precession of the equinoxes they investigated with marvellous accuracy; they also improved the Planetary Tables, and Naṣīr al-Dīn al-Ṭūsī endeavoured to perfect the theory of the planets by rendering the geometrical constructions of Ptolemy yet more complex. It ought also to be mentioned that, in contrast to the Greeks, the Arab astronomers gave to Venus the same longitude of the apogee, the same eccentricity and the same centre of equation as to the sun, which was fundamentally equivalent to transforming the orbit of Venus into an epicycle of the solar orbit having the sun for centre, i. e. to making Venus a satellite of the sun. Arab catalogues of the fixed stars, in so far as they have not been simply derived from the catalogue of Ptolemy, have considerable importance; lastly, in the application of trigonometrical formulae, in the number and the quality of their instruments, in the technique of their observations the Arabs have splendidly outstripped their predecessors the Greeks. In the number, continuity and precision of the observations we mark the most striking contrast between Greek and Muslim astronomy.

The hypothesis of the trepidation (*ḥarakat al-*

iḥbāl wa 'l-idbār, i. e. motion forwards and backwards) of the fixed stars, which was accepted by Ṭhābit b. Qurra and in a slightly different form by al-Zarḳālī, is false; but its authors had given expression to it in order to bring the observations of the Greeks into harmony with those of the Arabs in regard to the variations of the obliquity of the ecliptic and of the precession. — It is a mistake to attribute to Abu 'l-Wafā' the discovery of the third lunar inequality or variation, which was first made by Tycho Brahe; but it ought not to be forgotten that about the half of this "variation" was already contained in the *πρόσσεισις* of Ptolemy and in the "equation of the lunar anomaly" (*ta'dīl ḥāṣṣat* [or *ḥāṣṣat*] *al-ḥamar*) of the Muslim astronomers.

An eminent theologian and philosopher, likewise astrologer, Fakhr al-Dīn al-Rāzī (d. 606 = 1210) expressed on several occasions his profound scepticism in regard to various fundamental hypotheses of the Astronomers. But it was in Spain that certain philosophers in the name of Aristotle proclaimed war against the Ptolemaic representation of the celestial movements. The first was Muḥammad b. Yahyā b. al-Sā'igh, called Ibn Baḍjja, the Avenpace of our writers (d. 533 = 1139), who rejected the epicycles and claimed to be able to explain the whole by means of eccentric circles. Ibn Ṭufail (d. 581 = 1185-1186) rejected both the epicycles and the eccentric circles, but has not left any written exposition of his views. Ibn Rushd or Averroes (d. 595 = 1198) largely revived Eudoxus' hypothesis of the concentric spheres, with its spiral-shaped (*lawlabī*, the *ἰσπινέδου* of Eudoxus) planetary movements, i. e. in the form of an elongated ∞ according with the ecliptic, the one half \sim being in the eastern and the other ∞ in the western hemisphere; but he had not time to give a completed exposition of his system. Lastly al-Bitrūdī (Alpetragius; d. ca. 600 = 1204), in order to reduce everything to harmony with the principles of the peripatetic Physics, not only admits, with Averroes, only spheres concentric with the earth and turning on different axes, but also makes another strange hypothesis (which he held in common with the Ikhwān al-Ṣafā' and Fakhr al-Dīn al-Rāzī), denying the existence of any motion of the celestial bodies from west to east: i. e. the direct movement (towards the east) of the planets is only an optical delusion due to the fact that the angular celerity of the planets is less than the celerity with which the celestial sphere accomplishes its diurnal rotation round the earth. None of these hypotheses of the Spanish philosophers were accepted by the astronomers.

Bibliography: Delambre's, *Hist. de l'astron. au moyen âge* (Paris, 1819), p. 1—211, 513—539, is not a history, but a mathematical analysis, of very unequal worth, of several works of Muslim authors, an analysis which has the further disadvantage of frequently substituting Delambre's own expositions for those of the authors studied. The other histories of astronomy, of which Wolf's is the best, are all out-of-date and insufficient. Reference may be made here to my extensive article which will appear in the *Encyclopaedia of Religion and Ethics* (ed. by Hastings). s. v. *Star*; Nallino, *al-Battānī sive Albatēnii Opus astronomicum* (Milan, 1899—1907, 3 vols.); Caussin, *Le livre de la Grande*

Table Hakémité observée par Ibn Iounis, in Notices et extraits des mss. de la Bibl. Nat. Vol. vii. 1804, p. 16—240 (Text and Translation of the more important historical parts); Sédillot, Mémoire sur les instruments astronomiques des Arabes (Paris, 1841); L. Gauthier. Une réforme du système astronomique de Ptolémée tentée par les philosophes arabes du XII^e siècle (Journ. Asiat., 10^e sér., Vol. XIV, p. 483—510; astronomically very insufficient); von Braunmühl, Vorlesungen über Gesch. d. Trigonometrie (Leipzig, 1900), i. 42—86. For biographical and bibliographical notices of astronomers see the excellent work by Suter mentioned at the end of the art. Astrology.

(C. A. NALLINO.)

AŞTURLĀB or **AŞTURLĀB** (A.; on the vocalisation see also Ibn Khallikān, ed. Wüstenf., n^o. 779; n^o. 746 of the Egyptian editions), Astrolabe, from the Greek ἀστρολάβος, name of several astronomical instruments, which can be reduced to three fundamental types according as they represent the projection of the celestial sphere on a plane, or the projection of this projection on a straight line, or the sphere itself without any projection.

1. The astrolabe in its stricter sense is the flat (*ṣafḥi* or *musaffaḥ*) Astrolabe or "astrolabium planisphaerum", in Arabic called also *dhāt al-ṣafā'ih* (the instrument) consisting of tablets". It is a portable metal instrument in the form of a disc of from 3.9" — 7.8" diameter, with a handle (*ṣurwa*, *ḥabs*) through which passes a suspending ring (*ḥalqa*, *ilāka*) by means of which it is suspended in a vertical position. The simplest type of this astrolabe, and the one which was known to the Greeks and Syrians, consists of the following pieces; (a) the "mother" (*ummi*), a disc or circular tablet, with a raised edge (*kuṣṣa*, *ḥaḍira*, *ṭawḳ*) which gives it the appearance of a box; it contains the other tablets. Its circular inner surface is called "face" (*wadjiḥ*), the exterior surface "back" (*ṣahr*); (b) other discs or circular tablets (*ṣafā'ih*, sing. *ṣafīḥa*), usually nine in number, contained in the mother; (c) the "spider" (*ankabūt*) or the "net" (*shabaka*), a tablet placed above the others in the mother; it is made as open as possible having of course due regard to its solidity and the requisite space for marking in the signs of the Zodiac and the places and names of the chief stars, and in consequence consists only of strips of metal with several points or indicators (in the sing. *shatba*, *shaziya*) artistically cut, which indicate the stars; (d) the ruler or diopter or alhidade (*idāda*), revolving round the centre of the "back" and as long as the diameter of the latter; its two arms are sharpened to a point (*shatba*, *shaziya*) and each has a perforated sighting-piece (*libna*, *daffa*, *ḥadaf*) so that the sun's rays can pass through the two holes (*thukba*) of the sighting-pieces; the axis or pivot, "pole" (*miḥwar*, *kuṭb*), a bolt which passes through the centre of all the other pieces and holds them together; the head of the bolt is to the back of the astrolabe, and at its other extremity there is a small bolt or screw-nut which prevents it from slipping out and from its form is called the "horse" (*faras*).

On the back of the astrolabe are several concentric circles having the degrees marked and also chronological indications (i. e. a sort of per-

petual calendar); they with the alhidade are used for measuring the elevation of the stars. On both sides of the tablets *b* is marked the stereographical polar projection of the Almucantarats (*muḥanṭarāt*), i. e. circles parallel with the horizon, the projection of the vertical circles (*dawā'ir al-sumūt*), of the equator and of the ecliptic, for a particular geographical latitude in this projection the observer's eye is situated at one pole of the sphere and the plane of projection is tangential to the opposite pole and parallel to the plane of the equator. Certain astrolabes have also a tablet which gives for a particular geographical latitude the projection of the circles of position, of which use is made in the astrological calculation called "directio" (*tasyir*); others have a tablet for all latitudes (*li-djāmī' al-urūd*), also called the tablet of the horizons (*ṣafīḥa ḥafā'iya*) or general tablet (*djāmī'a*), the use of which is not very clear. — According as the almucantarats of the tablets *b* are all marked, or only from 2 to 2, from 3 to 3, from 5 to 5, from 6 to 6, from 9 to 9, from 10 to 10 degrees, the astrolabe is called *tāmm* "complete" ("solipartium"), *nisfi* ("bipartium"), *thulthi* ("tripartium"), *khumsī*, *sudṣī*, *tusṣī*, *ushrī*. Lastly this common, flat astrolabe is distinguished into northern (*shamālī*) or southern (*djāmūbī*) according as the plane of projection is tangential to the north pole or to the south pole of the sphere; the former is naturally the more common. By adding other markings to those already on the tablets and changing the order of the zodiacal signs on the net they obtained astrolabes which were at the same time northern and southern and were named after the somewhat fantastic figure in which the zodiacal signs were grouped on the net, as *ṭablī*, "Drum-", *āsī* "Myrtle-", *saraṭānī* or *musartan*, "Crab-", *ṣadafī*, "Shell-", *ṭharvī*, "Bull-", *shakā'ikī*, "Anemone-Astrolabe", etc. Probably the astrolabe *zawraqī*, "Boat-astrolabe", of Aḥmad al-Sidjī (ca. 400 = 1009) belongs to this category. The "perfect" (*kāmil*) Astrolabe bore besides the other markings the circle of the sun's equation. — Other flat astrolabes which have as basis a different projection from the stereographical are to be regarded as theoretical constructions without practical significance, e. g. the astrolabe devised by al-Bīrūnī and called *ustūwānī*, "cylindrical Astrolabe", because of its projection (the "Analemma" of Ptolemy), which al-Bīrūnī called cylindrical, and which we now call orthographic; the circles of the sphere are projected on to this in the form of straight lines, circles and ellipses. The *mubattāḥ* ("flattened") astrolabe, described by al-Bīrūnī (*Chronology*, p. 358-359), appears to have been only a stellar chart in equidistant polar projection, i. e. the pole of the ecliptic was the centre of the projection, the parallels with the ecliptic or circles of longitude were represented by equidistant concentric circles and the circles of latitude by equidistant radii.

The astrolabe gives on immediate observation the height of any star, and consequently the hours already spent of day and night; it also enables one to solve without any calculation all the problems of spherical astronomy. It is useful further in geodetic operations, e. g. for calculating the distance of an inaccessible place, the height of a building, the depth of a well whose diameter can be measured. Naturally we cannot look for absolute accuracy from so small an instrument, which moreover on account of the precession of

the equinoxes and the diminution of the obliquity of the ecliptic is no longer of any use when a long period of years has elapsed since the period for which it was made.

Each marking on the tablets *b* is valid only for a particular geographical latitude, and so a very considerable number of tablets would be required before the instrument could be utilised in all latitudes. This inconvenience was removed by a Spanish Arab, al-Zarkālī (Arzachel), who transformed the particular astrolabe into a general by substituting for the stereographical polar projection the horizontal projection. The eye of the observer is placed at the point to the east or to the west of the horizon, i. e. at one of the two equinoctial points; the plane of projection is the plane of the solstitial colure, i. e. of the meridian passing through the solstitial points; the projections of the two celestial hemispheres exactly coincide, so that one sign suffices for both. In its final form, which al-Zarkālī called *al-abbādīya* in honour of al-Mu'tamid b. 'Abbād, king of Seville (461-484 = 1068-1091), the entire instrument consists of a single tablet with two small subsidiary pieces. On the face of the tablet in stereographical horizontal projection the equator is represented with its parallels (*madārāt*) and its circles of declination (*mamarrāt*), and the ecliptic with its circles of latitude and longitude; not only then is the tablet valid for any geographical latitude, but also, since the projections of the two hemi-spheres exactly coincide with the coordinates of the ecliptic and the principal stars, replaces the "net" of the other astrolabes. A rod (*ufk mā'il*) "oblique horizon" fixed at the centre of the graduated face fulfils the other functions of the tablets *b* of the common astrolabe; by inclining it more or less to the line of the equator we obtain the horizon of the place of observation, and can then deduce from its divisions the eastern and western amplitudes. On the back of the tablet are the alhidade and the markings found on the back of the common astrolabes; but al-Zarkālī further added the "circle of the moon", which enabled him to follow also the course of our satellite, and also a trigonometrical square which immediately supplied the "straight (horizontal) and inverted (vertical) shadows" (*aḡlāl mabsūṭā wa-mankūsa*, cotangents and tangents related to the radius divided into twelve parts) of the angles measured. — This simple and perfected astrolabe was called by the other Arabs *al-ṣafiha al-zarkālīya*, "the tablet of al-Zarkālī", and was famous in Europe under the name *Saphaea*. — A variety of this instrument of al-Zarkālī is the *ṣafiha shakāriya* (or *shakāriya*), about which we do not yet possess any accurate information.

2. The "linear" (*khaṭṭī*) astrolabe, also called 'aṣa 'l-Ṭūsī, "the rod of al-Ṭūsī", after its inventor al-Muzaḥḥar b. Muzaḥḥar al-Ṭūsī (d. ca. 610 = 1213-1214) resembles in form a calculating-rod. The projection of the common, planispheric astrolabe is projected on a straight line in the same plane; the instrument represents accordingly the intersection of the plane of the meridian with the plane of the projection of the planispheric astrolabe. Points marked on the rod indicate the straight and oblique ascensions, the divisions of the ecliptic, the almucantarats, etc.; the threads attached to the rod are used for measuring the angles. The same operations can

be performed with this instrument as with the flat astrolabe, but not with the same accuracy.

3. The spherical (*kurī*, *ukarī*) astrolabe, called "astrolabio redondo" in the Spanish works of King Alphonso x. of Castille, exhibits without projection the diurnal movement of the sphere relatively to the horizon of the given place; it is of service therefore in measuring the heights of the stars, in determining the time, and in solving a number of problems of spherical astronomy. It consists of the following pieces: (a) a metal globe on which the ecliptic, the equator, the horizon of the given place with its almucantarats and its circles of height, the positions of the principal fixed stars, the division of the day into hours and equinoctial hours, the geographical latitudes of various places, (b) the "spider" or the "net" (*ankabūt*, *shabaka*), a metal hemisphere fitting closely round the globe and of such open work that it contains only the ecliptic (which forms its rim), the positions of the principal stars and half of the equator; (c) a small strip (*ṣafiha*) of metal fitting closely to the surface of the net and with one extremity fastened to the equatorial pole, so that the other extremity is always on the equator; (d) a gnomon placed at right angles to the metal strip; (e) an axis passing through the globe, net and metal strip from one equatorial pole to the other.

Bibliography: L. A. Sédillot, *Mémoire sur les instruments astronomiques des Arabes* (Paris, 1841), p. 141-194 (insufficient); F. Woepcke, *Ueber ein in der kgl. Bihl. zu Berlin befindliches arabisches Astrolabium*, in *Abh. der mathem. Kl. der kgl. Akad. d. Wissensch. zu Berlin*, (1858), p. 1-31 (a flat, northern astrolabe with three plates); A. da Schio, *Di due astrolabi in caratteri cufici occidentali trovati in Valdagno (Veneto)* (Venice, 1880; a flat, northern astrolabe, and *ṣafiha* of al-Zarkālī, with catalogue of the Arab astrolabes existing in Europe); H. Sauvaire and J. de Rey Pailhade, *Sur une mère d'astrolabe arabe* etc. (*Journ. Asiat.* 9^e sér., i. 5-76, 185-231); Carra de Vaux, *L'astrolabe linéaire ou bâton d'Et-Tousi* (*Journ. Asiat.* 9^e sér., v. 464-516); al-Bīrūnī, *al-Āthār al-bākīya* (ed. Sachau), 357-362 (cf. M. Fiorini in *Bollettino della Società Geografica Italiana*, ser. 3, iv. 287-294); *Libros del saber de astronomia del rey D. Alfonso X de Castilla* (Madrid, 1863-1867), vol. ii. (common flat astrol. and spherical astrol.) and iii. (*ṣafiha* of al-Zarkālī); W. H. Morley, *Description of a planispheric Astrolabe, constructed for Shah Sultan Husain Safawi* (London, 1856).

(C. A. NALLINO.)

AL-ASWAD, epithet of 'Aihala (according to some, 'Abhala) b. Ka'b of the madhḥidjite tribe 'Ans. He had another epithet *Dhu 'l-Khimār*, "the veiled" (not *Dhu 'l-Himār*, as Belādhorī, p. 105, writes it). Shortly before the death of Muḥammad he assumed the lead of a national revolt in South-Arabia which soon overthrew the Persian officials and with them the superiority of the Prophet. He set out from Kahf Khabbān, conquered Nadjran, defeated and put to death Shahr, son of the former Persian governor Bādhān, and took possession of the capital Ṣan'ā', so that the whole of south-west-Arabia came under his sway in rather less than a month. The majority of Muḥammad's officials in the country fled to

Medīna or to Ḥaḍramawt. To legitimise his claims he married the widow of the murdered *Shahr*. But his power was of short duration. A member of another madhḥidjite tribe, *Ḳais b. Hubaira al-Makshūh*, with whose aid he had conquered the country, allied himself with the overthrown Persians, at whose head stood *Fērōz* and *Dādḥawaih*, and obtained effective support from the widow of *Shahr*, who had wed the usurper much against her will. With her help they made their way into the fort and, according to tradition, killed al-Aswad as he lay on his couch a few days before the death of Muḥammad. The fall of al-Aswad had however no importance for the Muḥammadans, since *Ḳais* soon afterwards arrogated to himself the authority and separated from the Persians who had given him their help. The accounts about al-Aswad are of special interest from the fact that they represent him as possessing prophetic aspirations, a feature which has undoubtedly historic reality. According to *Belādhori* he was a *Kāhin* or prophet and styled himself *Raḥmān* of Yemen (i. e. he who speaks in the name of *Raḥmān*), just as *Musalima* had come forward as *Raḥmān* of Yamāma. Another account calls him a juggler who did some remarkable tricks and deluded the mob with his words. He had a *Shaiṭān* who communicated to him everything, even the plans of his enemies; and the story is graphically told of how after the slaughter of a number of sacrificial animals in the open square in *Ṣanʿā* he listened with his ear to the earth and heard the mysterious voice of his spirit ("he tells me"). When on the occasion of an obsession by night he bellowed like a bull his wife pacified the watch who came hurrying up with the words: "he has a divine revelation". Also his epithet "the veiled one" is consistent with his art of divination.

Bibliography: *Belādhori* (ed. de Goeje), p. 105—107; *Tabari* (ed. de Goeje), i. 1795—1798, 1853—1868 (where 1859—1864 contains a parallel account with what follows); *Wellhausen*, *Skizzen und Vorarbeiten*, Heft VI, 31—37.

ASYŪṬ, town in Upper Egypt. Asyūṭ, the largest and most commercial town of Upper Egypt, is situated 27° 11' N. Lat. on the west bank of the Nile. Owing to its situation in one of the most fertile and compact districts of the cultivable Nile-valley, and also to its being the natural terminus of great desert-highways it was in antiquity an important town (Syowt, Greek: *Lykopolis*) and the chief town of a *Nomos*. Under Islām Asyūṭ remained the chief town of a *Kūra* (modern *markaz*, "district"), and on the inauguration of the division into provinces became the capital of a province (*Amāl*, now *Mudiriya*). The town itself contains 42,000 inhabitants, the district 120,000, and the Province embracing 9 districts 783,000.

Asyūṭ is the colloquial form of the literary *Usyūṭ*. Both are Arabisms for the Coptic *Siout*, to which in the survey-records of the Middle Ages the form *Suyūṭ* or *Sayūṭ* corresponded. But as early as the time of *Ḳalkashandī* (d. 821 = 1418) the popular pronunciation was Asyūṭ.

A history of Asyūṭ cannot be written for the reason that we scarce find any mention of it in the historians, and only towards the end of the Mamluk period, under 'Alī Bey, did it play any

historical part, viz. in the year 1183 (1769-1770) when it was for a time the centre of revolt. From the accounts of geographers and travellers we ascertain that it enjoyed unbroken prosperity throughout the entire Islāmic period. At the end of the xix. cent. it experienced a considerable accession of importance, especially after it became linked by rail with Cairo (in 1292 = 1875). Its population has risen from 28 000 in 1293 (1876) to the present figure 42 000.

In the Middle Ages Asyūṭ was famed for its agricultural products, its industry and trade. Besides corn and dates quinces were found here in great quantity. The main industries were the weaving of woollen, cotton and linen goods. Owing to the alum and indigo obtained from the adjacent oases dyeing was extensively carried on; e. g. the materials manufactured for export to *Dār Fūr* were dyed here. Its specialities were linen goods, called *Dabiḳi* after their chief place of production *Dabiḳ* in Upper Egypt, and soft woollen goods and carpets made to the Armenian standard pattern. Asyūṭ now manufactures black and white Tulle-shawls with silver-work, which are very popular in Europe, and represent the last remains of an industry once very famous throughout the Orient. Further Asyūṭ was engaged in the preparation of opium and in the making of pottery which with its antique patterns is still much in demand as black and red "Asyūṭ-wares".

There was a brisk trade in all these products throughout Egypt and abroad. The direct trade with the *Sūdān* is specially famous. The annual *Dār Fūr* caravans (ca. 1500 camels) brought slaves, ivory, ostrich-feathers and other products of the *Sūdān*, and received in exchange the products of Egypt's industries, especially stuffs. The scholars of Napoleon's expedition made careful investigations into this trade which has now so much declined.

Like all industrial towns of Egypt Asyūṭ had a large Christian population — 60, according to others as many as 75 churches and chapels —, but no Jews at all, a fact explicitly stated.

Caravanserais, bazaars, baths — one of the latter famous and very ancient —, mosques and other public buildings adorn the town to-day as formerly. In one of the mosques stood a *Minbar* which at certain seasons was filled with corn and carried through the streets as *Maḥmal* (*Ibn Duḳmāk*). Like as the flourishing towns in modern Egypt, Asyūṭ has a strong admixture of Levantines and is assuming a European appearance.

Asyūṭ is the birth place of Plotinus, the Coptic Saint John of *Lykopolis* and of several Arabic scholars bearing the name al-Suyūṭī, of whom the savant *Ḍjalāl al-Dīn* (d. 911 = 1505) is the best known.

Bibliography: *Yāqūt*, *Muḍjam* (ed. Wüstenf.), i. 272; iii. 222; *Idrisi* (ed. Dozy and de Goeje), p. 48; *Ḳalkashandī*, *Ḍawʿ al-Ṣubḥ al-Musfir*, p. 235; also transl. of Wüstenfeld, p. 106; *Ibn Duḳmāk*, v. 23; *Abū Ṣāliḥ*, fol. 87b; 'Alī Mubārak, *al-Khiṭaṭ al-djādida*, xii. 98 et seq.; *Ibn Dīrān*, p. 184; *Nāṣir-i Khosraw*, *Safar-Nāme*, p. 61 (Trans. p. 173); *Quatremère*, *Mémoires géograph. et histor. sur l'Égypte*, i. 274 et seq.; *Amélineau*, *La géographie de l'Égypte à l'époque Copte*, p. 464 et seq.; *Boinet Bey*, *Dictionnaire géographique*, p. 88; *Marcel*, *Histoire de l'Égypte*, Chap. xvi. (ed. l'Univers, p. 236);

Baedeker, *Egypt* (6. Ed.), p. 225 *et seq.*; *Description de l'Égypte* (2. Ed.), Etat moderne, xviii. 278 *et seq.* (C. H. BECKER.)

AT (T.), horse; in compounds; *Atbasar*, horse-market, etc. Name of a town in the west of the district of Akmolinsk; *Atmaidān*, horse-ground in Constantinople on the site of the imperial Hippodrome, etc.

ATĀ (T.), father; in compounds: *Atabeg*, Father Beg, originally a customary form of address for the guardian and tutor of Turkish princes who during the Seldjūk period were entrusted while still in their youth to some prominent emīr who assumed a paternal relationship towards them. From this originated a fixed title which was given to other powerful emirs. Under the Mamlūks of Egypt the emīr who held the position of commander-in-chief of the troops took this title whence it became customary to speak of an *Atābeg* al-'asākīr. Cf. van Berchem, *Matériaux pour un corpus inscript. arab.*, i. 290. — *Atalik*, fatherhood, high title of a Wazīr or Beg in Turkestan. Hence the well-known Ya'qūb Beg [q. v.] is often called *Atalik Ghāzi*.

'ATĀ B. ABĪ RABĀH, Arab jurist and traditionist. A native of Yemen he was reared in Mekka; he was of humble origin and is commonly referred to as Mawlā of the family of Abū Maisara b. Abī Khuthaim al-Fihri. Among his masters 'Abd Allāh b. 'Omar and 'Abd Allāh b. 'Abbās and many others are mentioned. As Muftī in Mekka he attained extraordinary repute and was regarded as one of the most eminent authorities in jurisprudence and Muḥammadan tradition generally. Especially was he considered to be an unsurpassed authority in all that concerned the pilgrimageceremonies. He died in Mekka in 114 (732-733) or 115 at the age of 88 years.

Bibliography: Ibn Sa'd, v. 344 *et seq.*; Nawawī (ed. Wüstenf.), p. 422 *et seq.*; Ibn Khallikān (Trans. of de Slane), ii. 203 *et seq.* (K. V. ZETTERSTÉEN).

'ATĀ MALIK DJUWAINĪ [See AL-DJUWAINĪ].

'ATĀBE (A.), modern quatrain [See 'ARŪP.] Examples in Sachau, *Arabische Volkslieder aus Mesopotamien*, p. 17, *et seq.*

ATABEG. [See ATA.]

'ATĀ'Ī, poetical name of 'Atā b. Yahyā New'ī Zāde [q. v.]

'ATĀ'IR (A.). Plur. of *'Atīra*, name given to the pre-Islāmic sacrifices in the month of Rajab. Cf. Wellhausen, *Reste arab. Heidenthums* (2nd Ed.), p. 118.

ATAK, ATEK. [See ATTOCK.]

ATALIK. [See ATA.]

'ATAMA (A.), the first of the three divisions of the night; also a name given (instead of *'ishā*) among the Beduin to the Night-prayer, but forbidden by tradition as pagan.

'ATBARA, tributary of the Nile. The 'Atbara (Astaboras of the ancients) is the only important tributary of the united Blue and white Nile. It comes from Abyssinia and has its origin not far from lake Tana. Between 17° and 18° N. Lat. it discharges its waters slightly to the south of Berber into the Nile. Whilst in the season of the Nile-flood it flows in fertilising volume, from April to June it is almost dry. The Battle of the Atbara (8. April, 1898) is famous, in which Kitchener defeated the emir Maḥmūd, the leader of the Mahdists, thus opening the way to Khartūm.

The name 'Atbara is now given also to the little railway-station at the mouth of the river (385 mls. from Wādī Halfā). Here the line for Suakin and Port Sūdān branches from the Nile-line.

Bibliography: Bädeker, *Egypt and the Sudan*, 6. Ed., p. 409 *et seq.*; W. I. Churchill, *The River War*, i. 416 *et seq.*; ii. 26 *et seq.*; Sir Samuel W. Baker, *The Nile Tributaries of Abyssinia* (London, 1861; German Transl., Brunswick, 1868), Index; Chavanne, *Afrikas Ströme und Flüsse* (Vienna, 1883), p. 73. (C. H. BECKER.)

'ATEIBA. [See 'OTAIBA.]

ATEK, district in Russian Turkestan, on the northern slope of the frontier-mountains of Khorāsān, between the modern railway-stations Gjaurs and Dushak. The name is really Turkish, Etek, "edge border" (of the mountain-chain), and is a translation of the Persian name given to this district, viz. Dāman-i Kōh, "foot of the mountain"; but the word is always written Ātak by the Persians. During the Middle Ages no special name for Atek appears to have been in use; being a district of the town of Abiward [q. v.] it belonged to Khorāsān. In the x. (xvi.) and xi. (xvii.) cents. it fell into the power of the Khāns of Khwārizm, and later into that of the Turkomans; before the appearance of the Russians the frontier towards Persia was never clearly defined. Previous to the delimitation of the borders in 1881 a part of Atek with Abiward belonged to the principality of Kalāt, which was subject to the over-lordship of Persia. Under the Russian administrative system the district (pristawstwo) of Atek forms part of the circle (nyezd) of Tedjen (Transcaspian region); it has no towns nowadays. (W. BARTHOLD.)

ĀTESH (P.), fire, in compounds: *Ātesh-Parast*, fire-worshipper, Magian [see MĀDĪJŪS]; *Ātesh-Kada*, fire-temple, also the title of a Persian Tadhkira composed by Luṭf 'Alī Beg; *Ātesh-Dagh*, volcano, etc.

'ATF (= Connection), as a grammatical term used in the sense connection with a preceding word. 2 kinds are distinguished: *'Atf al-Nasaḳ* also called simply 'Atf, and *'Atf al-Bayān*:

1. The simple connection in a sequence (*'Atf al-Nasaḳ*) consists in this, that by means of one of the 10 particles of connection a word is joined on to a preceding, e.g. *kāma Zaid wa-'Amr*. The particles of sequence (*al-'Awāṭif* or *Ḥurūf al-'Atf*) are distinguished according to their degree of strength: *wa* is used for simple coordination (*li 'l-Djām'*); *fa*, *thumma* and *hattā* for superordination, or rather subordination (*li 'l-tartīb*); *aw*, *immā* or *am* to express an alternative (*li-talik al-ḥukm bi aḥadi 'l-madhkurain*), and *lā*, *bal*, or *lākin* as an adversative (*li 'l-khilāf*). The 'Atf can connect both words (*mufrad 'alā mufrad*) and sentences (*djumla 'alā djumla*) with each other. According to Ibn Ya'īsh *Nasaḳ* is a Kufic term, *'Atf* a Baṣran.

2. The explicative connection (*'Atf al-Bayān*) is an apposition, which however cannot be an adjective, and, in contrast to *Badal*, explains the preceding word, e.g. *djā'a aḥḥūka Zaid*, or *aḥ-sana bi 'llāh Abū Ḥafṣ 'Omar*. As such it is identical in use with *wa-huwa*.

In both kinds of 'Atf the second word is called *al-ma'fūf*, and the preceding *al-ma'fūf 'alaihi*.

Bibliography: Zamakhsharī, *Mufaṣṣal*, p. 50, 2—51, 2; 140 12—142, 11; *Dict. of Technical Terms*, p. 1007—1010. (WEIL.)

ATFIH, town in Middle Egypt. Atfih (also written with *t* instead of *f*), is a small town of 4300 inhabitants on the East bank of the Nile on the eminence of the Faiyum. The old-Egyptian name of the town was Tep-yeh or Per Hathor nebt Tep-yeh, i. e. "house of Hathor, lady of Tep-yeh". From this the Copts obtained the form Petpeh, the Arabs Atfih; the Greeks identifying Hathor with Aphrodite called the town Aphroditopolis, abbreviated to Aphrodito. The town must still have possessed importance in the Christian period, for it had over 20 churches, of which in the xiii. cent. 10 were preserved. The ancient *voués*, later Kūrat Atfih was called also al-Sharḳīye, since it lay on the east bank; on the occasion of the division into provinces towards the end of the Fātimid period a whole province, Ifīhiya, was named after it. Not till the year 1250 (1834-1835) was it incorporated as a district (*markaz*) of the province of Dīje. Recently al-Saff took the place of Atfih as chief town of the Markaz.

Information about Atfih is very scant; it must have seriously declined in the Mamlūk period; the Khedives first began to do anything for this region by putting an end to the incessant pillaging on the part of the Beduin and Mamlūks, and building, or rather restoring canals. Atfih is to-day a port with a small trade and possessing some local importance.

Bibliography: Kalkashandī (Transl. of Wüstenfeld), p. 93, 104; Makrīzī, *Khīṭat*, i. 73; 'Alī Mubārak, *al-Khīṭat al-djāida*, viii. 77; Ibn Dukmāk, iv. 133; Yākūt, *Mu'djam*, i. 311; Abū Šālih, fol. 56^a; Ibn Khordādhbeh (*Bibl. Geogr. Arab.*, vi.), p. 81; Amélineau, *Géographie de l'Égypte à l'Époque Copte*, p. 326; Boinet, *Dictionnaire géographique de l'Égypte*, p. 86; Bādeker, *Egypt and the Sudān*, 6 Ed. p. 205. (C. H. BECKER).

ATHAR (A.; properly signifies "trace"), i. Tradition [see HADITH]; 2. Relic; *al-athar al-sharīf* (Plur. *al-āthār al-sharīfa*), relics alleged to have belonged to the Prophet, such as hair, teeth, pieces of raiment, autographs, utensils, especially impressions of his foot-prints which are preserved in mosques and other public places for the edification of Muslims [see QADAM]. The relic is also called both by Christians and Muslims *Dhakhira* (treasure).

Bibliography: Goldziher, *Muh. Studien*, ii. 356—368. (GOLDZIEHER.)

ATHLITH, formerly a harbour on the coast of Palestine between the promontory of Carmel and al-Taṇṭūra (Dora), on a little tongue of land which lies to the north of a small bay and is washed on three sides by the sea. According to the *Itinerarium Burdigalense* there was a mutatio Certha there, but the name 'Athlith appears to be ancient. 'Athlith appears in the light of history in the period of the Crusades. In 583 (1187) it fell into Saladin's hands. In 1218 the Castellum peregrinorum, as the Franks called it was reconstructed as a powerful Templar-fortress. Along with Districtum-Détroit (Khirbet Dustē) it had to guard the passes of Carmel leading south. In 690 (1291) it was conquered and demolished by the Mamlūk Sultan al-Ashraf Khalil. But about 1400 'Athlith is again mentioned as the most southerly official post of the Mamlaka of Šated. — About 100 Fellahin now dwell among the ruins, which are worthy a visit.

Bibliography: Yākūt, *Mu'djam*, iii. 616; Kalkashandī, *Mukhtaṣar Subḥ al-Ashā* (Kairo, 1906), i. 306; K. Ritter, *Erdkunde*, xvi. 612—619; G. Rey, *Étude sur les monuments de l'architecture militaire des croisés en Syrie*, p. 93—105; E. von Müllinen, *Beiträge zur Kenntnis des Karmels*, p. 258—277 (= *Zeitschr. d. Deutsch. Palästina-Vereins*, xxxi. 167—186).

(R. HARTMANN.)

ĀTIKA, a native of Mekka and daughter of the Hanīf Zaid b. 'Amr (of the Koraishite family of 'Adī b. Ka'b) and Umm Kurz bint al-Ḥaḍramī. She accepted Islām before the Hidjra and accompanied Muḥammad on the Hidjra. Her first husband was 'Abd Allāh, son of the later Caliph Abū Bakr. Of dazzling beauty she so captivated him that he in dalliance with her omitted to fulfil the religious obligations, even the obligation to war, and Abū Bakr insisted on their separation. After long resistance 'Abd Allāh submitted to this, but was so consumed by his longing for her that Abū Bakr consented to their reunion. On his death-bed 'Abd Allāh extracted from her a promise that she would ever remain a widow, and bestowed on her in return a considerable legacy. But a year after his death 'Omar, who subsequently became Caliph, prevailed on her to acquit her of her promise by restoring the inheritance to the family of the deceased and to give him her hand in marriage. According to another account this restitution was only effected after yet another marriage at the instance of 'Āisha, sister of 'Abd Allāh. According to another account she did not marry 'Omar until he became Caliph. ('Omar's father al-Khaṭṭāb and 'Ātika's grandfather 'Amr were brothers). After 'Omar's death she married al-Zubair b. al-'Awwām [q. v.]. On his death she married Ḥusain, son of 'Alī; further both 'Alī and Marwān had been unsuccessful suitors for her hand. Before her marriage to 'Omar she had been consort of his brother Zaid. 'Omar was assassinated, her other husbands were mortally wounded on the field of battle; hence arose the saying, who will die a hero's death may wed 'Ātika. Her elegy on her husband al-Zubair has attained some celebrity.

Bibliography: Caetani, *Annali dell' Islām*, xii. p. 428; Ibn Sa'd, viii. 193 *et seq.*; al-'Ainī, ii. 278 *et seq.*; *Khizānat al-Adab*, iv. 351 *et seq.*; Aghānī (2. Ed.) 128 *et seq.*

(RECKENDORF.)

ATJEH¹⁾, the most northerly part of the island of Sumatra. Here flourished the once powerful Muslim empire of Atjeh, which is now subject to the authority of the Netherlands. The southern limit is now formed by the administrative districts of "Sumatra's Westkust" and "Sumatra's Oostkust", but in earlier times the province (or at least the sphere of political sovereignty) of Atjeh extended much farther towards the south. A considerable part of both the east and west coasts of Sumatra was subject to the authority of Atjeh, and even the pagan chiefs in the Battak-regions received their rank at the hands of the princes of Atjeh.

Great-Atjeh. Only the district to the north-west with the Atjeh river and the port Atjeh,

1) In this article *tj* is retained from regard to the official mode of writing in the Netherlands; *é* = closed, *è* = open *e*; *ò* = open *o*.

the former residence of the princes of Atjèh, was from the first reckoned as Atjèh proper. The Dutch named it Great-Atjèh and the capital Kuta Radja (i. e. fort of the prince). The port of Sabang situated on the island of Pulu Wè (to the north-east of Kuta Radja) only dates from the beginning of the present century. The inhabitants of the littoral (Barōh) are distinguished in many respects from the population of the highlands of the interior (Tunòng); the customs and speech of the former (who live of course in the vicinity of the residence) are always considered to be the more refined.

The Dependencies. The other districts situated on the west, north and east coasts are usually referred to as the Dependencies. Among the important towns are: on the west coast: Mölabōh, Tapa' Tuan and Singkel; on the north coast: Sigli in the region of the former empire of Pidië (Pedir), Gigiëng, Mörödu, Samalanga, Pösangan and Lhō' Sömawé. In the region between the latter place and the river Djambō Ayé stood the flourishing empire of Pasè (Pasei) which Ibn Battūta (ed. Defrémery and Sanguinetti, iv. 228 *et seq.*) visited in the year 1345; recently many monuments with inscriptions have been discovered here (cf. C. Snouck Hurgronje, *Arabie en Oost-Indië*, p. 8—10 = *L'Arabie et les Indes Néerlandaises* in *Revue de l'histoire des religions*, lviii. 63 *et seq.*). On the east coast are situated among others: Simpang Ulim and Idi. A steam tramway laid some years ago joins the east and north coasts with Kuta Radja. The weal of the dependencies which on the coasts are very thickly populated at parts is mainly dependent on the cultivation of pepper, great quantities of which are exported annually. A part of the population has migrated thither from Great Atjèh; many Malays have also settled here from the neighbouring districts.

Gayō and Alas-Countries. High mountain-chains overgrown with virgin forest separate the littoral from the Gayō-country; transverse chains divide the region of the Gayōs into four tablelands. The most northerly (containing the great Tawar lake and the sources of the river Pösangan) is occupied by the so-called "Urang Laut" (i. e. people of the lake), the plain to the south of it is occupied on the other hand by the "Urang Döröt" (i. e. people of the land); to the south-east lies the table-land of Serbōdjadi containing the sources of the river Pöröla which flows in an easterly direction. The fourth table-land, situated in the south and containing the bed of the river Tripa which discharges its waters on the west coast, is called Gayō Luōs (i. e. the wide, spacious Gayō-countries). The Alas-countries lie south of this. The population of these regions, who differ in many respects from that of Atjèh, have from the first recognised the authority of Atjèh. The four chiefs appointed by the princes of Atjèh in the several parts of the Gayō-country (the so-called "Kedjurōns" were the mediators between the Gayōs and Atjèh. Two of these Kedjurōns had their sphere of influence in the region of Lake Tawar (their distinctive titles were Rōdjō Bukét and Siah Utama), among the Döröt, and the fourth in Gayō Luōs (with the title Rōdjō Linggō, or Pētiambang). Serbōdjapi was formerly without inhabitants; later its most eminent chieftain was also called Kedjurōn (Kedjurōn abōk). In the Alas-countries the authority of Atjèh was represented by two Kedjurōns.

For accurate information about the people of Atjèh we are indebted above all to C. Snouck Hurgronje, who (first in the years 1891-1892) investigated the previously but little known social, political and religious conditions of this nation (*De Atjehers*; Batavia, 1893—1894; cf. the English translation of this work which is provided with a new introduction and some additions by the author: *The Achehnese*, Batavia-Leiden, 1906), and later described at length the land and customs of the Gayos (*Het Gayöland en zijne bewoners*; Batavia, 1903).

Population and Language. Little is known about the origin of the people of Atjèh. Linguistically they belong to the Malay-Polynesian peoples. Slaves (from the island of Nias, etc.) and other foreigners (e. g. merchants from Hindustan) have influenced to some extent the composition of the population. Atjèh has many dialects, and each dialect again many differences; the literary language has in general closest affinity with the idiom of the Barōh-district. For the literature of Atjèh see Snouck Hurgronje, *De Atjehers*, ii. 67—193 (rather fuller in *The Achehnese*, ii. 66—189). The dialect of the Gayōs is so different from that of Atjèh that it may be regarded as an independent language. Malay is almost unknown in Atjèh except among a portion of the inhabitants of the sea-ports. Those scholars who wrote books in Malay while yet the empire flourished were mostly foreigners. From earliest times in Atjèh letters, official documents and many works on theology were written in Malay, but as a general rule Achehnese who are not well educated do not understand Malay; for further details see C. Snouck Hurgronje, *Studiën over Atjehsche klank- en schriftleer in Tijdschrift van het Bataviaasch Genootschap van Kunsten en Wetenschappen*, 1892, xxxv. 346—442, also *Atjehsche Taal-studiën*, *ibid.*, 1900, xlii. 144—262; K. F. H. van Langen, *Handleiding voor de beoefening der Atjehsche Taal*, Haag, 1889; also *Woordenboek der Atjehsche Taal*, Haag, 1829; G. A. J. Hazen, *Gajösch-Nederlandsch Woordenboek met Nederl.-Gajösch register*, Batavia, 1907.

Tribes and Families. There are still preserved traces of a division of the population of Atjèh into 4 tribes. The members of such a tribe or family — Achehnese: *Kawōm* (from the Arabic *Kawm*, people) — regard themselves as blood-relations in the male line, and have (especially in regard to Blood-feud and the payment of Blood-money) common rights and obligations. The members however of the various Kawōms are scattered throughout the country; only where many kinsmen dwell together are they wont to choose a chief to represent their common interests. The traces of this Kawōm-division which has been preserved from a remoter period of civilisation are disappearing among the Achehnese; the Gayōs on the other hand are still divided into families who dwell together under their chiefs (Rōdjōs). When Rōdjōs disagree decision rests with the Kedjurōn.

Administration of the Villages. In Atjèh the *Kötjhi'* or *Sjihi'* (i. e. the elder) is the head of the *Gampōng* — i. e. village, also a quarter of a town (= Mal. *Kampung*) —; in case of necessity he consults the "eldest" (i. e. the people who have had experience of life). The religious affairs of the Gampōng, e. g. leading the community in the Šalāt, are the concern of the Tōngku. This

title is borne in Atjèh both by people whose functions are connected with religion, and by those who have acquired some acquaintance with the sacred law. The Gampōng-Tōngkus are not men of learning. Their rank has become hereditary, and the ignorance of many Tōngkus is so great that they are scarcely able to administer their office without the help of other people.

The Princes, Ulèëbalangs and Sagi-chiefs. In historical times Atjèh has always been divided into many small districts, whose hereditary chiefs — the so-called Ulèëbalangs (i. e. commanders-in-chief) — lived in constant feud with each other. They paid homage however to the prince of the port of Atjèh as their common over-lord. The latter had the title of Sultan in Official (Malay) documents, but was usually called by the Achehnese *Raġia* or *Pōwō* (i. e. "our master"). The power and dignity of the Achehnese princes and the riches and splendour of their court, which are mentioned both in the earliest native and European accounts, depended on the tribute of the neighbouring regions on the coasts and the harbour-dues of the capital Atjèh. The bold Achehnese mariners were master of sea and harbours; if they demanded tribute few dared resist. The interior of the country possessed little interest for the princes. Even when the empire was flourishing (2. half of the xvi. cent. and particularly during the 1. half of the xvii.) the authority of the Sultan was confined to the immediate vicinity of the capital.

By the end of the xvii. cent. the princes were become quite independent of the Ulèëbalangs in Great-Atjèh. The latter had at that time apparently on the ground of common interests formed themselves into three federations, the so-called *Sagis*, "sides", i. e. of the triangular-shaped Great-Atjèh), which exist to this day. Each Sagi had an over-lord (*Panglima-Sagi*), whose authority however did not extend beyond the common Sagi-interests. (In the Dependencies also such federations are found). The Sultan chosen by the three Sagi-chiefs used to pay to them a certain sum. He usually belonged to the family of the previous ruler, but strangers, e. g. Saiyids, who dwelt in Atjèh, were sometimes elected to the Sultanate. In the course of time other chiefs obtained a voice in the choice of a ruler; according to tradition at one period 12 chiefs (including the 3 Sagi-chiefs) formed a kind of electoral college.

The majority of the Ulèëbalangs in Great-Atjèh and the Dependencies later received and still receive their authority from the Sultan's hand and in witness thereof were given a document bearing the ruler's seal (a so-called *Sarakata*; on the Hindustani origin of this seal see G. P. Rouffier, in *Bijdragen tot de Taal-, land- en volkenk. van Ned.-Indië*, Serie 7, v. 349—384; cf. C. Snouck Hurgronje, *ibid.*, Serie 7, vi. 52—55). The Kedjuron of the Gayōs and Alassers on the other hand usually received a kind of dagger as symbol of their rank.

Division into Mukims. The Friday-service according to the Shāfi'ite doctrine is only valid if 40 *Mukim*-s are present. A *Mukim* is a person domiciled in the place and satisfying the stipulations of the law. Since the population of most of the Gampōngs was not numerous enough to be able to hold a regular Friday-service with 40 participants, it became the custom to group together several Gampōngs and as near the centre

as possible of such a district to construct a mosque for the Friday-service. Hence *Mukim* (here pronounced *Mukim*) acquired, not only in Atjèh but also in some other Malay regions, the meaning: department, circle. Each Ulèëbalang was lord over several of these Mukims. Further the names of the 3 Sagis have been derived from the original number of their Mukims; i. e. they are called: the Sagi "of the 22 Mukims" (in the South), the Sagi "of the 25 Mukims" (in the west) and the Sagi "of the 26 Mukims" (in the east of the triangular-shaped Great Atjèh). These ancient names were preserved even after the number of the Mukims in the Sagi of the 25 Mukims and especially in that of the 22 Mukims had mounted up owing to the increase in the population.

The chiefs of the Mukims bore the title of *Imōm*. This word denoted originally the leader of the Friday-service (Arab. *Imām*). The Imōms became however gradually hereditary, secular chiefs, who transferred the leadership of the Friday-Ṣalāt to special Officials.

Administration of Justice. Laws. As a general rule the chiefs themselves were wont to fulfil the functions of judges; they based their decisions on the unwritten law of custom (*Ādat*). There are indeed some statutes (*Sarakatas*), which tradition credits Mōkuta Ālam and other famous rulers with having issued, and the Achehnese, who know these laws only by name, ordinarily assume that they contain an exact statement of their law; they really consist however only of brief regulations regarding matters of administration, court-ceremonial (including the homage to be rendered to the rules by the Ulèëbalangs), the division of the harbour-dues and the fulfilment of several religious obligations. These regulations date from the time when the princes attempted, without permanent result however, to centralise their imperial administration; muslim scholars at the court also left their impress on these laws (for fuller information see C. Snouck Hurgronje, *De Atjehers*, i. 3—17; *The Achehnese*, i. 4—16; K. F. H. van Langen, *De inrichting van het Atjehsche staatsbestuur onder het sultanaat in Bijdragen tot de Taal-, land- en volkenk. van Ned.-Indië*, Serie 5, iii. 381—471). Further both the Sultan and the Panglimas had their *Kali* (= *Kādī*), but these ecclesiastical judges only took a share in the administration of justice on exceptional occasions (e. g. in the division of an inheritance, in some forms of divorce, in contracting marriage, and in other cases where the religious law was usually followed; in other occasions only if the chiefs expressly took them into council). The judge of the sultan bore the title *Kali Malikōn Adī* = *Kādī Malikū 'l-Ādil*; his hereditary office degenerated in course of time; he became the peculiar chief of several Gampōngs within the sultan's realms. Also the rank of the other Kalis became hereditary, and if those people who were Kali in virtue of their hereditary right possessed the knowledge requisite for this office it was by a rare chance.

Religion. From earliest times there existed trade relations between Atjèh and Hindustan. The civilisation and language of Atjèh were at first subject to Hindu influence; later Islām reached the shores of Atjèh, probably conveyed thither by Hindustani merchants. When Ibn Baṭṭūṭa visited Pašē in 1345 Islām held the field; the ruler of the country warred against his unbelieving neigh-

bours. The Achehnese are orthodox Muslims, but Islām as it exists in Atjèh and elsewhere in the Dutch Indies has some peculiar features which are to be explained by its Indian origin. Such are, for instance, the existence of a heterodox mysticism and some characteristics distinctively Shī'ite. The first month e.g. is in Atjèh always called *Asan Usén*, obviously from the two martyrs Hasan and Husain who are held in special honour in Shī'ite countries. The representation on a captive standard of 'Alī's sword *Dhu 'l-Fakār* with a Shī'ite marginal inscription has formerly led some scholars to the false opinion that the Achehnese were partly Shī'ite (cf. A. W. T. Juynboll, *Een Atjineesche vlag met Arabische opschriften in Tijdschrift van Ned.-Indië*, 1873, ii. 325 ff.; 1875, ii. 471—476; M. J. de Goeje, *Atjèh in De Nederl. Spectator*, 1873, p. 388). In agreement with the character of their Indian teachers who is disposed to an ascetic view of life the Achehnese in general are lax in the fulfilment of many religious duties. The *Ṣalāt* for instance is usually neglected by the majority. On the other hand many Achehnese are wont annually to join in the *Ḥaǧǧǧi*. Further the *Kitāb-s* (Malay, Arabic and Achehnese) are still studied in various places under the guidance of masters learned in the law (cf. C. Snouck Hurgronje, *Eene verzameling Arab. Mal. en Atjèhsche handschriften en gedrukte boeken in Notulen van het Batav. Genootschap van Kunsten en Wetensch.*, 1901, xxxix. n^o. vii.; also *De Atjèhers*, ii. 1—33; *The Achehnese*, ii. 1—32). The students who mostly come from remote districts live in a common residence (*Rangkang*). Whilst yet the Empire flourished the splendour of the court not rarely induced foreign scholars from India, Syria and Egypt (including a son of the celebrated Ibn Ḥadjar al-Haitamī) to settle in Atjèh. For the Achehnese princes they composed in the Malay tongue some works which are still held in high esteem, including the Malay Fikḥ-Book *Ṣīrāt al-mustakīm* (printed in Mecca in 1892) of Kāniri, an Indian savant of Gujjarat. He also dedicated in the year 1637 his encyclopaedic work *Bustān al-Salāṭīn* to the then sultan Iskandar II. (cf. G. K. Niemann, *Bloemlezing uit Maleische geschriften*, 2 Pt.) Similarly 'Abd al-Ra'ūf of Sinkel dedicated his Fikḥ-Book *Mir'āt al-Ṭullāb* to the princess Saḥīyat al-Dīn (1641—1675). Cf. S. Keyzer in *Bijdragen tot de Taal-, land- en volkenk. van Nederl. Indië*, Serie 2, vii. 223 ff.; A. Meursinge, *Handboek van het Mohamm. regt in de Maleische taal*, Amsterdam, 1844.

Many Achehnese pilgrims become members in Mekka of one of the orthodox mystic brotherhoods (especially the *Ḳādirīya* or *Naḡshibandīya*) but these *Ṭarīqas* do not have in Atjèh the same importance as they possess in many other parts of the Dutch Indies. Formerly there were prevalent in Atjèh the forms of Pantheistic mysticism which at that period were generally spread throughout Hindustan. The most famous representatives of this heterodox tendency in Atjèh were *Shams al-Dīn* of Sumatra (or of Pasè; d. 1630) and his predecessor *Ḥamza Pansūrī*. Its chief opponents were *Rānīrī* and 'Abd al-Ra'ūf (cf. H. N. van der Tuuk in *Bijdragen tot de Taal-, land- en volkenk. van Nederl. Indië*, Serie 3, i. 464). The latter had studied in several lands, amongst other places in Medina, where *Aḥmad Kuṣhāshī* was his teacher. After the latter's death in 1661 'Abd al-Ra'ūf

returned home and introduced the more orthodox mysticism of his master (the so-called *Shattāriya*). Cf. D. A. Rinkes, *Abdoerraoef van Singkel*, Leid. Doktor-Diss. 1909; F. Wüstenfeld, *Die Gufiten in Süd-Arabien im XI (XVII) Jahrh.*, in *Abh. der Kgl. Gesellsch. der Wissensch. zu Göttingen*, 1883, xxx. 127—129. Certain forms of the ancient heterodox mysticism have been preserved till modern times, but such differences from the orthodox teaching, which are based on ignorance, are gradually disappearing before the increasing communication with the centre of Islam. (Fuller information in Snouck Hurgronje, *De Atjèhers*, ii. 14 f.; *The Achehnese* ii. 13 f.). Veneration of saints has still an important place in the popular faith of the Achehnese. The pilgrim visits the tombs of illustrious saints and seeks by gifts and vows to secure their favour and intercession. Some of the most celebrated Achehnese saints were foreigners, as e.g. the Arab *Tōngku Andjōng*, who died in 1782, and the Turkish or Syrian "saint of *Gampōng Bitay*", who according to tradition came to Atjèh in the xvi cent. The afore-mentioned 'Abd al-Ra'ūf, who so combatted the sins and heterodoxies of his countrymen that he became regarded by later peoples as the introducer of Islām into Atjèh, is also honoured as a saint. After his death in Atjèh he was honoured under the name *Tōngku di Kuala*, because his tomb is situated at the mouth (Kuala) of the river Atjèh.

Princes of Atjèh.

- I. 'Alī Mughāyat Shāh (± 1514—± 1528).
- II. Salāḥ al-Dīn (1528—1537).
- III. 'Alā' al-Dīn al-Ḳahhār (1537—1568).
- IV. Husain (1568—1575).
- V. Sultan Muda (a child, reigned only some days).
- VI. Sultan Sri 'Ālam (1575—1576).
- VII. Zain al-'Ābidīn (1576—1577).
- VIII. 'Alā' al-Dīn of Perak = Maṣṣūr Shāh (1577—± 1586).
- [IX. Sultan Buyung (± 1589)].
- X. 'Alā' al-Dīn Rī'āyat Shāh (1586[89]—1604).
- XI. 'Alī Rī'āyat Shāh (1604—1607).
- XII. Iskandar Muda = Mōkuta 'Ālam (1607—1636).
- XIII. Iskandar Thānī (1636—1641).
- XIV. Saḥīyat al-Dīn Tādj al-'Ālam (daughter of XII, widow of XIII, 1641—1675).
- XV. Naḳīyat al-Dīn Nūr al-'Ālam (1675—1678).
- XVI. 'Ināyat Shāh (1678—1688).
- XVII. Kamālāt Shāh (1688—1699).
- XVIII. Badr al-'Ālam Sharif Ḥāshim Djamāl al-Dīn (1699—1702).
- XIX. Perkara 'Ālam Sharif Lamtuy (1702—1703).
- XX. Djamāl al-'Ālam Badr al-Munir (1703—1726).
- XXI. Djawhar al-'Ālam Amīn al-Dīn (reigned only a few days).
- XXII. Shāms al-'Ālam (reigned only a few days).
- XXIII. 'Alā' al-Dīn Aḥmad Shāh (1727—1735).
- XXIV. 'Alā' al-Dīn Djuhan (1735—1760).
- XXV. Maḥmūd Shāh (1760—1781).
- [XXVI. Badr al-Dīn (1764—1765)].
- [XXVII. Sulaimān Shāh (1743)].
- XXVIII. 'Alā' al-Dīn Muḥammad (1781—1795).
- XXIX. 'Alā' al-Dīn Djawhar al-'Ālam (1795—1815; under a regency till 1802).

XXX. Sharif Saif al-Ālam (1815—1818).

XXXI. Djawhar al-Ālam II (1818—1824).

XXXII. Muḥammad Shāh (1824—1838).

XXXIII. Maṣṣūr Shāh (1838—1870).

XXXIV. Maḥmūd Shāh (1870—1874).

The earlier history of the princes of Atjeh is known only in its main outlines from Malay chronicles, occasional notices by European authors and a few other sources. According to tradition the founder of the kingdom of Atjeh, which had hitherto been a dependency of Pedir, was 'Alī Mughāyat Shāh (*supra* n°. 1.). His two sons Šalāh al-Dīn and more especially 'Alā' al-Dīn Ri'āyat Shāh al-Kaḥhār increased the importance of the new kingdom. In the first half of the seventeenth century Atjeh reached its greatest prosperity, attaining its zenith during the reign of Iskandar Muda, honoured after his death by the title of Mōkuta 'Ālam (*i. e.* Crown of the World, *supra* n°. XII). The dominion of the Atjehnese was extended far to the south during his reign. Iskandar's expedition with a great fleet against Pahang and Malakka forms the subject of an important Atjehnese epic (for particulars see Snouck Hurgronje, *De Atjehers*, ii. 83—92; *The Achehnese*, ii. 80—88). After the death of his successor (Iskandar Thānī, *supra* n°. XII) four princesses ruled over Atjeh in the second half of the seventeenth century (1641—1699). This period of feminine rule was naturally much to the advantage of the Ulēbalangs whose power and authority were thereby increased; but on the other hand many disapproved of this state of affairs and declared on the authority of a *fatwā* received from Mecca that it was forbidden by law for a woman to rule. Thereupon at the beginning of the eighteenth century arose a series of dynastic wars. Some of the princes who contended for the throne were Saiyids (*i. e.* descendants of Ḥusain) born in Atjeh. The best known among these was Djamāl (*supra* n°. XX.) After he was deposed in 1726, he held out for a considerable time against the later Sultans, amongst others against Aḥmad (*supra* n°. XXIII, a man of Buginese descent, ancestor of the last dynasty of Atjehnese princes) and his son Djuḥān (*supra* n°. XXIV). The contest between Djamāl and Djuḥān and the death of the former are the subjects of another great Atjehnese epic (*cf.* Snouck Hurgronje, *De Atjehers*, ii. 92—100; *The Achehnese*, ii. 88—100). Even after the authority and wealth of the court had gradually become insignificant, there survived, indeed till quite recent times a great reverence (among the Atjehnese) for their rulers whom they honoured as the representatives of a glorious past.

The Subjection of Atjeh. The piracy and slave trade of the Atjehnese and their raids on neighbouring territories constituted a constant danger. Merchants visiting the shores of Atjeh for the pepper trade were always liable to be murdered or robbed. The Dutch government were at first not in a position to put a stop to this evil as they had pledged themselves to England in 1824 not to extend their dominion in Sumatra to the north. When this obligation was removed by a new treaty with England in 1871, Dutch troops occupied in 1873 the chief town of Atjeh with its immediate neighbourhood and some ports in the Dependencies. The last prince (*supra* n°. XXXIV) fled from his residence and died soon after (1874). It was now expected that the inha-

bitants of the interior of the island would gradually acknowledge the sway of the Dutch; but this hope was not fulfilled; on the contrary there grew up among the Atjehnese a powerful, irreconcilable faction in favour of war, organised chiefly by the native jurists. Learned men have always enjoyed a certain authority in Atjeh but the political situation at this time increased their influence to an extraordinary degree; they went throughout the land preaching a holy war; their war-chest was the Zakāt-tax levied on the people; the native chieftains were ignominiously thrust into the background. Other political adventurers, amongst them the famous Tōku 'Umar, made use of the changed state of affairs to obtain for themselves positions of power. On the other hand Muḥammad Dāwūd, the 6 year-old boy chosen Sultan in 1873 who subsequently stayed with his court as a rule in Kōmala in Pidië, had really no political influence.

After Great Atjeh had been conquered and occupied in the years 1877—1891, the Dutch troops were again concentrated in the near neighbourhood of Kuta Radja. As recently as 1896 they had again to take vigorous offensive measures, chiefly in Great Atjeh but also in 1898 in the Dependencies and even later in Gayoland and Alasland. This had the desired result; the sovereignty of the Dutch was gradually recognised everywhere by the Ulēbalangs and other chiefs and in the beginning of 1903 by the Sultan Muḥammad Dāwūd also. Nevertheless the latter was not confirmed in his dignity.

For some years Atjeh with Gayoland and Alasland has been quite subdued. The different districts and departments are governed by the traditional native chiefs under control of the Dutch authorities. Continual miniature warfare in many parts of this wide territory still requires, however, a fairly strong body of troops to follow to their hiding places and render harmless the last unruly spirits — not only the implacable fanatics but also the incorrigible marauders.

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(TH. W. JUYNBOLL.)

ATLAS. The collective designation of the whole mountain system which forms the skeleton of North Africa and stretches from the Atlantic Ocean through Morocco, Algeria and Tunis to the Gulf of Tunis. The name, which was already in use among the Greeks, seems to be a corruption of the Berber word *Adrār* ("mountain"). Although North Africa was a Roman possession the ancients appear to have had only very indistinct notions of the Atlas,

Strabo (Book xvii) identifies the Atlas of the Greeks with the mountain called Dyrin (Berber: DEREN) by the natives, which lay in the extreme west of Mauretania beyond the pillars of Hercules. At the same time, however, he mentions a mountain-chain which stretched from Mauretania through Numidia to the Syrtes.

The Arab Geographers are not much more accurate: al-Bakri (transl. by de Slane p. 249) designates by the name of "Adlant" (atlas) a mountain "opposite which the Isles of Bliss lie", but he does not appear to extend this name to the whole North African mountain system. The statements to be found in this and some other authors are of two classes; on the one hand fairly clear and detailed descriptions of the elevations to the South of the town of Marrākush which modern geographers call "the High Atlas" and the Morocco Berbers Adrār-'n-Deren; on the other hand very obscure conceptions of the western extension of this elevation and a want of exact accounts of its boundaries and direction. "In Tamerurt" writes al-Bakri "begins the pass over the Deren. This range, placed there as it were, to be a rampart to face the desert, is inhabited by Ṣanhādja tribes . . . it is said to stretch as far as the Muḳaṭṭam hills in Egypt". (transl. by de Slane, p. 353). According to Muḥammad bin Yūsuf the Deren is the highest mountain in the world and stretches to Awrās and the mountains of Nefūsa at Tripoli (Bakrī, *loc. cit.*). According to Idrīsī Djebel Daren al-A³dem, at the foot of which passes the road from Tarudant to Aghmāt, is notable for its height, the fertility of its soil and the great number of settlements in it. "It stretches from Sūs on the Atlantic coast to the chain of Djebel Nefūsa the name of which it takes. Some authorities on the other hand insist that these mountains stretch to the Mediterranean as far as a place called Awthān." (Idrīsī, transl. by Dozy and de Goeje, p. 73 f.) Ibn Khaldūn regards the mountains of Daren as "a girdle enclosing Maghrib al Aḳṣā from Aṣṣī to Tarza", *Hist. of the Berbers*, Transl. by de Slane, i. 178.) In another place he describes the Daren range in detail.

"The Daren range, situated on the western border of Maghrib is to be counted among the highest mountains of the world. Having their roots in the depths of the earth these mountains touch the heavens with their summits and fill the space between with their colossal mass. They form a continuous wall around the coast lands of Maghrib and starting from Aṣṣī on the Atlantic Ocean they stretch to the East an unknown distance. According to some accounts however they are said to come to an end in the land of Barka south of Berenike. Across the breadth of Morocco they appear to be arranged in layers so that they rise in terraces from the desert to the Tell range. The traveller coming from Temesna or the coast of Morocco who desires to cross this range to reach the provinces of Sūs or Drā'a (Dhira') requires more than a week to do it". Writing in the sixteenth century, Leo Africanus, who collects the previous notices, is not much better informed, though he distinguishes the mountains "of the coastland of Barbary" which lie along the African coast from Rif to Bona, and the Atlas range in the narrower sense which runs from mount Metes in the neighbourhood of the Egyptian frontier to Messa in Sūs and whose mean distance from the South coast

of the Mediterranean is about a hundred miles. (*Description of Africa*, i. 77.) These two ranges are called "Sierra Menor" and "Sierra de Athalante Mayor" by Marmol (Africa, i., Ch. 5.) Some additions to these statements are given in the seventeenth and eighteenth centuries by isolated European visitors to the Barbary states, notably Shaw (*Travels or observations relating to several parts of Barbary and the Levant*, London, 1740; second edition 1757) at the beginning of the nineteenth century the Atlas mountain-system was thought to consist of two chains, the one, the little Atlas range running along the mediterranean coast from Tanger to Cape Blanco, the other, the Great Atlas range, along the northern limit of the Sahara from Sūs to Tripoli. Between those two chains lay a broad plateau, traversed in Morocco by the heights of the Middle Atlas range (Ritter, *Erdkunde*, i. 886, 895). The possession of Algeria by the French paved the way for the scientific exploration of the country. As regards Algeria and Tunisia this work is now almost finished but in Morocco on the other hand, in spite of the numerous journeys of exploration undertaken in the second half of the nineteenth century, there remains a good deal to be done and many blanks are still to be filled up. In this article we will confine ourselves to a few general observations and for details refer the reader to the articles on Morocco, Algeria and Tunisia.

The Atlas is an expansive corrugated mountain system covering the whole of North West Africa. It stretches about 1600 miles from West to East and with its ramifications covers an area of more than 165,000 square mls. In the South it is bounded by a series of valleys formed by the beds of the Wēd Drā'a, the Wēd Djedi and the streams of the Algero-Tunesian Shotts. In the North it slopes rapidly down to the mediterranean coast. Geologists consider it to be an upheaval formed at the same time as the Apennine and Baeticon systems and separated from them in comparatively recent times. The folding of the Morocco chains appears to have been completed by the end of secondary times but on the other hand the upheaval of the Algero-Tunesian ranges seems to have taken place for the most part in tertiary times. During the quaternary period these upheavals were subjected to very great erosion. The debris proceeding from this erosion has covered in various places the framework of the ranges and altered the original physiognomy of the system in a marked manner. With reference to these distinctions the Atlas system can be divided into three distinct groups: *a.* The ranges of Morocco; *b.* The plateau of the Shotts; *c.* The ranges stretching along the coast.

a. The Ranges of Morocco. These traverse Morocco in the narrower sense and have the highest peaks of all North Africa. Four parallel lines are distinguished: the High Atlas range in the middle, the Middle Atlas range in the North and the Anti-Atlas range in the South of the High Atlas; and lastly the Djebel Bāni on the border of the Sahara. Stretching from S. W. to N. E. the various folds are separated from one another by valleys lying along them which in their turn are again cut up into divisions by transverse ranges. Through these valleys run the chief water courses of Morocco; the Mulaya and the Wēd al 'Abid in the North, the Wēd Sūs and Wēd Drā'a in the South. The High Atlas is the most important of these ranges; it runs from cape Ghir on the Atlantic

coast to Shott Tigrī, a distance of about 650 miles; its average height is about 10,000 feet but some peaks surpass this; thus Tiza is 11,300, Meltsin 12600 high, and lastly Djebel Aiyashin, a mountain range about 100 miles broad, 15000 feet high. There are no glaciers, however, no eternal snow. The greatest elevation of this range, called by the natives Adrār-n-Deren, lies to the immediate south of the town of Marrākush. The High Atlas range forms an exact dividing wall between Morocco and the Sahara; it is difficult to cross as its passes are all at a considerable height. The most frequented, the Pass of Bibāun over which runs the road from Marrākush to Sūs is 5830 feet high, the others with the exception of the most eastern are on an average 6600 feet and in the Adrār-n-Deren about 10,000 high. This mountain wall thus affords secure protection against the dry wind from the Sahara while the moist winds from the Atlantic Ocean strike the northern slope and nourish forests extolled by Arab authors, notably by Ibn Khaldūn (*loc. cit.*) The Middle Atlas range, still little known, especially in its eastern parts runs northward from the High Atlas range, from Wēd Tessaut in the province of Demnat to the breach at Mulūya. At first surrounded by rather low spurs, it starts out more on the other side of the ravine of the Wēd al-ʿAbīd and runs as a single, fairly unbroken ridge to the sources of the Umm al-Rebīʿa (Djebel Amhāwsh). Its height is almost as considerable as that of the High Atlas range; its passes are never less than 5700 feet high. The mountain ridge alone would be difficult enough to cross but it is rendered still more impassable by the woods on both its slopes in which wild animals (lions and panthers) lurk. On this account the trade-routes from Fās to Marrākush go around it with a wide curve to the west. At the other side of the sources of the Umm al-Rebīʿa this mountain chain bifurcates. The most important branch, which again branches and ends with a rugged decline into the Mulūya valley, possesses several peaks; the Djebel Tamarakuit, the Djebel Esukt and the Reggu. To the Northern branch belong the Djebel Zaiyān almost as high as the main range, Djebel Shiāta and Djebel Warirets. To the W. and N. W. the Middle Atlas range shows a series of gradations which stretch in several ramifications almost to the Atlantic coast.

The Anti-Atlas begins in the vicinity of the Atlantic Ocean and stretches, some 600 miles wide, as far as the district of the Wēd Gir near the Algerian border. Somewhat to the west of the meridian of Marrākush it is united with the High Atlas by a huge spur, crowned by Djebel Sirua (about 11,000 feet). The greatest part of its course the Anti-Atlas exhibits a fairly straight ridge about 7000 feet high in the centre. Passes are fairly numerous but they are all from 5000—7000 feet high. The slopes are on an average bare, with the exception of the north slope in the Sūs district. The Anti-Atlas may be divided into three sections: a western section from the coast to the chain uniting the Anti-Atlas and the High Atlas: a middle, from this point to the southern breach of the Wēd Drāʿa, and an eastern from the Wēd Drāʿa to the Wēd Gir. The western Anti-Atlas consists of two principal chains with numerous spurs penetrating the Wēd Nūn district to the Atlantic coast. The middle Anti-Atlas shows a much simpler structure: a single, very

sharp ridge, turning twice at right angles, with very steep slopes on the south side and gentle declivities to the north. The eastern Anti-Atlas rises on the other side of the Wēd Drāʿa, to Djebel Saghro, the highest point of the whole chain and then sinks and stretches out in a wide plateau pierced in the middle by the valley of the Wēd Ziz.

The Djebel Bānī 400 miles long, running parallel to the Anti-Atlas and separated from it by the plain of al-Feija is a wall of rock of black sandstone devoid of vegetation from $\frac{2}{3}$ to $1\frac{1}{2}$ miles broad. Its greatest elevation in the middle part is about 3000 feet but the outlying parts are scarcely 1300 feet high.

δ. The plateau of the Shotts. While in western Barbary the Atlas system branches off into several distinct chains, in central Barbary it expands into a wide tableland whose height and breadth decrease from West to East and in the somewhat altered centre of which the water collects in enclosed basins (Shotts, Sebkhas). This is the Algerian Highlands. In the north and south the closely connected mass of these plateaus is bounded by mountains on its verge, in the north by the Tell-Atlas and in the south by the Sahara Atlas. How these two ranges connect with the Morocco chains is not exactly known. The Tell-Atlas range runs with the plateau of Debdū as far as the break at Mulūya. The Sahara Atlas range meets the Anti Atlas in the neighbourhood of Kenadsa. These Algerian ranges are distinguished from those of Morocco in more than one respect. They are, first of all, lower for their highest peaks in the north are only 7000 feet, in the south only 8000 feet in height at most and are also more accessible. The individual mountain masses have been divided into sections by erosion and are cut up by broad ravines which render possible the traffic of the plateaus with one another and with the outer world. Nowhere in Algeria are the mountains such obstacles to traffic and isolating barriers as in Morocco; and lastly the two border ranges do not run parallel but gradually approach one another and unite at last in the province of Constantine, while the ridges of the Sahara Atlas combine with those of the Tell Atlas and spread over the whole of the North East of Algeria and northern Tunisia. In Tunisia the mountain chains diverge some to the east and some to the north-east, the river Medjerda forming the boundary between the two groups. In the north extend the mountains of Khrunir-land covered with cork- and “zān”-oak forests: to these are joined the heights of the Mogod district. In the south the Zeugitania chain runs like the backbone of Tunisia with a continuous series of rounded summits and flattened plains to the vicinity of the Gulf of Tunis. Here the average height of the Atlas decreases still more. The Khrumir mountains do not rise above 3000 feet and the highest peaks of the Zeugitanian range not above 6300 feet [see ALGERIA and TUNISIA.]

ζ. The ranges lying along the coast. — These appear now only as fragmentary mountain masses separated from each other and scattered along the coast, which some Geographers have denoted by the common name of Sahal (Sāhil) or Rif (Rif). These ranges are separated from the main Atlas system by a subsidence. Their height does not exceed 100 feet and their direction in

Morocco as well as in West and Central Algeria is clearly marked by the river courses of the Wād Innauen, the Mulūya, the Shalīf, the Summam etc. The valleys running parallel to the coast facilitate traffic between eastern and western Barbary and serve as natural roads not only for commerce but also for hostile raids. In eastern Algeria, however, the tertiary formations of the Shott tableland have filled up the valleys in different places between the coast and the interior and rendered the distinction between the mountains on the coast and the border chains of the Shott plateau, occasionally, rather difficult. The most important mountains on the coast are those of the Rif and Trāra districts of the Algerian Dahra (Zahra) and those of Great Kabylia. Their height varies considerably and ranges from 1300 feet (the Sahels of Algeria and Oran) to 600 feet (Kabylia) [see MOROCCO and ALGERIA.]

Though the Atlas range may be called the skeleton of North Africa, its individual parts are so very different from one another that one cannot establish any general characteristics for the whole system. Every one of the mountain groups specified has its own peculiar character, its own special physiognomy. There could scarcely be a greater contrast than between the huge masses of the Moroccan Atlas with their wooded slopes and green pastures running up to a height of 3500 feet on the one hand and the bare plans and the slopes of the Tell Atlas, cut up by ravines or the scarcely discernible ridges of the Sahara Atlas on the other. Within the same group the contrasts are often no less striking. One cannot, for example, compare the jagged ridges of the Djurdjura with the plateaus of the Awrās cut up by deep and narrow glens or the cloud-capped summits of central Tunisia. The influence of the Atlas range on hydrographic and climatic conditions varies considerably, also, in different localities. Torrents stream from the summits of the Moroccan Atlas, which are covered for nine months with snow, down courses which have nothing but the name in common with the Wādis of Algeria and Tunisia. From the point of view of climate also the Moroccan Atlas plays a much more important role than the middle or eastern mountain ranges. The middle High Atlas and the western Anti-Atlas shelter the northern districts from the winds from the desert. It is quite the opposite with the Tell- and Sahara Atlas, partly on account of the ravines penetrating them, and partly on account of their insignificant height. On this account, the Moroccan Tell shows many more special features than the Algerian Tell where the climatic influences of the Sahara counteract those of the Mediterranean sometimes even down to the districts on the coast.

Nevertheless from the economic and ethnographic points of view some common features in the whole Atlas system can be found. For the Atlas in its whole extent seems to conceal important mineral treasures and it is inhabited for the greater part by Berber tribes. Its richness in minerals is undoubted. Iron, copper, lead containing silver, calamine and other ores have been found in numerous places in Algeria and Tunisia. The exploitation of these natural treasures as well as the phosphate deposits disseminated throughout the whole of eastern and central Maghrib, seems to assure Tunisia and Algeria of a permanent place among the richest lands of the earth in ores and to promise them a brilliant future. Morocco

appears to be no less favoured. Even in the sixteenth century Leo Africanus called attention to its deposits of iron, lead, silver and antimony. The preliminary investigations of present-day explorers seem to confirm the reputation (for mineral wealth) of the soil of Morocco.

Regarding the ethnography, the original population seems to have survived more unmixed in the Atlas than in the plateaus and plains. In Morocco where the Berber element preponderates, Arab culture, and with it the authority of the Sharifs, ceases at the foot of the mountains. The tribes in the Atlas, the Rif and in the mountains of the Benī Iznāšen have preserved an almost complete independence in speech, manners, and customs from the ruling caste in Fez. In the same way in Algeria the mountains of Trāras, Great Kabylia, of Awrās and in a lesser degree the mountain stock of the Varsenis (Wānsherish) of the Zakkar, Little Kabylia and Djabal 'Amūr and in Tunisia the Khrumir district have remained uncontaminated by the consequences of the Hilālī invasion. There the mountains afforded the Berber population an almost inaccessible place of refuge from the Arab invaders and enabled them to preserve their languages, manners and customs and until the possession of their land by Europeans their political institutions and independence also.

Bibliography: see Bibl. to the Articles MOROCCO, ALGERIA, TUNISIA, BERBERS, AWRĀS.

(G. YVER.)

ATLAS (A.), smooth, level. From this comes the name Atlas for a certain kind of silk, quite unknown in the Romance languages. Cf. Quatremère, *Histoire des Sultans Mamlouks*, II. 1. p. 69.

ATRĀBULUS. (See TĀRĀBULŪS.)

ATREK, a river-forming the present day boundary between Russia and Persia. The name seems to appear first in Ḥamdallāh Ḳazwīnī (740 = 1339); it is not mentioned by the geographers of the iv. (x.) century. It rises on the northern slope of Mount Hazār-Masjdīd, flows through the districts of Ḳučān and Budjnurd which have been Kurdish principalities since the days of Shah 'Abbās I (one of the most fertile districts in Ḳhorāsān, the ancient Astabēnē or Astanēnē and the mediaeval Ustuwā) and receives the waters of the Sumbar (more correctly Simbār) at the village of Čat or Čatli. From this place till its discharge into the Caspian Sea it has formed since 1882 the boundary between Russia and Persia. At the village of Garmkhāna (north of Budjnurd) where the river is spanned by a wooden bridge, it is 25—30 feet broad and 2-3 feet deep. Below the village of Ḳharaki both banks are almost quite uninhabited with the exception of a few huts of the Turkoman tribe of Yomut though there are many traces of ancient irrigation canals. Quite recently a dam, built on the Russian bank (at Gadri) has given its lower course a northerly direction, so that the southern river-bed chosen as the political boundary, is now almost quite waterless. The district watered by the lower course of the Atrek on the north side, was called Dahistān in the middle ages (perhaps from the Dahs, an ancient people). Now there is to be found there the ruined town of Mashhad-i-Miṣriyān, usually called Mestoryan on maps; water was brought to this town from the Atrek and even farther from the Sumbar (over 35 miles). Dahistān is said to have been settled as early as pre-Muḥammadan times but Iṣṭakhri and Ibn Ḥawqal

only mention it as a little place which was only of importance for its fisheries and as a refuge for ships in stormy weather.

As early as the tenth century Muḥaddasī (375 = 985) knows Dahistān as a flourishing district, the richest in Gurgan with its capital Ākhur and 24 villages. Above the gateway of the chief mosque in the ruined city of Mestoryan is an inscription of its builder (photographed and published by A. Semenow in the *Zapiski vost. otd. russk. arkh. obshch.* xviii, 3156), Sultan Muḥammad Khwārizmshāh (596—617 = 1200—1220). Dahistān is mentioned as a village by Ḥamdallah Kazwīnī, the name appears to be used by Abu 'l-Ghāzī only as the geographical designation of the whole district. When civilisation ceased on the lower course of the Atrek has not yet been ascertained. On the present condition of both banks see especially C. E. Yate, *Khurasan and Sistān* (Edinburgh and London, 1900); on the ruins of Dahistān the chief work is A. Conolly, *Journey to the North of India* (London, 1838) and in Russian A. Konshin, *Elucidation of the question of the Ancient Course of the Amu-Darya*, St. Petersburg, 1897 (contains a plan of the ruined city). (W. BARTHOLD.)

ATSIZ B. ABAḶ (AWAḶ), Turkish emir under Malik-Shāh who wrested Ramla, Jerusalem and the whole of Palestine with the exception of Ascalon from the Fāṭimids in 463 (1071). He then laid siege to Damascus in vain but in the succeeding years kept harassing the country round the town with his raids till he succeeded in obtaining possession of it in 468 (1045). A campaign which he undertook in 469 (1046) against Egypt was not a success and some years later he was himself besieged by the Fāṭimids in Damascus. They withdrew, however, on the approach of Tutush, who had received the Governorship of Syria from Malikshāh but he had Atsiz put to death (471—1078) as he was in his way. The Turkish name Atsiz was pronounced Aksiz by the Syrians or with the Arab article Alaksiz.

Bibliography: Ibn al-Aṭhīr (ed. Tornberg) X, 46, 68, 70, 72.

ATSIZ B. MUHAMMAD B. ANUŠHTEĠIN, prince of Khwārizm (Khwārizmshāh) succeeded his father in this position in 521 or 522 (1127—1128) as vassal of the Seldjuk Sultan Sandjar. He, first of all, consolidated his power by the conquest of Džand and Mankashlāgh (more correctly the Turkish Mīn-Kishlak, "the thousand winter dwellings" on the Caspian Sea) and by a campaign into the interior of Turkistān; soon afterwards he declared himself independent but was defeated by Sandjar at Hazārasp in 533 (1138) and driven from the country. Sandjar appointed his own nephew Sulaimān b. Muhammad Shāh of Khwārizm, but Atsiz was recalled by the inhabitants in the following year and the prince expelled. In the middle of the month of Shawwāl 535 (May 1141) Atsiz submitted to the Sultan and swore him unchanging fealty but broke his pledge in a few months when the power of the Sultan had been broken by his defeat in battle with the Kara-Khitai (5 Šafar 536 = 9 Sept. 1141). In the same autumn Atsiz appeared with his forces in Khorāsān and conquered Marw. In the following spring Naisābūr submitted to him but immediately after he was dispossessed of the country by Sandjar, in 538 (1143—1144) attacked in Khwārizm itself and had again to acknowledge the suzerainty of the Sultan.

A short time afterwards he revolted for the third time and threw the ambassador of the Sultan, the poet Adib-Šābir, into the Āmū. In the month of Džumādā II 542 (Nov. 1144) Sandjar undertook his third campaign against Khwārizm, captured the town of Hazārasp after a two month's siege and attacked Gurgāndj; Atsiz submitted to the Sultan and was allowed to retain his office although he conducted himself very indecorously on his meeting with Sandjar (Muḥarram 543 = May-June 1148). In 548 (1153) Sandjar was captured by the Ghuzz; Atsiz wished again to invade Khorāsān, this time as a faithful subject and defender of his Sultan and demanded that the important town of Āmū (the modern Čardjui) should be handed over to him, but this request was denied him. It was not till 551 (1156) that he appeared before Nasā and assured his sovereign, who had shortly before escaped from his confinement, of his loyalty; he died soon after, however, on the 9 Džumādā II (30 July) of the same year in Khabūshān (the modern Kūčān) at the age of 59.

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'ATTĀBĪ (A.), nomen relativum from 'Attāb, after which a quarter of Baghdād bore the name *al-'Attābiya*. A certain kind of carpet which was manufactured there was hence called 'Attābī and this name has passed into the languages of Europe in various forms. (French: *tabis*, English: *taby*; Spanish, Portuguese, Italian: *tabi*; Dutch: *tabyn*. Cf. Dozy *Supplément* s.v.)

'AṬṬĀR (A.), druggist. The Persian poet FARID AL-DĪN ABŪ ḤĀMID MUHAMMAD B. IBRĀHĪM was known by this name. Little is known with certainty of the circumstances of his life; even the year of his death is variously given as 589, 597, 619, 627 and 632; it appears certain, however, that he was still alive in 618 so that the date 627 (1230) preferred by Dawlatshāh, is perhaps the correct one; but that he was born as this author states, in 513 (1119) and taken prisoner and slain by the Mongols is hardly to be accepted. What else is related of his career is also of a legendary nature, for the works of the poet, the only reliable source, yield very little information. 'Aṭṭār has not like almost all his fellow poets, — and this is greatly to his honour — left behind him any panegyrics from which various data might be derived. Here and there he has scattered throughout his poems a few personal reminiscences. From these it is evident that he spent 13 years in his youth in Mashhad and occupied himself for 39 years in collecting the poems and prose writings of devout Šūfis and also that he was born in Nishāpūr and settled there after many wanderings. His name 'Aṭṭār refers to the fact that like his father he was a dealer in drugs and followed the calling of a medical man.

'Aṭṭār wrote a great deal, according to his own

statement about 40 works containing 202,060 verses. Among his prose writings are the Lives of the Saints, *Tadhkirat al-Awliyā*, edited by Nicholson (London and Leiden, 1905—1907) his most important as well as most voluminous work. His poetical works are likewise devoted to the cause of Ṣūfism. The best known is the short *Pandnāmah* edited and translated into French by Silvestre de Sacy (1819) (repeatedly printed in the East). More extensive is the poem *Manṭiq al-Ṭair* edited by Garcin de Tassy (1857) and likewise translated into French (1863); a lithographed edition of his complete works (*Kulliyāt*) appeared at Lucknow in 1877 and there are similar editions of single poems. The titles of his writings are to be found in the under-mentioned works though the best account of them and of ‘Aṭṭār’s biography is to be found in the introduction (in Persian) by Mirzā Muḥammad Ḳazwīnī to Nicholson’s edition of the *Tadhkirat al-Awliyā*.

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AL-‘AṬṬĀR, ḤASAN B. MUḤAMMAD, Arab stylist and theologian, born in Cairo in 1180 (1766), was at first his father’s assistant and studied at the Azhar. Later he travelled in Syria and Turkey but finally returned to his native town where he took up the position of editor of the state gazette *al-waḳūf al-miṣriya*, founded by Muḥammad ‘Alī in 1244 (1828). Three years later, however, he was appointed Rector of the Azhar-Madrasa. He died either in 1250 (1834) or 1254 (1838). His Arabic guide to letter writing *Inshā‘ al-‘Aṭṭār* was repeatedly printed in Cairo (1270, 1297, 1300) and in Bombay (1302). His commentary to the *al-Muḥaddama al-Azhariya fī ‘Ilm al-‘Arabiya* has likewise been printed (Bulāk, 1284, Cairo, 1291).

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ATTOCK (ATAK), capital of the district of the same name, founded in 1894, in the Rawalpindi division of the Punjab (Pundjāb). The district, which has an area of 4022 square miles, had 464,430 inhabitants in 1901 of whom over 90% were Muḥammadans. The fort of Attock which stands on the Indus was built by Akbar in 991 (1583) who called it Atak-Banāras.

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(J. HOROVITZ.)

A‘UDHU BI ‘LLĀH (A.) = I take refuge with Allāh [See TA‘AWWUDH.]

AURANGZĪB. [See AWRANGZĒB.]

AURES. [See AWRĀS.]

AVENPACE. [See IBN BĀDJĪJA.]

AVENZOAR. [See IBN ZUHR.]

AVERROES. [See IBN RUŠD.]

AVICENNA. [See IBN SĪNĀ.]

AWADH. [See OUDH.]

‘AWĀDHILA. [See ‘AWDHILLA.]

‘AWĀLIḲ (sg. ‘Awlākī, Beduin Mawweleḱ and Mawleḱī), dynastic name of a group of tribes

in South Arabia. Their country is bounded in the South by the Arabian sea, in the West by Dathīna (in the southern part), by the land of the Awādīl (in the centre) and by that of the Razāz (in the northern part); in the Northwest by the Kaṣāb (Gazāb), in the Northeast and the upper part of the East by the land of the upper Wāhīdī and in the lower (southern) part of the East by the land of the Dhīabi (Dhīebi). The whole country of the ‘Awālīḱ falls into two divisions: 1. The country of the upper ‘Awālīḱ. 2. The country of the lower ‘Awālīḱ.

1. The territory of the Upper ‘Awālīḱ consists in the main of three large plateaus: Markha (the eastern part only) in the South, Niṣāb (Anṣāb) to the northeast of Markha and Ḥābt (with its salt-mines) in the northwest. The largest wādī is the Wādī ‘Abadān. The climate is tropical and the ground fertile and produces wheat, maize, tobacco and indigo. The chief town is Niṣāb (Anṣāb) with about 2000 inhabitants (including several hundred Jews); it contains many palaces, fortresses and a large mosque. The southeastern part of the upper ‘Awālīḱ is ruled by its own chief who is only dependent on the Sultan of the upper ‘Awālīḱ in external matters. He has his court at Yaṣḥbum (Yeshbum), a town with about 1000 inhabitants (including several families of Jews) containing several mosques and fort-like houses. The inhabitants of the country of the upper ‘Awālīḱ belong for the most part to the tribe of Mahādīr in the North (whence the name Arḍ al-Mahādīr for the northern part of the upper Awālīḱ) and in the South (Yeshbum) to the Ma‘n tribes (among these are the Madhīdī of Hamdānī) who are mostly independent (Ḳabā‘il); they are fond of fighting and enlist in great numbers for service in the East Indies.

2. The country of the lower ‘Awālīḱ consists of the great plateau of Monḱa‘ in the East; the remainder is partly highland and partly lowland. The largest wādī in this barren coastland is the Wādī Aḥwar (Ḥauwar) which is almost always dry. By this river dwells the tribe of Bā Ḳāzim; for the most part they are subject to the Sultan who levies taxes on and exercises jurisdiction over them. Another, quite different tribe, the Ḳumūsh, inhabits the plateau of Monḱa‘ and is independent (Ḳabā‘il). The capital and residence of the Sultan is Aḥwar (Ḥauwar). Cf. Maltzan, *Reise nach Südarabien* (Braunschweig, 1873), pp. 239—251 and Landberg, *Notes préliminaires sur les tribus du pays libre de Daḡina et du Sultanat des ‘Awālīḱ supérieurs* etc. (in *Arabica*, iv. Leiden, 1897), pp. 39—54. (J. SCHLEIFER.)

‘AWĀRIḌ AḲČESI or WIRGÜSL. The name of a direct tax which has been levied in most of the provinces of Turkey. This impost belonged to that class of public burdens which are known as voluntary taxes (*Takālif-i-‘Urfiya*) in opposition to those laid down in the *Shari‘at* (*Takālif-i-shari‘iya*). This tax with the others in the same category was abolished with the reforms instituted in 1255 (1834) and replaced by a single tax (wirgü).

Opinions differ regarding the adjustment and application of this tax; what complicates matters is that the practice in administering the very numerous taxes differed considerably in the various provinces of Turkey and that the word ‘*Awāriḍ*’ was applied in a general way to denote several quite distinct extraordinary levies.

The Hungarian historian Franz Salamon says

in his work cited below that during the Turkish rule, by 'Awārid which was called "statute labour" was understood such special services as unpaid labour (Slav. *robot*), as fortifications and the supplying of relays of horses and fodder to an army marching through the district.

According to some Turkish authorities the tax, introduced in the time of Sultan Selim III and called 'Awārid Akčesi (Wirgüsi), was levied at most, once every four or five years on every 20 akçe and its yield was used for the defrayal of expenditure on public necessities (*Masārif-i-baladīya*). The modern Turkish financier Sulaimān Sūdi thinks on the other hand, after examining the records on the subject that those houses which according to the registers of taxation were liable to 'Awārid were noted and bound to pay certain dues in money or kind. A fixed part of these payments was earmarked for local purposes and the remainder handed over to the authorities. In some districts at any rate, the 'Awārid-akče appears to have consisted in demanding a money payment in place of the boatmen (Kürekçi) who were at the disposal of the naval arsenal one from each 8 to 10 houses. Documents found in the archives at Sarajevo support this hypothesis. According to Sulaimān Sūdi it was the custom to send officers (*Mubāshir*) from the capital to collect and hand over the proceeds.

Bibliography: Franz Salamon, *Ungarn im Zeitalter der Türkenherrschaft* (transl. by G. Iurany, Leipzig, 1887) p. 82; Sulaimān Sūdi, *Defteri muhtasid* (Constant., 1307), i. 78 (2. edition); *The collection of turkish taxes* (MSS. in the possession of the Government of Bosnia and Herzegovina No. 82). (J. KRCSMARİK.)

'AWĀRID WAQFI. By this term is understood a Waqf foundation whose receipts were devoted to the defrayal of extraordinary or periodic requirements of a village or quarter of a town (*Maḥalla*) as for example such waqf as those which were founded for the burial of paupers who had died in the district, for the support of persons incapable of earning their own living and also for repairing the streets or for bringing in a water supply.

Bibliography: 'Omar Hilmī, *Itḥāf al-Aḥkām fī Aḥkām al-Awāf* (Const., 1307) § 36. (J. KRCSMARİK.)

AL-^cAWĀŠİM (A., "defences, fortifications") the region of fortifications, the radius of the Syrian-Asia Minor boundary which from the time of 'Omar separated the dominion of the Caliph from that of the Emperor. At first the two hostile states sought to keep one another off by turning a fairly wide stretch of country into a desert. This unclaimed, waste zone was called al-Dawāḥi i.e. 'the outer part, the outer land' (Cf. Ṭabarī ed. de Goeje, ii. 1317; Ibn al-Aṭṭir, ed. Tornb., iv. 250). Later, though still in the time of the Umayyads, the Arabs began to gain a footing there and to rebuild as fortresses various towns destroyed and abandoned by the Greeks besides erecting blockhouses to strengthen the line of fortification. The most important points, strategically, were Ṭarsūs, Adhana, al-Maṣṣīṣa (Mopsuestia), Mar'ash and Malatya (Malatya), which were all situated at the intersections of military roads or at the entrances to mountain passes. Even down to the days of the first 'Abbāsids this border district was incorporated in the most northern of the five Djunds (military divisions) into which the Arabs had divided Syria for administrative

purposes after its conquest, namely the Djund of Ḳinnasrīn. But as after the time of al-Manṣūr this Djund attained too great a compass by a considerable advancing of the frontier Hārūn al-Rashīd resolved in 170 (786) to separate the marches from Djund Ḳinnasrīn and to raise them to the rank of an independent jurisdiction under the name of Djund al-^cAwāšīm or briefly al-^cAwāšīm, a precautionary measure which at that time and later proved itself eminently suitable for the effectual barricading of the frontier. This new province comprised the whole district of Antākīya nearly to the mouth of the Orontes in the Southwest and to Ḥalab (Aleppo) and Manbij in the Southeast and all the country northwards to the Byzantine boundary.

Even in quite early times a distinction was made within the 'military marches' between the inner (southern) borderlands, the 'Awāšīm in the narrower sense and the outer (northern and north-eastern) strip of land, the *Thughūr* = κλεισοῦραι (*Thughūr* plur. of *Thaghr* fissure, then boundary) also called *Thughūr al-Islām*, the real girdle of fortifications on the border. About the middle of the tenth century this ran (according to al-Iṣṭakhṛī) from Awlās on the Mediterranean Sea past Ṭarsūs, Adhana, Maṣṣīṣa, Zibatra, Mar'ash Malatya, Hiṣn Manṣūr to Sumaisaṭ (Samosata) on the Euphrates and then along the west bank of this river southwards to Balis (Barbalissus). The border line therefore followed as a rule the course of the ranges of the Taurus and the Antitaurus. The *Thughūr* are again often subdivided into the Syrian and Mesopotamian; by the former is understood the western part of the cordon of fortifications, the district containing the important passes between Syria and Cilicia, (with Mar'ash as chief town) while places on the border line east of Mar'ash were classed to the Mesopotamian group. Strictly speaking however the name is applied only to places in Syria; the description of certain κλεισοῦραι as Mesopotamian arose, according to the Arab writers, from the simple fact that the garrisons there were recruited from volunteers from Djazīra.

The district of the 'Thughūr' had no common capital; the most important place in it was Malatya. Manbij was at first reckoned the centre and capital of the province of 'Awāšīm and later Antākīya where the Muḥammadan governor resided; the 'Thughūr' were for the most part also under him, the remainder being regarded by the Arab geographers sometimes as a quite independent district and sometimes as a subdivision of the Djund al-^cAwāšīm. Besides the towns already mentioned the following deserve to be noted as belonging to the military boundary: Baghrās, Bayās, Dulūk (Doliche), Iskandariya (Iskandarūn, Alexandretta), Kūrus (Cyrrhus), Ra'bān and Tizīn. The province of 'Awāšīm was organised on military lines by Hārūn al-Rashīd; all important points were held by standing garrisons and numerous new border forts and blockhouses erected.

The history of these Arabian marches reflects the changing phases of the great struggle between the Byzantine Empire and the Caliphate for the mastery in East and South Asia Minor. There is scarcely a land more soaked in blood than this, where every foot of land was fought for repeatedly and bitterly. Under the early 'Abbāsids incursions into the hostile Greek territory (the so-called

‘summer-campaigns’) from the ʿAwāṣim-district were organised every summer, considerable bodies of troops being often called out who always returned with rich booty and a considerable train of prisoners.

Through these constant raids and devastating incursions the marches very often became much depopulated. When the Caliphs for their protection and to strengthen the Muslim population settled there, several times brought people from distant provinces of their kingdom hither, the old population of the country gradually changed to a varied mixture of immigrant or imported elements. Among the latter were Christian Arab tribes (*mustaʿriba*: Tabarī, ii, 1185, 1194), Slavs, Persians, Mardaits, Sayābidja and Zuṭṭ. The Christian Mardaits whose origin is unknown were originally active on the Byzantine side but were taken over into the Arab service as frontier guards under Walīd I. The apparently Turkish tribe of the Sayābidja [q. v.] was settled in Anṭakiya and the Ciliciapasses. Large numbers of the Zuṭṭ [q. v.], an Indian people (Hindu: Djiat) who had been sent by the conqueror of India, Muḥammad b. al-Kāsim with great herds of buffalo to South Babylonia, were sent by order of the Caliph Yazīd II to the Cilician border and particularly to al-Maṣṣiṣa (Mopsuestia). By the introduction of thousands of these buffaloes with their accompaniment of Zuṭṭ herdsmen al-Walīd I sought to combat the plague of lions which was becoming so serious in the deserted valleys in the neighbourhood of Antioch. From this period dates the abundant supply of buffaloes in these districts (cf. also M. Hartmann, *Das Liwā Haleb*, 1894, p. 71). In the end al-Muʿtaṣim removed a large colony of the Zuṭṭ to Ain Zarbā [q. v.]; cf. Ibn al-Aṭhīr, vi, 311; *Fragm. hist. Arab.* (ed. de Goeje), ii, 473.

From the time of al-Wāthiq (842–847) the Byzantine troops pressed the Arabs farther and farther back; the Ḥamdānid Saif al-Dawla succeeded, in the middle of the tenth century, in defending the military marches against the arch-enemy successfully but his success was only temporary. In 353 (964) and 354 (965) al-Maṣṣiṣa, Adhana and Tarsūs, long the strongest points in the line of defence, fell into the hands of the Greeks and were turned by them into fortresses against the Muslims. Subsequently the district of ʿAwāṣim was merged in the principality of Antioch which had arisen with the help of the Crusaders; parts of it also passed under the sway of the kings of Little Armenia (*Bilād al-Sis*) who resided in Sis. With these territorial changes the hitherto independent position, for political and administrative purposes, of the North Syrian and Asia Minor borderlands ceased to exist.

Bibliography: Belādhorī (ed. de Goeje), p. 132, 144–152, 162–171, 193; *Bibl. Geogr. Arab.* (ed. ed Goeje), passim; Yākūt, *Muʿdjam* (ed. Wüstenf.), i, 927 ff.; iii, 741 ff.; Abu ʿl-Fidaʾ (ed. Reinaud and de Slane), p. 226, 233 f.; al-Dimishkī (ed. Mehren), p. 192, 214; le Strange, *Palestine under the Moslems* (1890), p. 25–27, 36–38, 42, 45 f.; the same, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 128; K. Ritter, *Erzkunde*, xvii, 1024 f., 1636; G. Freytag, *Selecta ex hist. Halebi* (Paris, 1819), p. 49; A. v. Kremer, *Kulturgesch. des Orients unter den Chalifen*, i, 239–345, 348–351; A. Müller, *Der Islam im Morgen- und*

Abendland, i, 488, 539, 574; Sachau, in the *Sitz.-Ber. der Berlin. Akad.*, 1892, p. 319, 325, 327; J. Wellhausen, in the *Nachr. der Götting. Gesellsch. d. Wissensch.*, 1901, p. 415, 429, 431. (STRECK.)

AWDAGHOST (or AWDAGHOSH), an ancient town in N. W. Africa which has quite disappeared from the face of the earth. According to Bakrī it was situated between the land of the negroes and Sidjilmāssa, distant about 51 days journey from the latter oasis and 15 from Ghāna; according to Barth's hypothesis it lay between long. 10° and 11° w. of Greenwich and between 18° and 19° north., not far from Kṣar and Barka, that is to say S. W. of the military station of Tidjika in French Mauretania.

We have only a few scanty notices of this town; it appears to have been originally a trading settlement of the Zenāga (Ṣanhādja) on the northern border of the Kingdom of Ghāna. About the end of the tenth century when the Zenāga had conquered a large part of Ghāna, Awdaghost was the capital of a powerful tribe. From 350–360 (961–971) they had a Ṣanhādja prince, Tin Yerutan, as their ruler who numbered over twenty negro kings among his vassals and whose kingdom measured 60 days' journey in length and breadth. In the following century Ibn Yāsin, founder of the Almoravid sect, attacked Awdaghost, stormed the town, plundered it and massacred the inhabitants (446 = 1054–1055). After this the Zenāga power declined. At the beginning of the thirteenth century the Sussu invaded the country and drove out the Zenāga or made them tributary.

In the time of al-Bakrī Awdaghost was still a flourishing town. Its considerable population consisted of Maghrib Arabs and allied peoples from the province of Ifrīkiya, of Berbers (Berkadjenna, Lowāta, Zenāta, Nefūsa and especially Nefzāwa) and of courses of negroes also. The town, surrounded by orchards and palmgroves, contained schools, mosques, splendid public buildings, handsome houses, busy markets. It had an important trade in corn and fruit from Muḥammadan countries, in amber from the Atlantic coast, in cloths, copper wares and brocades. Payments were made in gold-dust. By the time of Idrīsī its decline was evident. The population had dwindled away, the commerce was unimportant and camel-breeding formed the only means of livelihood of the inhabitants. The complete downfall of the town is no doubt connected with the ultimate break-up of the Zenāta power.

Bibliography: Bakrī, *Description de l'Afrique septentrionale* (transl. G. de Slane), p. 349 et seq.; Idrīsī (ed. Dozy and de Goeje) trans., p. 34.; Barth, *Reisen und Entdeckungen*, Vol. iv. Appendix iv. (after the *Tarikh al-Sūdān* of al-Saʿdī). (G. YVER.)

ʿAWDHILLA (sing. ʿAwdhālī, pl. ʿAwādhila, in Ḥamdānī, Banū Awd; according to Sprenger, *Die alte Geogr. Arabiens*, p. 206, 269, identical with the Οὐδηναι of Ptolemy and the Autaridae of Pliny), a South Arabian tribe. Their territory, lying between the land of the Yāfiʿa and that of the ʿAwālik, is for the most part highland and crossed by a great range, the Djebel Kawr (Kor) often also called Zāhir (Ḍaher). Of the Wādīs that rise in the Djebel Kawr the W. Yerāmīs (Jerames) is the best watered. The climate is tropical and the ground very fertile; the chief product is honey. The chief town is Ghudr (Löder) with

several hundred inhabitants (including several Jewish families) a large market and the palace of the Sultan who lives here. The largest town is Zāhir (Dāher) with about a thousand inhabitants (including several hundred Jews) and a flourishing trade. The inhabitants of the ‘Awādhilānd are for the most part independent free tribes (Kābā’il) who only obey the Sultan in case of war. Cf. especially Maltzan, *Reise nach Südarabien* (Braunschweig, 1873), p. 275—282, and Landberg, *Notes préliminaires sur les tribus du pays libre de Daḡina et du Sultanat des ‘Awāliq supérieurs* etc. (in *Arabica* iv, Leiden, 1897), p. 54, note.

(J. SCHLEIFER.)

AWDJ (A.), Arabised from the Persian *Awg*. *Awdj* and *Ḥaḍīd* denote in Astronomy the Apsides.

AWDJILA, a Tripolitan oasis situated 150 miles south-southwest of the coast of the Gulf of Gabes and 152 miles east-north-east of Murzuk and distant about 60 hours journey from Benghazi. Ibn Ḥawkal describes it as a small town which had just shortly before been incorporated in the province of Barka and makes particular mention of its richness in date-palms (Ibn Ḥawkal, transl. by de Slane, *Journ. As.*, Series 3, xiii. 163). A century later it is mentioned by al-Bakrī as a thickly populated town with bazaars and several mosques and he adds that Awdjila is really the name of the district, the name of the town being Arzākīya (Bakrī, *Descr. de l’Afrique Septent.* transl. by de Slane, p. 32). Today as in al-Bakrī’s time the name Awdjila denotes a whole group of oases, viz. Awdjila (15 miles long, 2 miles broad), Djalō (15 miles long, 8 miles broad with extensive tracts of desert and sandhills between palmgroves), Batofī or Battifal Wādī and lastly, a day’s journey eastward, Leshkerresh. These various oases contain about 200,000 date-palms of which 40,000 are in Awdjila and 400,000 in Djalō. The thousand inhabitants, of whom 400 are settled in Awdjila and 600 in Djalō, fall into three classes: 1. the Awdjilī, of Berber descent and language live chiefly in Awdjila and the little market town of Lebbo in the oasis of Djalō and are farmers, gardeners, saltmakers and caravan leaders; 2. the Modjabra, Arabic-speaking Berbers, dwell in the neighbourhood of al-Areg in the oasis of Djalō, are traders and have the reputation of being particularly honest; 3. the Zūīya, an Arab tribe which has settled in Leshkerresh. All these stocks however are considerably mixed with negro blood. For administrative purposes Awdjila belongs to the Pashalik of Benghazi; in matters of religion however the oasis is under the influence of the Senūsiya and on that account is very inaccessible to Europeans. Only four explorers have as yet entered it: Horne-mann (1798), Pacho (1825), I. Hamilton (1852) and Beurmann (1862).

Bibliography: Pacho, *Relation d’un voyage dans la Marmarique et la Cyrénaïque et les Oasis d’Awdjila et Maradēh* (Paris, 1827); Rohlf, *Von Tripolis nach Alexandrien*, Bd. II: Beurmann in *Petermann’s Mitteilungen, Ergänzungsheft* 8, p. 68; Reclus, *Géogr. univ.*, xi. 33 et seq. (G. YVER.)

‘AWFĪ, MUHAMMAD B. MUHAMMAD, Persian man of letters, who prided himself on being descended from ‘Abd al-Rahmān b. ‘Awf [q. v.] (whence the name ‘Awfī). When and where ‘Awfī was born cannot be ascertained with certainty but this much is certain that he spent his early years in

Bukhārā and the other towns of Khorāsān till the Mongol invasion carried him into India. Here he was received at the court of Sultan Nāṣir al-Dīn Kābādja and composed for his Vizier ‘Ain al-Mulk Ḥusain al-Ash‘arī the oldest Persian *Tezkira* (*Tadhkira*), that has been preserved to us which bears the title of *Lubāb al-Albāb*. After the death of the Sultan in 625 (1228) he addressed himself to the victorious Iluttmish [q. v.] and dedicated to him his famous collection of anecdotes, the *Djāmī‘ al-Hikāyāt*, which he had already begun to write under instructions from Nāṣir al-Dīn. He probably died soon after in Delhi but the exact date is unknown.

Bibliography: Muḥammad ‘Awfī, *Lubāb al-Albāb* (ed. Browne); Persian introduction by Mirzā Muḥammad Kāzwīnī; Browne, *A Literary History of Persia*, ii. 477 et seq.

AL-AWHAD (properly al-Malik al-Awhad), NAḌīm AL-DīN AİYÜB B. AL-‘ADİL, an Aiyūbid, received from his father the governorship of Maiyā-fārīkīn and a few adjoining towns. A first attempt to bring the town of Khilāt under his sway failed (603 = 1206-1207). He was successful however in the following year but it was only with great difficulty that he maintained his hold there against the Georgians. Indeed his rule did not last long, for he died soon after in 607 (1210-1211) and left his territory to his brother al-Ashraf [q. v.].

Bibliography: Ibn al-Athīr (ed. Tornberg), xii. 103 et seq.; Makrīzī, *Histoire d’Égypte* (Transl. by Blochet) p. 290, note, 296.

AWḤADĪ, RUKN AL-DīN, a Persian poet who died in (1337) at Marāgha. He had taken the pen-name of Awhadī in honour of his teacher Awhad al-Dīn Kermānī who himself was a famous Sūfī and poet (cf. Kāzwīnī on him, ed. Wüstenf. ii. 164 et seq.). Awhadī left behind him a *Diwān* of 10,000 verses but he is best known by the mystic poem *Djām-ī Djem* (the goblet of Djem). He also composed a *Deh-Nāmah*.

Bibliography: Dawlatshāh (ed. Browne), p. 210 et seq.; Ethé in the *Grundriss der iran. Philologie*, ii. et seq.

AWKĀF (A.), plur. of *Wakf* [q. v.].

AWKĀT (A.), plur. of *Wakf* [q. v.].

‘AWL (A), in Muslim legal works is a certain method of reducing inheritances. It sometimes happens that the number of heirs having a claim upon the estate at the same time, according to the *Qor’ān*, is so great that the total of the legacies due to them under the statutes is greater than the whole estate; for example in the following case: if a man dies leaving a widow, both his parents and two or more daughters, their claims are as follows:

The daughters	are entitled to	$\frac{2}{3}$ ($\frac{10}{24}$)	of the estate
The father	is	$\frac{1}{6}$ ($\frac{4}{24}$)	" " "
The mother	"	$\frac{1}{6}$ ($\frac{4}{24}$)	" " "
The widow	"	$\frac{1}{8}$ ($\frac{3}{24}$)	" " "

which would make a total of $\frac{27}{24}$ however. In such a case the legacies must be correspondingly reduced. The estate is then divided into 27 and not 24 parts. Of those the daughters receive 16, the father 4, the mother 4 and the widow 3. Such a reduction of legacies is called ‘*Awl*’.

Bibliography: Neil B. E. Baillie, *The Mohammadan law of inheritance* (London, 1874), p. 61—64 (on increase of extractors); E. Sachau,

Muhamm. Recht nach schafitischer Lehre p. 214;
Minhādī al-Ṭalibīn (ed. v. d. Berg), ii. p. 240 f.
 (TH. W. JUVNBOLL.)

AWLĀD (A.), plur. of *Walad* [q. v.].

AWLIYĀ (A.) plur. of *Walī* [q. v.]. This plural is sometimes used improperly by the Turks and Persians for the singular.

AWLIYĀ-ATĀ (i. e. "holy father"); chief town in the Sir Daryā district in Russian Turkestan called after the tomb of Saint *Ḳara-Ḳhān*. The grave of the saint is mentioned as early as the seventeenth century (*Baḥr al-Asrār* of Maḥmūd b. Walī, Cod. Ind. Off. 545, fol. 119^a); the town itself arose only in the nineteenth century and was conquered by the Russians in 1864. The present tomb dates from quite modern times and is without inscriptions; the tomb of the so-called "little saint" (*kiṭik awliyā*) in the same town bears an inscription of the year 660 (1262) and is the grave of the prince *Ulugh Bilgā Iḳbāl Ḳhān Dāwūd Beg* b. *Ilyās* (published in the *Zap. vost. otd. russk. arkh. obsch.*, Vol. xii. p. V). The town of *Tarāz* (Talas) mentioned by the Arab geographers in the same district seems to have utterly disappeared. Old Turkish epitaphs have recently (since 1896) been found in the district of *Awliyā-Atā* at Talas (concerning these see *Zapiski* etc., Vol. xi).
 (W. BARTHOLD.)

‘AWN (A.), Help, helper; hence: *‘Awnaka* = at thy service; also used in honorary titles, e. g. *‘Awn al-Dīn* [see *IBN ḤUBAIRA*.]

‘AWNĪ, pen-name of Sultan Meḥmed II.

‘AWRA (A.), *‘AWRAT* (P., T.) pudendum; woman.

AWRANGĀBĀD, chief town of the division of the same name in Haidarabad (Deccan) situated between 19° 53' n. and 75° 20' E. and the second largest town in that state, having in 1901 36,837 inhabitants. The town founded in 1610 by Malik Ambar, minister of the ruler of Aḥmadnagar, was originally called *Faṭḥnagar* and did not receive its present name till 1653 when *Awrangzēb* was Governor of the Deccan. When *Āsaf Dījāh* declared himself independent as first *Nizām*, *Awrangābād* was added to his territory. The town contains several Muḥammadan monuments such as a mosque which Malik Ambar built, the tomb of the wife of *Awrangzēb* and *Awrangzēb's* palace. The silver-work, embroidery, gold and silver brocade and silk-stuffs manufactured there enjoy a great reputation. About two miles north of the town are some famous caves of Buddhist origin. Of the 2,363,114 inhabitants in the division of *Awrangābād* in 1901 only 10% were Muḥammadans.

Bibliography: Imperial Gazetteer of India, vi. 140—150.
 (J. HOROVITZ.)

AWRANGĀBĀD, a small town in the *Gāyā* district of Bengal which in 1901 had 4,685 inhabitants.

Bibliography: Imperial Gazetteer, vi. 150.

AWRANGĀBĀD SAIYID, a small town in the *Bulandshahr* district of the United Provinces, founded in 1704 by Saiyid *‘Abd-al-‘Azīz*, a descendant of Saiyid *Djalāl al-Dīn Ḥusain* of *Bukhārā*, and still belonging to his descendants. It is called *Awrangābād Saiyid* (of the Saiyid) to distinguish it from another *Awrangābād* (A. Chandokh). Number of inhabitants (in 1901) 5916.

Bibliography: District Gazetteer of the United Provinces, V. *Bulandshahr* (Allahabad, 1903), p. 191.
 (J. HOROVITZ.)

AWRANGZĒB (1618—1707), the third son of the emperor *Shāhḍjahān* by *Arđimand Bānū Begam Mumtāz Maḥall*, daughter of the Persian immigrant *Āsaf Ḳhān Yamīn al-Dawla*, was born at *Dhod* (usually converted into *Dūḥad*) on the 15th *Dhu l-ḳa‘da* 1027 (Nov. 3rd 1618) in the camp of his grandfather *Djahāngir*, then on his way from *Aḥmadābād* (*Gudjarāt*) to *Udjdjain* in *Malwā*. It was his fate to be born and die in a camp, and to pass many years of his life in one.

I. From birth to accession, 1618—1658.

In his early years the prince shared the adventurous wanderings of his father *Shāhḍjahān* from the *Dakhin* to *Orissa*, *Bengal*, and back again to the *Dakhin*. In the last year of *Djahāngir* he was sent with his elder brother *Dārā Shukōh* to *Lāhōr* as a hostage for his father's good behaviour. His first public employment was in 1635 when he was made the nominal generalissimo of three armies operating in *Bundelkhand*. This was immediately followed by a first period (1636—1644) as governor of the *Dakhin* or southern provinces. During a fit of religious fervour he resigned public life, but in 1645 he was restored to his rank and sent to *Gudjarāt*. He was called thence in 1646 to take command in the newly acquired province of *Balkh*, which was still in a very disturbed condition. He acted with great vigour but secured no more than a temporary success. The emperor found that *Balkh* was costing him more than it could ever yield, and handing it over to a former ruler, he recalled *Awrangzēb*, who in March 1648 marched direct to his new government of *Mulṭān* to which *Tatta* was afterwards added. *Ḳandahār* was the next scene of his labours in the field, but two attempts, in 1649 and in 1652, to retake that fortress from the Persians were unsuccessful. After his return from the second of these sieges, *Awrangzēb* was transferred to the *Dakhin* again. Here under his father's orders he attacked the *Ḳutb Shāhī* king of *Gulkanda* and the *‘Adil Shāhī* king of *Bidjāpūr*, obtaining from both considerable cessions of territory and large sums in tribute. In 1657 *Shāhḍjahān* fell ill and it was reported he was dead. His younger sons at once entered the field to contest the throne with their eldest brother, the heir apparent *Dārā Shukōh*.

II. War of Succession, 1658—1659.

The second son *Shāh Shudjā‘* was the first to advance on *Āgra*: but he was easily repulsed. *Awrangzēb* joined forces with his next brother *Murād Bakhsh* and after defeating an imperial army near *Udjdjain* on the 22nd *Radjab* 1068 (April 25th 1658), they encountered *Dārā* at the head of the main army at a place east of *Āgra*. The great battle of the 7th *Ramaḍān* 1068 (June 8th 1658) resulted in the crushing defeat of *Dārā*, who fled to *Āgra* and thence to *Dihlī* and *Lāhōr*. The victors advanced on *Āgra* and made the emperor a captive. Resuming their march westwards, *Murād Bakhsh* was seized by *Awrangzēb* in their camp close to *Mathurā* (4th *Shawwāl* 1068 = July 5th 1658). When he reached *Dihlī* *Awrangzēb* proclaimed himself as emperor (1st *Dhu l-ḳa‘da* 1068 = July 31st 1658). After pursuing *Dārā* first to *Lāhōr* and then to *Mulṭān*, he was recalled to *Āgra* by a renewed attempt of prince *Shāh Shudjā‘*. *Shudjā‘* was defeated in

a pitched battle at Khadjwah, between Allāhābād and Āgra, on the 19th Rabī' II 1069 (January 14th 1659). Leaving his commanders to drive this antagonist eastwards from one point to another until he fled into Arakan, Awrangzēb returned to Āgra.

Dārā had gone down the Indus as far as Bhakkar and then turned eastwards, was admitted into Aḥmadābād, and assembling a fresh army moved northwards to Adjimēr. There Awrangzēb met and finally defeated his eldest brother on the 28th Djumādā II 1069 (March 23rd 1659). Two generals were sent off in pursuit of the fugitive; he was at length captured some distance to the west of the Indus, brought to Dihlī with ignominy, and there condemned and executed, 21st Dhu 'l-ḥijjā 1069 (Sept. 10th 1659).

III. Years one to twenty three of reign (1658—1681).

The first half of the reign was marked by an invasion of Assam, a continuation of the remarkable career of Sivadjī the Mahratta leader, and many risings of the Pāthāns in the country between India and Kābul. Mir Djumla's attempt to conquer Assam was a failure and he died shortly afterwards (April 10th 1663). Shāyista Khān, the emperor's uncle, and Mu'azzam, his second son, were sent successively to the Dakhin but obtained little success; they were followed by Rādjā Djai Singh of Amber and he persuaded Sivadjī to submit and attend at the Dihlī court. The reception accorded him was not cordial, he soon fled, and when he reached his home country at once resumed the strife. — Awrangzēb early in his reign paid one short visit to Kāshmir, and on account of the Pāthān troubles he passed two years, 1674—1676, at Ḥasan Abdāl (Rāwīlpindi district). In 1678 he resolved on absorbing the semi-independent Rādjpūt states. He moved to Adjimēr and sent his forces to invade Udaipur territory. At first he met with some success; but his fourth son, Akbar, having broken into rebellion, his attention was diverted from the Rādjpūts. After Akbar had fled into the Dakhin, the emperor moved on after him, reaching Burhānpur on Nov. 23rd 1681.

IV. Years twenty three to fifty of the reign (1681—1707).

For four or five years the emperor was occupied in pursuing Sambhadjī, the son and successor of Sivadjī, and in attempting the capture of Akbar. Akbar finally took refuge in Persia where he died. The local dynasties of Gulkanda and Bidjāpūr were next attacked. Gulkanda was partially annexed in 1685 and its total extinction effected in 1687, when the last king was taken, October 1st 1687. Bidjāpūr had been annexed in the previous year, the king submitting on Oct. 18th 1686. Sambhadjī was captured on December 28th 1688, and executed along with his Brahman minister. A successor, Rām Rādjā, fled south and continued the struggle at Djindjī, where he stood a desultory siege for over seven years. The concluding years were taken up with the reduction of many hill forts, but without much effect on the general situation, as they were frequently recaptured after a month or two. Awrangzēb's last exploit in the field took place in 1705 when he commanded in person at the taking of a petty

fort Wākinkara (now in the Nizām's Territories). In May 1705 he had a severe illness and for 12 days did not appear in public; some thought he was dead. The end had not yet come and he resumed his marching; he arrived at Aḥmadnagar in January 1706, and died there on the 28th Dhu 'l-ka'da 1118 (March 3rd 1707), having reigned fifty (lunar) years and twenty seven days. He was buried at Khuldābād (or Rawḍa) four miles west of Dawlatābād and not far from Awrangābād.

His style and titles in life were Abu 'l-Muzaḥḥar, Muḥammad Muhyi 'l-Dīn, Awrangzēb, 'Ālamgīr, Bādshāh, Chāzi; and after his death he was referred to as "Khuld-makān". He had four wives, Raḥmat al-Nisā known as Nawāb-Bā'i, mother of Muḥammad Sultān, Muḥammad Mu'azzam and Badr al-Nisā Begam; Dilras Bānū Begam, mother of A'zam Shāh and Zinat al-Nisā Begam; Awrangābādī Maḥall, mother of Mihr al-Nisā; and Bā'i Udaipuri, mother of Kām Bakhsh.

Awangzēb's gold coins bore the distich:

Sikka zad dar dīhān ū mihr-i munir
Shāh Aurangzēb-i 'Ālamgīr.

On the silver coins *mihr* was changed into *badr*. He rejected the use of the *kalima* on coins, from conscientious scruples.

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AWRĀS (AURĒS; in the sixth century *Ἀὐρῶσιος* in Procopius, *De bell. Vandal.*, i. 8, ii. 12—13, 19—20) a mountainmass in Algeria in the Sahara Atlas [see ALGERIA, ATLAS]. The meaning of the word Awrās has not yet been ascertained. It is probably a word of Berber origin that appears in several mountainnames. Possibly the Djebel Awrās to the South of Khenshela has given its name to the whole system.

The Awrās forms a quadrangle which from

North to South and from East to West measures about 65 miles and in the south of the province of Constantine covers an area of about 3600 square miles. It is terminated on the West by the low hills of Zāb which were traversed in ancient times by the Roman road from Lambiridi to Vesera and at the present day are crossed by the Batna-Biskra railway; on the east side the valley of the Wēd al-ʿArab separates it from the Djebel Shersher. In the North it rises above the plateau of Sbākh and the basin of the Tārf; in the South it borders on the Sahara. The northern face slopes up to plateaus whose height in the lowest parts is about 3000 feet though in some places it is above 3300 (Baṭna 3443 feet) with which the Awrās is connected by very inaccessible spurs (Djebel Zella, Bu Amrūn, Bū ʿAzīz). The south slope drops abruptly into the low plateaus of the Sahara (420 feet at Biskra — 100 feet in the Shott Melghir) and raises its almost perpendicular walls from 4600 to 5000 feet above the desert.

Consisting chiefly of Neocomian chalk and limestone, the Awrās was once subjected to very great erosion. Whole stories have been swept away by the waters. In some places all the movable earth has completely disappeared and the mountain become a rocky skeleton. The ruins, dissolved into muddy masses, have filled the valleys or been piled up in huge heaps at the foot of the southern slopes. The erosion still continues although of course it is much slighter now than in the past; the waters roll ceaselessly through the valleys and, in various places e. g. in Tighānīmīn between Banyān and Meshūnesh, and elsewhere, have dug out narrow ravines, straight gullies, sometimes several miles long with perpendicular walls hundreds of feet high. In other places in the valleys solitary rocks, worn by the waters, stand as evidence of the original formation of the land.

The structure of the Awrās is, though more regular and clearly marked, similar to that of the other mountain systems of the Sahara Atlas. The Awrās consists of a series of huge parallel folds stretching from S. W. to N. E. "which run close beside one another like folds in a cloth and form long straight ridges separated by deep valleys" (Niox).

The most important peaks on the northern slopes are Keff Maḥmel (7740 feet), Shelia (7759 feet), the highest mountain in Algeria, the Djebel Farʿawn (6980 feet) and l-Azreg (6419 feet); on the southern slopes the long ridge of the Aḥmar Khaddu (6933 feet) the south western spur of which thrusts itself out like a headland towards the desert.

Four valleys, which are only very slightly connected with one another and which are much split up in the upper parts, lie between the parallel ridges. These are from North to South the valley of the Wēd Kaṇṭara formed by the union of the Wēd Feḍāla with the Wēd al-Aḥmar; the valley of the Wēd ʿAbdī reinforced by the Wēd Buzīna; the valley of the Wēd al-Abyad, and its tributary the Wēd Shennāwra; and lastly the valley of the Wēd al-ʿArab formed by the confluence of various Wēds from the country round Shelia. These four rivulets flow from northeast to southwest and disappear in the plains of the Sahara almost immediately on emerging from the mountains. On the northern slopes some less important streams rise viz. the

Wēd al-Maḥder, Wēd Shemora, Wēd Bū Freiss, Wēd Maʿrūf and Wēd Baghaī which are lost in the lowlands of Sbākh and in the Gara al-Tārf. All these watercourses form narrow ravines, where they break through the spurs of the Awrās, which are picturesquely called *Fūm* (mouth).

Lying as it does between the plateaus and the Sahara, the Awrās combines the flora as well as the climatic conditions of these two regions and at the same time has the characteristics of various districts in the Tell Atlas owing to its height.

Its highest peaks are constantly covered with snow in winter and spring, and the plateaus of the northern slopes are under the influence of the cold north wind; even in the South in the high-lying valleys the temperature sometimes falls to 12°—14° below freezing-point. To balance this however the thermometer in these same valleys, which are exposed to the hot winds from the Sahara and the dry Shihili, often rises to 100° to 104° and this temperature is the rule in summer. The flora and agriculture offer similar contrasts. From the desert one comes gradually into woods. The transition is peculiarly striking in the valleys of the southern slopes. The arable land in the lower valleys of the Wēd ʿAbdī and the Wēd al-Abyad with its date-palms, orange and pomegranate gardens still bears the character of the oases of the Sahara. At a height of about 1300 feet the date-palm is only an ornamental tree though it is still to be found as high as 3000 feet flourishing in the gardens among olive and evergreen-trees and the fruit trees of the temperate zone (apricots, cherry and pear trees and vines etc.). Higher still grow the trees which lose their foliage in winter such as nut-trees, the oak and at a height of 4600 feet the cedar. The last named tree seems to have once covered wide tracts of the slopes of the Awrās but for reasons which are as yet little known, it is dying out and the few cedarwoods still surviving, of which the most important is the forest of the Benī Ujdjāna on the slopes of the Shelia, are in a very miserable condition. The Awrās possesses arable land only to a small extent; this is to be found in the depths of the valleys where the natives have made use of it for laying out gardens, and on the slopes of these valleys where it is held together by a succession of walls of dried bricks. The highest hill districts only afford pasture. Arable land, strictly speaking, is confined almost entirely to the northern sides. This irregular division of the natural resources of the Awrās has determined the habits of its natives. As they can nowhere satisfy all their requirements but on the contrary find only one necessity of life in one place and another in another, they have been compelled to adopt a nomadic life. In winter the tribes settled on the southern side of the Awrās sow their fields on the north which they have reaped in summer; in autumn they descend to the Sahara to buy dates. In the intervals they bestow great care on their gardens in the depths of the valleys. Thus the inhabitants of the Awrās combine the Tell and the desert in their way of living just as the Awrās unites these regions in its flora and climate. On their migrations they live in tents; when they are stationary they live in houses whose walls consist of clay and pebbles plastered on a framework of branches and which are covered by roofs of hardened clay. In some

of the very narrow valleys they live in caves (*Afri*) in the cliffs in order to use the ground to the greatest advantage and also to have a better protection against hostile attacks. The valley of the Wēd al-Abyaḍ contains such Troglodyte dwellings in large numbers. The houses are grouped in villages which appear to hang on the slopes of the valleys or to crown steep hill-tops, difficult of access, and to be dominated by the Gela'a (*Kaḷ'a*; in *Shāwīya Thakliāth*) a large stone building of several stories. A spiral staircase in the interior of the building leads up to these stories and the rooms in them where the harvest and provisions of the various families are concealed. During the absence of the dwellers in the village the Gela'a is guarded by a responsible watchman. The name *Thakliāth* denotes also in a wider sense, the whole village. The relatively large population of the Awrās may be divided into 11 tribes who form 36 *Duars* with a total of 88,100 souls. The density of population varies in different places; it is greater in the valleys than in the higher districts and it also decreases from West to East. In the Aḥmar *Khaddu* there are 11 among the Ūlād Dā'ūd 33, among the Ūlād 'Abdī 37, among the Benī Fera 40, among the 'Amamra 44, among the Benī Bū Slimān 48 inhabitants to the square mile.

The population of the Awrās consists of different elements. Other constituents have been added to the Berbers who form the original stock; in the first instance descendants of the Roman and Byzantine colonists as well as the Vandal invaders and later the Arabs. The Berber element is still by far the most important, being particularly predominant in the mountainous and least accessible parts of the range. On the other hand the Arab element is conspicuous in the valleys and the neighbourhood of the Sahara. Of Arab or nominally Arab tribes — they are for the most part mixed with Berbers — there may be mentioned: the 'l-Akhḍar Ḥalfuya, who have immigrated from the Biskra district or they are another branch of this stock; the Ūlād Fedahla who come from the Bibān district, the Ūlād Ziyān who have settled in the oases of Beni-Suik, Djemora and Branès in the lower valley of the Wēd 'Abdī and who are said to have immigrated in the sixteenth century from Saḳiyat al-Ḥamrā but are in reality Arabic speaking Berbers; the Ūlād 'Abdī and the Ūlād Dā'ūd who profess to be of Hilālī descent. The two last-named groups are said to have incorporated descendants of Roman colonists on which account they have received the name Rūmīya. The former settled in the upper valley of the Wēd 'Abdī, the latter in the valley of the Wēd al-Abyaḍ after the Udjāna-Berbers had been driven out. Lastly the Benī Slimān, a branch of the 'Amamra, the Shōrfa and the Serāḥna of the the Aḥmar *Khaddu* also claim to be of Arab descent.

The Berbers, however, are superior in numbers and they have therefore given the population of the Awrās the cast of features which is characteristic of them to this day. These Berbers call themselves *Keḇā'il* (Kabyls) but by the Arabs on the other hand they are called *Shāwīya* from *shā'* (sheep) perhaps in a contemptuous sense, for an Arab proverb actually credits the *Shāwīya* with having sheep's brains in their skulls. Physically they present no uniform type throughout, no doubt owing to the numerous crossings between indivi-

duals of different stocks. Yet in the Awrās fair haired people with blue eyes are more numerous than in any other Berber country and make up nearly one eighth of the population. The language of the *Shāwīya* is a Berber dialect which they themselves call "*haḵḵā'ilīth*" (Kabylian). Although belonging to the same family as the dialects of Great Kabylia it is so different from them that it is impossible, for example, for a *Shāwīya* to make himself understood by a *Zwāwa* according to G. Mercier the *Shāwīya* would seem to be more allied to the dialects of the Warsenis (Wānsherish) who belong to the Zenāta family like the Berbers of the Awrās. A number of words have passed into the Awrāsian dialects, whose Latin origin is still easily recognised e. g. *urtho* garden (hortus), *kerrush* oak (quercus) etc. The dialects of the various valleys also show marked distinctions in pronunciation and vocabulary so that two distinct groups of dialects may be distinguished: the Zenātiya in the eastern and the Tamazight in the other parts of the Awrās. Although they have been converted to Islām since the earliest days of the Arab conquest, the *Shāwīya* have still preserved some traces of the religions (Paganism, Judaism, Catholicism, Donatism) adopted successively by the inhabitants of the Awrās. This accounts for the survival for example of tattooing in the form of a cross or in the form of the letters *α* and *ω*, sacrificing at traditionally sacred places, the taking of oaths at megalithic monuments and the festivals at certain seasons of the year. Thus processions take place among the Ūlād 'Abdī in the spring similar to Christian processions of intercession, followed by festivities and dances lasting for two days. Similarly the thrashing and bringing in of the harvest in the beginning of autumn gives occasion for great rejoicings; and lastly New Year's Day (*Bū Inī*) is celebrated with songs, dances and customary rites. Besides, the *Shāwīya* have preserved the Julian calendar instead of adopting the Muḥammadan. Their year contains 365 days; the names of the months (*Zhennār*—January, *Furār*—February etc.) suggest the old Latin names. The names of the days of the week alone are borrowed from the Arabic. These survivals of pre-Islamic times do not prevent the *Shāwīya* from following the impulse of Muḥammadan fanaticism and they enter religious brotherhoods almost as readily as the Kabylians. The brotherhood of the Raḥmāniya, whose centre is the Zāwiya of Timermāsīn at the foot of the Aḥmar *Khaddu* numbers 2500 members, in the Awrās that of the *Shādhiliya* some 2000, that of the *Habbāb* 500 or 600. Lastly the *Kādirīya*, enthusiastic adherents of the family of Bū 'Abbās, the owners of the Zāwiya of Menā'a, are likewise widely spread. It is by the instigations of these brotherhoods that the revolts have been stirred up of which the Awrās has been the scene since the French conquest. On the other hand mystic love has in no way improved the morality of its adherents. The code of morals prevalent in the Awrās is a very loose one. *Ṭalāk* is frequently resorted to (in the Wēd al-Abdī 500 a 600 cases yearly). Prostitutes or 'Azria (lit. 'divorced women') are very numerous. Certain places, especially Menā'a are notorious in the whole district as abodes of pleasure.

At the time of the Arab conquest the Awrās was populated by Berber tribes of the great Zenāta family (Awraba, Djerāwa). All these tribes

had maintained their independence in the mountains. After the Romans and the Vandals the Byzantine Emperors had been content with keeping the Berbers in check by a row of fortifications on the south slope of the Awrās (Lambaesis, Baghāt, Mascula). The advance of the Arabs seems however to have brought about a *rapprochement* between the Berbers and their old adversaries. When 'Oqba penetrated into the Maghrib the Berbers united with the Greeks and inflicted such severe losses on him before Baghāt and Lambaesis that he did not dare to penetrate further into their land. On his return to the West from his great campaign he contented himself with a reconnoitring march into the Awrās but met his death at Tehūda in the neighbourhood of the Awrās. Apparently the tribes of the Awrās on this occasion united with the other Berber tribes under command of Kusaila to act conjointly in a rebellion and chose Kusaila as their chief. After the destruction of his kingdom by Zuhair b. Ẹais, the Awrās served the defeated peoples as a place of refuge and became the centre of resistance to the Muslims. It was not till the beginning of the eighth century A. D. that opposition was finally crushed under the governorship of Ḥassān b. al-Nu'mān after bloody battles alluded to in the saga of Kāhina, queen of Djerāwa. The Awrāba and the Djerāwa were almost exterminated by these wars; their place was taken by the Ḥowāra and Lowāta, Berbers from Tripolis and South Ifrīkiya who settled in the Awrās. All these native tribes were converted to Islām whether willing or unwilling, but nevertheless they preserved a certain independence of thought which was manifested in the enthusiasm with which they adopted heterodox doctrines such as Abādism in the eighth and the Nekkāric system in the tenth century. It was from the Awrās also that Abū Yazīd Mukhlad b. Kaidad [q.v.] "the man with the ass", came, whose rebellion in 934-947, temporarily imperilled the Fāṭimid dynasty founded by 'Ubaid Allāh [see FĀṬIMIDS]. The Hilālī invasion in the eleventh century altered the ethnographic aspect of the Awrās. The Duraid, a branch of the Aṭṭbedj, settled on the northern hills, then advanced southwards and arabicised part of the Ḥowāra. Nevertheless the great mass of the invaders remained at a distance from the interior of the mountains and a certain proportion of Arabs seems even to have blended with the natives and become berberised. In the following centuries the people of the Awrās played practically no part in the history of the Maghrib, though they have been able to maintain their independence intact and to avoid falling under the suzerainty of the Ḥafṣids, the new rulers of the province of Constantine. The rule of the Turks in later times made no difference in this respect. Since the sixteenth century the Turks have had a garrison in Biskra, but it was not till the beginning of the eighteenth that they attempted to appoint chiefs in the Awrās who would support their policy. The first of these was Zadira b. Muḥammad Bū Diyāf, who according to the account of the traveller Peyssonnel was recognised by all the tribes about 1725 and took the title of *Ṣhaikh* of the Awrās. The authority of these chiefs, however, as well as that of the Beys of Constantine on whom they were dependent was always very doubtful. Thus for example, the Ūlād Dā'ūd constantly prevented the entrance of Turkish troops entrusted with the

collection of taxes and the Ūlād 'Abdī only allowed the troops summoned for the relief of the garrison of Biskra to pass through. The Benī Udjāra and the 'Amamra were almost incessantly in revolt against the Beys of Constantine of whom the last, Aḥmad, was forced into a campaign against them in 1834.

Till the French conquest the tribes of the Awrās preserved with their independence, their old political institutions which on the whole resembled those of the Kabylia. They never managed to construct a great political system for they never once succeeded in combining into federations of several tribes bound to one another by oath as the Berber tribes of the Djurdjura had already done. The basis of their organisation was always the village, a genuine commonwealth governed by the council of the people (*Djamā'a*). The institutions of this village however are more primitive than in Kabylia. For while the Kabylia Djamā'a appoints an authorised President (*amin*) invested with power to execute their resolutions, the Djamā'a of the Awrās limits itself to entrusting the execution of its orders to some man (*Kobdji*) distinguished for his courage and physical strength. Legislation is also much less developed and the Kānūn or collected lists of punishments for different breaches of the law are much more summarily compiled. Beside these differences however, there are many points of agreement between the institutions of Kabylia and those of the Awrās; the same separatistic spirit, the same enmity between the individual villages and within the villages themselves the same division into parties (*Ṣof*), whose rivalries often result in hostilities and bloodshed. Among the Ūlād 'Abdī and the Ūlād Dā'ūd for example, each village was divided into four hostile camps of which each had its own leader (*Amokrān*, *Amghār*). Even the topographic situation of the human settlements and the precautionary measures adopted for their defence are sufficient proof that the individual tribes looked on their nearest neighbours as their worst enemies. All that can be further learned of the domestic history of the Awrās is limited to constant tribal feuds and quarrels in the villages. Some families which have attained power by piety or their warlike spirit have moreover been able to make use of these rivalries to their own advantage e. g. the Bū Aokkaz ('Okkāz), the Benī Ganah (Gāna) and also the chiefs of the Great Zāwiyas of Timermāsīn, of Khanga Sidi 'l-Nādji and Menā'a.

The French occupation put an end to this state of affairs. Immediately after the conquest of Constantine (1837) the necessity became apparent for subjecting a district that served as a place of refuge for the ex-Bey Aḥmad and all the malcontents. Baṭna and Biskra were occupied in 1844. In the following year the Duc d'Aumale advanced into the Awrās from the south and conquered Meshūnesh. Bedeau marched through the valleys of the Wēd al-Abyaḍ, the Wēd 'Abdī and the district around Shelia and forced the chief tribes to recognise the suzerainty of the French. This conquest however was only temporary. Incited by Aḥmad Bey the natives refused to pay taxes and opposed the Kā'ids appointed by the French government. Under the command of Canrobert and Carbuccia new campaigns were undertaken into the Wēd 'Abdī in 1848 and 1849.

These had scarcely ended when the rising of Bū Ziyān in the Zibān brought about another rebellion in the Awrās. This was suppressed by Canrobert who captured and destroyed the village of Nara in the Valley of the Wēd 'Abdi on the 6th January 1850 and by St. Arnaud who marched through the mountains with a column of troops in May and June of the same year. Perfect peace now reigned till 1859 where a rebellion broke out under the leadership of the Marabut Si Ṣad-dok (Ṣadīk) b. al-Hādjdj who was overthrown by general Dervaux. When the Kabyls took up arms in 1871, the Shāwiya remained loyal, thanks to the influence of their two chiefs Si Ben Dīyaf and Si Muḥammad b. 'Abbās. In 1879 however, the Ūlād Dā'ūd revolted on the call of the Sharif Si Aḥmad Amziyān and supported by the Lehālā, a Marabut clan of Arab origin who believed their prestige to be endangered by the increasing intercourse between the Christians and the Shāwiya. This rebellion which began with the murder of all Kā'ids devoted to the French cause, was suppressed by the troops of the Constantine Division (2—20 June 1879). The forces of the Sharif were annihilated in the battle of Rebā'a on the 9th June. The survivors died of hunger and thirst on their flight to Southern Tunisia, and Si Amziyān who had fled into the Djerid was handed over to the French authorities.

Since that time there has been no revolt in the Awrās and peace may be considered finally assured. Nevertheless, with the possible exception of the northern borders, the Awrās offers no future to European colonisation because of the structure of the country and its want of natural resources; just for these reasons it seems that it ought to be preserved for its natives. With regard to administration, it comprises three mixed communities (communes mixtes): 'Ain Tūta, Awrās (with Lambèse as capital) and Khenshela and in addition a military colony with Tkūt as its chief town.

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AL-AWS, a tribe in Medina. The name is abbreviated by the dropping of the name of some deity in the genitive, probably Manāt for there is an Awsite clan called Aws Manāt (in the Islāmic period Aws Allāh). The genealogical scheme is: Aws b. Hāritha b. Thā'laba b. 'Amr b. 'Amir b. Hāritha b. Imru' al-Kāis b. Thā'laba b. Māzin b. 'Abd Allāh b. al-Azd etc. The statement of the Arabs, that the Awsites did not call themselves sons of Hāritha but sons of Kāila their mother is

confirmed by facts. They are also said to be often included under the name of their more important collateral tribe the Khazraj [q. v.]. In ancient times they were divided into five clans: 'Amr b. 'Awf, al-Nabit, Djusham, Murra and Imru' al-Kāis. From the weakened remnants of the three last-named was formed a new clan to which the neutral name of the chief tribe Aws Allāh or briefly al-Aws was given. The Aws Allāh were divided into four septs, the Khatma (the most powerful, formerly the Djusham) the Umaiya and the Wā'il (formerly the Murra) and the Wākif (in reality the earlier Imru' al-Kāis). Among the clan of Nabit was a sept the Zafar which was also called Ka'b b. al-Khazraj, so that there were Khazrajites among the Aws. "The Aws inhabited a wide district in the east and south around the Khazraj" (Wellhausen).

History. The Awsites originated in south Arabia and after settling peaceably with the Khazrajites among the Jewish tribes in whose possession Medina was, gradually reduced them to a state of inferiority [see MEDĪNA]. For the most part the Jews among the Awsites were scattered, but there were however two powerful independent Jewish families in the Awsite quarter, the Naḍir and the Kuraiza, allied with the Awsites. They afforded effective assistance to the Awsites in the time of the wars with the Khazrajites; when however Muḥammad's war of extermination against the Jews was begun in later days, the Awsites were not in a position to do them similar services in return. The Awsites in Medina were much broken up and weakened by feuds of more or less importance among their clans and families. This resulted in many changes in their power as well as in their settlements, in wholesale exoduses from the district, in families settling in the lands of one another, in the utter extermination of certain parts, and in driving many Awsites over to the side of the Khazrajites. The most serious were the fights between the Aws and the Khazraj which lasted ten years in which sometimes a larger and sometimes a smaller part was embroiled and sometimes even the whole tribe. This war in which brother fought against brother reached its crisis shortly before the Hidjra in the battle of Bu'āth in which the Awsites although weakened by previous feuds which had ended unfavourably for them, were victorious, being supported by Arabs from outside the district and the two Jewish tribes above mentioned. They were thereby saved for a time; their existence however was only assured as a result of the Migration of Muḥammad who gradually adjusted the still very strained relations among them. The Awsites had no share in the earliest overtures between Muḥammad in Mecca and the people of Medina but they did take part in the conclusion of the treaty promising protection, which paved the way for Muḥammad's settling in Medina. When Muḥammad shortly after his arrival in Medina persuaded the greater part of his followers from Mecca to fraternise with the natives of Medina, there were but few Awsites among the latter and for a long time many Awsites held themselves aloof from Islām or were even hostile to it; at times they caused the prophet serious difficulty by their opposition in religious matters, by their indifference in the religious wars etc. Gradually however they all adopted Islām, even the Jewish families which

had been politically merged in them. When the choice of a successor after Muḥammad's death came near being decided by bloodshed, the Awsites assisted in securing the election of Abū Bakr because his opponent belonged to the tribe of Khazraj.

Religion. In pagan times they worshipped Manāt as their chief deity. Not long before the Hijra, probably as a result of the influence of Jewish monotheism through many years, a kind of reformed paganism, introduced by the Rāhib (ascetic) Abū ʿĀmir who did not confine himself to leading the Aws Allāh in battle, had gained ground among the Aws Allāh and the ʿAmr b. ʿAwf but it could not hold its own against the competing Islām. The Aws Allāh saw Abū ʿĀmir, soured, unswervingly hostile to Muḥammad, depart to heathen Mecca with 50 adherents of his tribe. His faithful disciples in Medīna secretly maintained their relations with him in religious matters, but they did not dare go over to him, as he hoped, after the defeat of Muḥammad at Mount Oḥod, where he fought in the ranks of the victorious Meccans. They appear to have agreed in accepting Islām tinged with Abū ʿĀmir's doctrines; but Muḥammad refused them permission to keep apart and worship in a mosque of their own. It cannot be proved that Abū ʿĀmir and those sharing his views were Christians.

Bibliography: The chief work is Wellhausen, *Medina vor dem Islam (Skizzen und Vorarbeiten, Heft IV, p. 3—64)*. Also Samhūdī, *Khulāṣat al-Wafāʾ* and Wüstenfeld's translation, *Geschichte der Stadt Medina in the Abhandl. der Göttinger Gesellsch. d. Wissensch.*, Bd. IX; Caetani, *Annali dell' Islam*. (RECKENDORF.)

AWS B. ḤADJAR, the greatest pre-Islāmic poet, of the tribe of Tamīm, born about 530, died about 620 A.D. We do not possess reliable, accurate dates of his life. He was a contemporary of ʿAmr b. Hind of al-Ḥīra and was always closely in touch with the court of this Lakhmid prince, although he used to lead a restless life of wandering. Aws b. Ḥadjar was the father of Shuraiḥ who is mentioned as a poet and the step-father of the famous poet Zuhair who was his Rāwī (reciter and transmitter of his works). A Diwān of his poems has not been preserved to us, but one is said to have been collected and annotated by Ibn al-Sikkī. Besides the usual themes of early ancient Arab poetry hunting scenes and descriptions of warfare are prominent in his poems.

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AWTĀD (A., sq. *Wataḍ*), lit. "pegs" the third category in the hierarchy of the *Ridʿāl al-Ḥaib* containing four holy beings; they are also called *al-ʿUmūd*, the pillars [see ABDĀL]. Each of them is entrusted with the supervision and care of one of the four quarters of the heavens in the centres of which they have their dwelling place. (GOLDZIEHER.)

AL-ʿAWWĀʾ (A.) "the howling" (dog or wolf) denotes in Astronomy not only the thirteenth posi-

tion of the moon but also the constellation Bootes (also called *al-Ṣaiyāḥ*), cf. Ḳazwīnī (ed. Wüstenf.) ii. 32, 46.

AWWĀL (A.), first; beginning; also one of the ninety nine names of God.

AL-AWZĀʾĪ, ʿABD AL-RAḤMĀN B. ʿAMR ABŪ ʿAMR, a jurist born in Baʿalbekk 88 (757). Later he lived in Damascus and Bairūt. Nothing else is known about his life, his good character and asceticism are emphasized; he died in his bath in the year 157 (774) and was buried in the Ḳibla of the mosque in Bairūt. — AL-Awzāʾī during his life-time was a star of the first magnitude. He is said to have been the *Imām* of Syria and even the Maghrib and Spain are said to have followed his Madhhab. His influence soon declined in favour of that of Abū Ḥanīfa and of Mālik. Hardly any data about his system or about his works are known in literature. According to a contemporary "he was well versed in the law but was no authority for the transmission of sayings of the Prophet" (Goldziher, *Muh. Studien* ii. 12). According to others, on the contrary, none of his contemporaries in Syria was so conversant with the *Summa* as he. Some traditions which he has handed down, are to be found in Ṭabarī (see Index).

According to some authorities his *Nisba* is derived from a South Arabian tribe, the Awzāʿ, according to others from the name of a quarter of Damascus.

Bibliography: Dhahabī, *Ṭabaqāt al-Huffāz* (ed. Wüstenf.), i. 39, n. 20; Ibn Khallikān (Bulāk, 1299), i. 345 *et seq.*; Sachau, *Zur ältest. Gesch. des muh. Rechts*, in the *Sitzungsber. der Akad. Wien*, Band lxxv., p. 718; Nawawī (ed. Wüstenf.), p. 382 *et seq.*

(A. J. WENSINCK.)

ĀYA (A.) token, miracle (of God), a verse of the *Qurʾān*.

AYĀ ṢŌFĪA, the largest mosque in Constantinople and formerly the first Christian metropolitan church of the East, which before 1453 was usually called Ḥ Μεγάλη Ἐκκλησία, about 400 A. D. *Σοφία* without the article, and at the present day universally by the Greeks known by the name of Ḥ Ἀγία Σοφία as, indeed, it was often called in Byzantine times.

The importance of this monumental building in the history of art lies in the fact that it is a perfect specimen of the method of constructing a dome, which had formerly been in vogue in the plains of Mesopotamia and from there had travelled to the eastern shore of the Aegean Sea. Architects from Asia Minor introduced the new principle into the Byzantine capital and also into Justinian's building the Ayā Ṣōfīa, which then, being regarded as a model far and wide, displaced the Hellenic form of the Basilika for all time in the orthodox Greek East. To Syrian influence may be traced most of the decoration of the Ayā Ṣōfīa; the extended use of brick which at that time was little used in important buildings is another characteristic of the cathedral; this is still more remarkable because Asia Minor may be regarded as one of the richest lands in valuable building stone. To the present day the Ayā Ṣōfīa has remained unsurpassed as a model for the building of orthodox churches, especially in Russia, though many churches in western Europe have been designed from it, amongst them that of San

Marco in Venice, while the most beautiful of the mosques erected by the Turks in Roumelia are, as a rule, smaller and simplified facsimiles of the unsurpassed masterpiece in the capital, with the application of new and improved methods of construction. According to the most recent researches the Āyā Şōfīa in its original form was not built by Constantine the Great but, according to his last instructions, by his son Constantius after he defeated Licinius his brother in law. It was built in the form of a basilika and consecrated in 360 A. D. This "Great Church" passed through many vicissitudes at short intervals. Fire and earthquake played great havoc with it. In 415 A. D. it rose again from its ashes, to remain unharmed for over a century till it was consumed by fire (as was the greater part of the town and even the state archives) in January 532 during the rioting by the factions of the circus.

The Emperor Justinian then proclaimed his resolution to re-erect the church in unheard of splendour. Even before this time Justinian had given strict orders throughout the provinces of his wide kingdom, in which so many pagan works of art had been deliberately destroyed, that the valuable material of these ancient monuments was to be sent to his residence. After the fire this material was used principally for the reconstruction of the Āyā Şōfīa. Two of the greatest architects the world has ever seen, Anthemios of Tralles and Isidoros of Miletus were entrusted with the supervision of the building. Mindful of the imperial warning, that the new church should be proof against fire and earthquake, they recognised the safest means of avoiding its previous fate, in a system of vaulting and dome. In December 537 the consecration of the splendid building was completed with unusual pomp so that Justinian was able to exclaim in the fullness of his pride: "Solomon, I have beaten thee". Nevertheless in his reign (558) the eastern part of the dome collapsed as a result of an earthquake whereby ambon, tabernacle and the holy table were ruined. The dome, which had been planned too flat, was now heightened by more than 20 feet and the abutments of the great main pillars much strengthened so that by 563 it was possible again to have the ceremony of consecration. The church had a most enviable situation: to the South was the Augusteum, with the equestrian statue of Justinian, which was appropriated to national festivities; to the North, just within the modern Serāi walls, were the court churches, fine monasteries and the palaces of the court officials; in the East, towards the sea was the imperial palace.

On the west side the visitor entered a court, the Atrium, surrounded on the right and the left by open halls. From here several doors (perhaps four or five) led into a closed hall (Exonarthex) which was also regarded as part of the Atrium; from these five doors led in to the Narthex proper (Esonarthex) where still another door opened on the widely separated north and south ends. The passages now branched still more and nine rectangular door-ways facilitated the entrance to the interior of the church of which the central one, imposing and richly decorated, was the King's door.

The space covered by the church is almost quadrilateral while the length of the interior with the exception of the chief apse, situated in the

east wing is about 250 feet and the breadth nearly 235 feet. The pendentive dome, shaped almost in the form of a hemisphere, rises 190 feet above the floor-space which is cross-shaped. As the outer walls alone could not have supported its weight it had to be supported by four piers and these again by pillars smaller, though of great importance in the construction.

On the east and west sides of the dome were two wide, semi-circular spaces, each of which was crowned by three half-domes. In the construction of the interior the two-storied arrangement of the galleries adjoining the main body of the buildings, of which the upper, as was usual in Byzantine churches, was reserved for women.

The number of pillars which shored the weight of the building, was 107, 40 below and 67 above, nearly all monoliths of coloured marble (Verde antico), some however of red porphyry. The richness of the interior decoration, the marble used in a most extravagant fashion for all parts, the pictures of Christ, of the Virgin, of the prophets, of the apostles and of the saints as well as of the mighty seraphim (in the pendentive of the dome) which covered the walls with a sea of colours, the inlaying of the domes and walls with gold mosaic in unheard-of splendour, made a striking impression on the spectator of the middle ages. The surrounding walls and the vaulting of the original building were built entirely of brick. The place for the clergy (βήμα) situated on the east side, containing the altar and ciborium and leading to the chief apse was separated from the central part of the church by a screen of considerable height adorned with pictures and pierced with beautiful designs. The clergy who had also to attend to the services in three other churches consisted of 425 persons excluding 100 doorkeepers. Shortly before the break up of the Byzantine Empire the number of officials of the Āyā Şōfīa was about 800.

The first thorough restoration of the Āyā Şōfīa took place in the reign of the Emperor Basil Macedo (second half of the ninth century). In 989 a part of the dome fell in during an earthquake. The church suffered severe damage at the hands of the Latins in 1204 who plundered recklessly and desecrated the holy garments and vessels by using them as trappings and troughs for their horses. The extensive alterations which date from Byzantine times belong to the fourteenth century, in the first half of which the walls of the great building were strengthened on all sides and the east wing, the finest part of the building, especially was supported by high and broad buttresses on the outside.

We have no description of the interior of the Āyā Şōfīa in Byzantine times from the pen of a Muḥammadan. The first Muslim to give full account of the Cathedral is Aḥmad b. Rosta (*Kirāb al-A'tāk al-nafīsa* in the *Bibl. Geogr. arab.*, ed. de Goeje, VII; the author lived about 290 = 902-903). Without entering into a description of the edifice which he calls *al-Kanīsa al-ʿuṣmā* (i. e. ἡ Μεγάλη Ἐκκλησία) he gives an exact and lifelike picture of a procession of the Byzantine Emperor to church. On a festival in which the Muḥammadan prisoners of war were led to church (it may perhaps mean: into its Atrium) they greeted the ruler with the cry, "May God preserve the Emperor's life for many years", (*ibidem*, p. 125).

Of importance is his remark that there had been four and twenty little doors, mentioned nowhere else, at the west door besides a *Madjilis* (which probably means benches) the opening of each of which was a span square. At the end of each hour of the twenty-four one of the little doors sprang open and closed again automatically.

As a result of the decline of the caliphate, Arab writers after Ibn Rosta give less and less information about the far distant city of Constantinople till about four centuries later, after Asia Minor had been conquered by Turkoman tribes, *Shams al-Dīn Muḥammad al-Dimashqī* (ed. Frähn and Mehren, St. Petersburg, 1865 p. 227) who seems, however to have relied on a work of the somewhat earlier copyist Aḥmad, mentions the Āyā Şöfia in a few lines (*ibid.*, p. viii). The only noteworthy point is his remark that an angel lived in the church and that its abode was surrounded by a screen by which no doubt is meant the place containing the altar and the ciborium beside the screen.

Muḥammad b. Baṭūṭa (ed. Defrémery and Sanguinetti, ii. 434) is the first, some centuries later, to ascribe the building of the Āyā Şöfia to Āsaf b. Barakhyā [q. v.] said to be a cousin of King Solomon. Ibn Baṭūṭa's merit lies in his very exact description of the Atrium. He dared not enter the church himself however, as he narrates, because he had not obeyed the order mentioned by him to kneel down before the cross at the entrance.

When the Turks conquered Constantinople (29 May 1453) the defenceless inhabitants fled in crowds to the church in the belief that as soon as the enemy had reached the pillar of Constantine the Great an angel would appear in the heavens and scatter the victors so that they should never see their Asiatic homes again. But the Turks came, broke open the doors of the house of God and finding the terrorised people an easy prey, carried them off both men and women into slavery. Eyewitnesses make no mention of the streams of blood polluting the holy place which later writers delight in describing. The unfortunate refugees were quickly made prisoners and the tragedy was quickly over, the conqueror himself entered the church — but not on horseback as is often insisted — caused his Mu'adhdhin to recite the call to prayer including the creed and threw himself at once with all his followers on his knees before the one God. Thus was the temple of Constantius and Justinian consecrated to Islām.

The changes which the iconoclastic prescriptions of the victorious religion forced upon the new masters are very important in the interior. The mosaics which had previously decorated the walls and ceilings, works of art which seemed to have been made for all times by the cunning hand of the Greek craftsman were concealed from the eye of the spectator by monotonous whitewash. The screen between the place for the clergy and for the laity was torn down, the rich fittings of the east wing, and the Bema were destroyed. As the old Byzantine churches were built in the direction of Jerusalem and the Şalāt on the other hand must be performed with the face towards Mecca, since the day of the conquest the Turks have prayed in the Āyā Şöfia not only towards the east wing of the mosque but turned rather

towards the South in a diagonal direction. Since the time of Meḥmed II the preacher has mounted the pulpit armed with a wooden sword on Fridays and each afternoon of Ramaḍān and at the festivals of Bairām [cf. Article 'ANAZA and Juynboll, *Handbuch des Islām. Gesetze*, p. 84, 87]. There are also two flags at the sides of the pulpit. We further know of the reign of Meḥmed II that he built powerful buttresses against the south-east wall and built in the same place the first of those slender minārets which rise high into the air. Selīm II built the two buttresses on the north side and the second mināret on the north-east corner; his son Murād III was the builder of the other two.

Sultan Murād III undertook a thorough renovation of the whole mosque. This was primarily concerned with the smaller defects which had come to light in course of time but of course contributed considerably to the beautifying of the bare space. The Sultan took advantage of this occasion to place in the interior near the principal entrance two huge alabaster urns each holding 1000 gallons of water and erected the two large estrades (*Maṣṭaba*) on one of which, the right, the *Qorān* is recited almost all day in that cadence peculiar to the liturgy of all Oriental creeds; while the other, the left, is reserved for the Mu'adhdhin. Murād III also had the crescent measuring 150 feet in diameter, which crowns the dome having taken the place of the cross, gilded at enormous expense. Thus, from afar, even from Olympia in Bithynia the Muslim subject of the Porte sees the symbol of his faith glittering in the sun.

In the second half of the sixteenth century, they began to build the mausoleums of the Sultans in the cemetery adjoining the mosque on the south. The oldest is that of Sultan Selīm II. His son Murād III and his grandson Meḥmed III are also buried here. Sultan Meḥmed's nineteen brothers, whom he had murdered on his accession to the throne, were also laid to their eternal rest here. When some decades later, on the sudden death of the Sultan Muṣṭafā, who had been deposed a long time before, a suitable burial place could not be readily found at once, the old Baptistery (on the south side of the Narthex), which had served the Turks as an oil-store since the conquest was appropriated for this purpose. Sultan İbrāhīm, Muṣṭafā I's nephew was also buried there some years later. The very considerable store of oil was afterwards kept in the hall and court on the north side of the Baptistery.

Sultan Murād IV (1623—1640) took considerable interest in the walls which were uninviting in their bareness. It is only since his reign, which is marked in some ways by a revival, that the gigantic quotations from the *Qorān* written in gold by the hand of the famous calligrapher Biṭākdji-Zāde Muṣṭafā Çelebi, have been in existence. Letters like Alif are 30 feet long. All the artistically pointed, much interwoven verses, whose decipherment is still the delight of old Turks, were nevertheless surpassed by the clear, vigorous painting of the names of the first four caliphs which were fixed on the walls. The pulpit (*Minbar*) also a work of art which still exists, dates from this period. Of Aḥmad III we know that he built the enclosed raised seat (Makṣūra) on the north side of the chief apsis, for the Sultan. Mahmūd I (1730—1754) built, besides the great loge for the Sultān in the gallery of the first

story, some institutions which in the East are inseparably connected with a mosque: the fine fountain and the school, both in the court on the south side, the large dininghall (*‘Imāret*) on the north and the valuable library in the mosque itself, though there are undoubted traces of the fact that the latter goes back to an older foundation situated in the mosque.

Since the time of Murād IV, the conqueror of Baghdād, the interior decorations of the mosque have been neglected in a manner indicative of the general decline of the empire. To prevent the threatened collapse of some parts and also to give the interior a more decent appearance Sultan ‘Abd al-Madjid entrusted the Italian architects Fossati Brothers in 1847 with the complete renovation of the building. The work lasted two years. The whitewash was only retained where human figures were depicted but everywhere else was cleaned off so that the walls glittering in gold and all other shades of colour resumed their old appearance. The yellow painting striped with red on the outer wall dates from the restoration. The manner in which the Sultan showed his reverence for the great deeds of his forefathers, was rather peculiar. Like all other parts of the mosque the minārets were also repaired; only that of Mehmed II who had given the last decisive blow against the Byzantine Empire was to be excepted. The Italian architect was however finally entrusted with the task of making this mināret as high as the others.

It is fortunate for the mosque that it has suffered so little from earthquake since the tenth century. It must be recognised that it is primarily due to the buttresses built against the walls on three sides by the last Byzantine Emperor and the Turks, if this giant building situated on ground subject to earthquakes, has been able to be of service to mankind longer than any other building in the rest of Europe. On the other hand the storms from the Balkans and the sea seem to be much more dangerous to the mosque.

By order of the Minister of Education the rooms of the library, which is controlled by five *Khōdjas* each of whom officiates in turn for one day of the week, were thoroughly renovated in the summer of 1906.

The mosque presents an interesting picture in the month of Ramaḍān. The princes and the official world are present at afternoon prayer. There is not so much display in the evening at the Tarāwih-prayer offered at an hour and a half after sunset. The dome is lit by countless lamps arranged in a circle. The greatest splendour is displayed on the twenty seventh night, the *Lailat al-Kadr*, on which the Korān descended from heaven to earth. While the earlier Sultans frequently attended the solemn celebrations, ‘Abd al-Hamid II, so far from coming regularly, visited the mosque only in the middle of Ramaḍān when he, coming by boat, honoured the relics of the prophet in the ancient castle of his ancestors, with only a fleeting visit (*Yawm-i Ziyāret-i Khirka-i Sa‘adet*).

The countless legends which had been woven around the origin and features of the church in the latter days of the Byzantine Empire, were on the conquest at once adapted by the Turks who merely clad them in Muslim guise. Even soon after his victorious entry, Mehmed II ordered Aḥmad b. Aḥmed al-Gilānī to compile from Greek sources

a Persian history of the Āyā Şöfia (Library of the Āyā Şöfia n^o. 3025), afterwards translated into Turkish by Nī‘mat Allāh (died 969 A. H. = 1561-1562). According to Kātib Čelebi (ed. Flügel, II, 116) a second Persian work, which apparently cannot now be identified, was composed for the same ruler by the astronomer and cosmographer ‘Alī b. Muḥammad al-Ḳūshḍjī [q. v.]. Another work by an unknown author of the year 888 (1483-1484) is in the Royal Library in Berlin (Ms. Orient. 8^o 821) as a supplement to a Turkish history. Similar to this little work in tenor and origins are the more interesting *Tawāriḫ-i Ḳostāntīniya* (Fleischer, *Kat. Dresden*, N^o. 133; Pertsch, *Türkische Hss. zu Berlin*, N^o. 231) composed about three years later. According to these, the fabulously wealthy Āṣāfiya, the wife who died early, of Constantine b. ‘Alāniya gave orders in her will for the building of a church which should surpass all other buildings of the world in height. The architect came from Frangistān. He is said to have laid the foundations to the depth of 120 feet to strike water. After he had finished the church with the exception of the dome he is said to have fled; the building stood untouched for ten years till he returned and placed the dome on it. Marble (literally Marble-metal, *Marmor Ma‘dani*) which had hitherto been known only to the Diws was brought from all countries. The “metal” for the four variegated *şōmāki* pillars which decorate the interior — these naturally consist entirely of the very hardest marble — was brought from mount Ḳāf. The huge doors were made from the wood of Nūh’s (Noah’s) Ark, which had already been of service to Solomon for his buildings in Jerusalem and Cyzicus (*Aidinḍik*). The cost exceeded 360,000 bars of gold, (each containing 360,000 flōrī). In the reign of the grandson of Constantine, Heraklius, who was a contemporary and a secret adherent of the prophet the dome fell in, but was at once rebuilt by the pious Emperor. To the time of Sulaimān the Great belong the *Tawāriḫ-i Ḳostāntīniya wa-Āyā Şöfia* of ‘Alī al-‘Arabī Ilyās who was there a tutor in the service of the grand vizier ‘Alī the Stout (d. 28 June 1565; Flügel, *Kat. der Kais. Hof-bibl. zu Wien*, III, 97) which in their oldest recension go back to the year 970 (1562-1563). The work was supplied with some insignificant additions and a slightly altered title by the author two years later (*Tawāriḫ-i Binā-i Āyā Şöfia* in the *Bibl. Nat.* in Paris, *Supplém. au fonds turc*, n^o. 1546; *Tawāriḫ-i Ḳostāntīniya wa-Āyā Şöfia wa-bā‘d-i Hikāyāt* in Pertsch, *Verz. d. türk. Hss. der Kgl. Bibl. zu Berlin*, n^o. 232. Another Ms. in Fourmont, *Cat. cod. man. Bibl. Reg.*, p. 329, n^o. 147, 1). According to these the Āyā Şöfia was built in the reign of Ūstiniānō by the architect Ignādīus. This author is as a rule more reliable and, since he gives several versions beside one another, more explicit than his predecessor of the fifteenth century so that he must be reckoned the best authority among the Turks on the history of their greatest mosque, though of course quite unreliable according to our ideas.

The substance of the legends which, constantly expanding, hang around the Āyā Şöfia changes from period to period. They were mostly inspired in the seventeenth century, apparently, when the Turks showed a general contempt for anything worldly.

It was then that they began to point out the spot on which the Arab heroes of the first century of Islām prayed on the occasion of their siege of Constantinople and the place in the centre of the nave from which Khidr superintended the building.

In the southern gallery a hollow block of stone was shown as the cradle of Jesus. An anecdote, which can still at the present day be heard from young theologians, is connected with Husain-i Tabrizi who is said to have obtained his position at the mosque because Sultan Mehmed II the Conqueror gave him, the mystic (*Ṣūfī-yā*), the palm (*Āyā*) instead of the back of his hand to kiss and he thereupon received the position of Mudarris of the Āyā Ṣŏfia. The so-called "damp pillars" (*yash direk*) and the "cold window" (*so'uk pençere*) near the Kibla enjoyed the greatest celebrity in the days of 'Abd al-Ḥamid II as wonderworking places of pilgrimage in these holy halls. It was here that Shaikh Ak Shams al-Din, whose words had at once the effect of firing his contemporaries and even Mehmed the Conqueror to action, first expounded the Kor'an. Everyone was till quite recently convinced that the blessed draughts of fresh air which rushed in by the "cold window" were of the greatest efficacy in the deepening of theological knowledge.

Bibliography: The most trustworthy Byzantine authorities are the authors Procopius, Agathias, Paulus Silentarius who lived in the reign of Justinian; of modern writers the most notable are: Pierre Gilles, *De topographia Constantinopoleos libri IV* (Lyon, 1561 and often reprinted); *De Bosphoro Thracio libri tres* (Lyon, 1561 and several times later); Charles du Fresne, sieur du Cange, *Historia Byzantina* (Paris, 1680); J. von Hammer, *Constantinopolis und der Bosphorus*, I (Pesth, 1822); Σκαρλάτος Δ. Βυζάντιος, *Κωνσταντινούπολις*, I (Athens, 1851); C. Fossati, *Aya Sophia of Constantinople as recently restored* (London, 1852); W. Salzenberg, *Altchristliche Baudenkmäler von Konstantinopel* (Berlin, 1854); Auguste Choisy, *L'art de bâtir chez les Byzantins* (Paris, 1883); J. P. Richter, *Quellen der byzantinischen Kunstgeschichte* (Reprint from Eitelberger von Edelberg's and Ilg's *Quellenschriften für Kunstgeschichte und Kunsttechnik des Mittelalters* (Wien, 1897); W. R. Lethaby and Har. Swainson, *The Church of Sancta Sophia, Constantinople; a study of Byzantine building* (London and New-York, 1894); Heinr. Holtzinger, *Die Sophienkirche und verwandte Bauten der byzantinischen Architektur* (in *Die Baukunst*, edited by R. Borrmann and R. Graul, Heft 10, Berlin and Stuttgart, 1898); the best work is still: Ευγένιος Μιχαήλ Αντανιάδης, "Εκφρασις τῆς Ἀγίας Σοφίας" (in: Βιβλιοθήκη Μαρσαλή, 3 Vols., Athens and Leipzig, 1907—1909). Notices by Geh. Baurat Prof. Wilh. Schleyer (Hannover).

Not far from the great church in the neighbourhood of the Djundi-Place is the Little Āyā Ṣŏfia (Küçük Āyā Ṣŏfia). Built by Justinian it was formerly a church dedicated to the saints Bacchus and Sergius. A dome crowned the octagonal floor which extends into four apses. The church was turned into a mosque in the reign of Mehmed II by the superintendent of his harem and since that time has contained all the establishments and institutions required

by Muḥammadan religion and education. The entrance hall with the five flat domes rising from it is of Turkish origin. (K. SÜSSEIM.)

AYĀ SOLŪK, now a Turkish village, capital of a Nahiya, with 2 793 inhabitants (according to Cuinet, *La Turquie d'Asie*, III, 505), in the middle ages, an important town which was called by its present name as early as the time of Ibn Baṭūṭa (ed. Paris, II, 308). When this traveller visited the town in 733 (1333) it had 15 gates and was an important centre of trade on the Kaystros (now called Küçük Menderes Çai) the banks of which were covered with gardens and vineyards. The ruins of a Turkish castle may still be seen and the remains of several mosques and baths amongst which may be mentioned the fairly well preserved mosque of 'Isā Bey. By the silting up of the harbour the town gradually lost its importance and a new port, Neapolis, Scala nova, called in Turkish Kūsh Adasi, arose. In western mediaeval (Latin) authorities Aya Soluk is known as Alto-luogo, Altologio or Lato longo. The Turkish name is really a corruption of the Greek Ἀγιος Θεολόγος the name by which a church built here in the early centuries of the Christian era was known; it was held in great reverence and dedicated to St. John.

History: Ayā Soluk has replaced the famous town of Ephesus whose ruins are situated in the immediate neighbourhood. This is not the place to describe these ruins nor to pursue the ancient history of Ephesus and Aya Soluk. It may however be noted that the Arab geographers still know the town by the old name of Ephesus (Afsūs or Ufsūs) and place there the cave of the seven sleepers [see AṢḤĀB AL-KAḤF]. The Arabs advanced as far as Ephesus only for a brief period in 182 (782) but after the conquest of Asia Minor by the Seldjūks the town fell more than once into the hands of the Turkish emirs of the neighbouring country, only to be recaptured again by the Byzantine troops. After the fall of the Seldjūk kingdom of Konia and indeed during the time of Ibn Baṭūṭa's visit Khidr Beg the son of the Emir Muḥammad of Aidin was ruler here. In 1391 the Emirs of Aidin had to give up their territory to the Ottoman Sultan Bāyazid, but there was a break in the period of Turkish rule from 1402, when Timur pitched his camp here, till 1425 when Murād II received the homage of various chiefs here and Aya Soluk finally became incorporated in the Ottoman Empire.

Bibliography: G. le Strange, *The Lands of the Eastern Caliphate*, p. 155; Heyd, *Geschichte des Levantehandels*, see Index.

AYĀN (A. plur. of *ʿAin*), the most influential men of a society or of the state; for other meanings see dictionaries.

AYĀS, a site on the coast of Cilicia, on the west shore of the Gulf of Alexandrette to the east of the bay at the mouth of the Djaiḥān (Pyramus). In ancient times there was a town here called Aigai (see Ramsay, *Historical Geography of Asia Minor*, p. 355 f.). Since the second half of the thirteenth century the place has played a more important role. The gradual expulsion of the Franks from the eastern shore of the Mediterranean concentrated all the eastern trade in this part of the Christian kingdom of Little Armenia as it was connected by frequented trade routes with Syria as well as with the interior of Asia

Minor. The Italians called the town Lajazzo. After it had been plundered in 665 (1266), and again in 674 (1275), by Muslim troops and finally destroyed in 722 (1322), by the Mamlūk Sultan al-Nāṣir Muḥammad, but again built by the Christians, it fell in 748 definitely into the hands of the Egyptian Mamlūks. From this time dates its decline though it is mentioned as late as about 1400 as belonging to the province of Ḥalab. — To-day it is a wretched place on the coast with numerous ruins.

Bibliography: Dimashkī (ed. Mehren), p. 214; Abu 'l-Fidā' (ed. Reinaud), p. 249; Kalkashandī, *Mukhtaṣar Ṣubḥ al-A'ṣā* (Kairo, 1906), I, 297; Ritter, *Erzkunde*, xix. 115, 126; Heyd, *Geschichte des Levantehandels*, ii. 79 ff.; Schaffer, *Cilicia*, cf. p. 97. (R. HARTMANN.)

AYĀŞ PAŞA, Turkish grand vizier (1536—1539) under Sulaimān I. Ayās Paṣha, an Albanian by birth, was enrolled in the corps of janissaries and accompanied Sultan Selīm in his campaign against Egypt. Under Sulaimān he was appointed Beylerbey of Anatolia, and later Wālī of Syria. During the siege of Rhodes he fell into disgrace, was deprived of his office, and even thrown into prison. Soon afterwards he was again restored to favour and with Khair al-Dīn Paṣha Barbarossa took part in the siege of Corfu (1537). He died of plague in 1539.

Bibliography: Samī Bey, *Kāmūs al-A'tām*, I, 504; von Hammer, *Gesch. des Osman. Reiches*, s. Index.

ĀYĀT (A.), plural of Āya [q. v.].

AYĀZ, the Emir, lord of Hamadhān played an important role in the struggles for the throne between the Seldjūk prince Barkiyārūk and Muḥammad I. After having first taken the side of the latter he went over to the side of Barkiyārūk in 494 (1100) and after his death (498 = 1104) he became Atabeg for his son Malikshāh who was a minor. He could not, however, hold his own against Muḥammad and was treacherously murdered by him in 449 (1105).

Bibliography: Ibn al-Athīr (ed. Tornb.), x. 199 ff.; *Recueil de textes relatifs à l'hist. des Seldjouds*, ii. 90.

ĀZAB (A.; strictly single, unmarried) in Turkish the irregular footsoldiers who were made use of in raids, sapping operations etc. Like the Akindjī [q. v.] the Āzab played an important role in the earlier wars of the Ottomans.

ĀZĀD (P.), free; in the religious sense: free from worldly desires, pious; thence a favourite personal name e. g. of Mīr Ghulām 'Alī Bilgrāmī [see GHULĀM 'ALĪ].

AZAK, Russian AZOV, a town near the mouth of the Don; it is first mentioned in the fourteenth century (after 1316) as a Genoese, then (after 1332) as a Venetian colony under the name of Tana (from the ancient Tanaïs). The Turkish name has appeared on coins since 717 (1317). In the year 797 (1395) the town was destroyed by Timūr and taken possession of by the Ottomans in 880 (1475). The Russians (Cossacks) appeared before Azak for the first time in 1589; in 1637 the town was captured and the whole Muḥammadan population put to the sword; in 1641 the Cossacks held the town successfully against a numerous army, but by orders of the Tsar retreated in 1642 and at the same time razed the town to the ground; Azak was at once rebuilt

by the Turks and Tatars and again besieged in 1642, captured by Peter the Great in 1696. Azak had again to be surrendered to the Turks in 1711; in 1736 it was recaptured for the third time and by the treaty of 1739 the Russians were allowed to retain it though by the terms of the treaty the fortifications had to be destroyed, and they were not rebuilt till 1769. Since that time the town has remained in the possession of the Russians, but it has lost its former importance with the rise of the neighbouring town of Rostow. The sea of Azov, the Maiōtis of the ancients, has taken its name from Azak. (W. BARTHOLD.)

AZAL (A.), an eternity, which is without beginning, but not without end. [cf. ABAD].

ĀZAR, in the Korān (vi. 74) the name of Abraham's father. There appears to be some confusion here as the name is nowhere else given to Abraham's father. That he was called Tārāḥ (Tārakh) is also related by Muslim commentators and historians; to reconcile these two statements the usual artifices are resorted to, but these have no value. According to Maracci (*Prodromi*, iv. 90) the form Āzar is due to a false reading 'Aḍar in Eusebius' Ecclesiastical Chronicle. Neither Maracci, nor any of those who cite him later, has given a more exact reference to the passage. Eusebius regularly writes Θάρρα in other places. But in any case the chance would be very improbable.

For the life of Āzar and his son Ibrāhīm the reader is referred to the latter article where the bibliography is also given. (A. J. WENSINCK.)

ĀZĀZĪL (A.), the Biblical אֲזַזְיֵל (Azazel) also used as a name of the Devil. Cf. Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 261.

AL-AZD, an Arab tribe, occasionally written al-Asd, and then not to be confused with the Asad (without the article). The proper name is said to be Darra'. The genealogical table is: al-Azd b. Ghawth b. Ḳarn b. Mālik b. Zaid b. Ḳahlān b. Saba'. Four principal groups were distinguished of this widely ramified family of tribes. 1. Azd 'Omān in 'Omān. The Ḳoraishites were unwilling however to recognise the 'Omān Azdites, in particular, as Arabs. They lived for the most part by fishing, a calling on account of which they were often mocked; the nickname of Muzūn seems also to be connected with this. — 2. Azd Sarāt in the mountains of Sarāt in Jaman, famous as weavers and ridiculed on that account. — 3. Azd Shanū'a = Ka'b, rarely written Shanūwa; the Nisba is Shanā'i. Their genealogical table is Ka'b b. al-Ḥārith b. Ka'b b. 'Abd Allāh b. Mālik b. Naṣr b. al-Azd. They likewise live in the Sarāt. The Azd Sarāt and the Azd Shanū'a seem to be really the same. — 4. Azd Ghassān = Māzin in the North and in Syria. The al-Aws and the al-Ḳhazraj in Medina and the Ḳhuẓā'a in and around Mecca were also counted as Azdites. Al-Muḥallab b. Abī Ṣufra belonged to the al-'Atīk, a clan of the 'Abd Allāh b. al-Azd. Abū Huraira was descended from the clan Daws.

Localities which are known as Azdite: Abīda (in the Sarāt), Bāriḳ (a mountain in the Sarāt), Ḥadīd (mount), al-Ḥāl (in Jaman), Maknūna (in Jemen), Marāt (in Jaman), Ma'rib (in Jaman), al-Ḳufus (in Kirmān), Ḳunna, Raisūt (a strongly fortified place on the coast), al-Sard, Taḥnīth (in the Sarāt), Tindiḳa (in the same district), Tu'ām (in the

Yamāma inhabited only in part by Azdites), al-'Udāf (a mountain in the Sarāt).

History. In pagan times the Azdites were amongst the chief worshippers of Manāt and of Dhu 'l-Khabṣa. 'Ā'im was an idol in the Sarāt. The bursting of the dam of Ma'rib seems to have compelled the Azdites to move out of Saba', and to have contributed to their dispersal. On their entry into the Sarāt mountains they had to fight with the Khath'am, and overcame them. Ardāshīr I is said to have settled Azdites in 'Omān where they remained for a long time under Persian rule. In the ninth year of the Hījra the demand received from Muḥammad to adopt Islām was acceded to by a section of the Azdites without demur, and they exchanged the Persian suzerainty for the Muḥammadan. The number of Muḥammadans among the Azdites was scarcely noticeable. After the death of Muḥammad the Azdites seceded, but were conquered by the Muḥammadan army sent by Abū Bakr, and found themselves again compelled to attach themselves to Islām. The Azd Shānū'a had sent an embassy to Muḥammad in the year ten of the Hījra, according to tradition. The victorious Azdites took no part in the campaigns of the caliphs till the time of 'Othmān. Then we find the Azd Sarāt in Kūfa and Baṣra. When Mu'āwiya in Baṣra attempted to stir up resistance to the caliph 'Alī, the Azdites afforded shelter to Ziyād, who was the governor of 'Alī at that time. It was not till after the Azd 'Omān the last of the great tribes to settle there, had come in greater numbers, about the end of the reign of Caliph Mu'āwiya and at the beginning of that of Yazīd I, that the Azdites attained to power there while they allied themselves with the Rabī'a against the united Tamīm and Kais, in continuation of friendly relations dating from heathen times. Then the Azdites took the position of chief champions of the Southern Arabs (Kalbites) in the warfare between the north and south Arabs. They supported Ziyād and his sons e. g. after the death of Yazīd I and again in the wars against the Khārījites. In Khorāsān whither they had come from Baṣra, they were the most important tribe after the Kaisite Tamīm. By the rise of the Azdite Muhallab and his family the importance of the Azdites also increased. They were much exasperated against the Kaisite Kōtaiba, the oppressor of the Muhallabites and took an active part in the rebellion against him in Khorāsān. Kōtaiba fell by the hand of an Azdite. Ever afterwards the thought of revenge for the Muhallabites was alive among the Azdites. At times they had to suffer severely; Yazīd II pursued them with persecution in his hatred of all that pertained to the Muhallabites. For a brief period their position in Khorāsān improved in the reign of Yazīd III.

Bibliography: concerning the Azdites in time of the Umayyads see Wellhausen, *Das Arabische Reich und sein Sturz*, p. 248 ff., 275 ff. (RECKENDORF.)

AZEMMŪR (Fr. AZEMMOUR), a town on the Atlantic coast of Morocco, 50 miles S.W. of Casablanca and 7 miles N. E. of Mazagan, on the left bank and near the north of the Umm al-Rabī'a. This river is navigable even by ships of small tonnage on account of a sandbank that bars its entrance. Azemmūr therefore, though it is the natural market for the sale of goods from the

Dukkala district, ranks far behind Mazagan in commercial importance. The town has some 5000 inhabitants including many Jews but no Europeans. It is for this very reason that it has preserved its native character better than the other towns of the coast and that its inhabitants show themselves exceedingly hostile to Christians. In the sixteenth and seventeenth centuries the district of Azemmūr was the scene of the heroic deeds of the "Mudjāhidīn", champions of the faith. The neighbourhood is full of Ḳubbas which are dedicated to pious personages. The best known and most revered saint is Sīdī b. Shā'ūb, patron saint of the town.

Azemmūr was founded by Berbers in a district rich in wild olive trees (*azemmūr*). Its history is little known till the beginning of the sixteenth century. Then it aroused the cupidity of the Portuguese who already possessed Tangier, Arzila, and Mazagan. According to Leo Africanus (transl. by Schefer, i. 292) it was then a town of about 2000 households, and owed its prosperity chiefly to the shad-fishing in the Umm al-Rabī'a which was farmed out for 6—700 ducats annually. In the year 914 (1508) Zaiyān, a Marinid prince, who wished to make himself independent in Azemmūr offered to hand over the town to the King of Portugal, but when the Christians appeared before the town they found it in a perfect state of defence, and they had to retire after the loss of several ships. Zaiyān really wished to pose as the defender of the faith against the unbelievers whom he had himself invited there, in order to gain the confidence of the inhabitants. By 1513 however, another expedition under Don Jayme de Braganza and Don Juan de Meneses was successful in bringing Azemmūr into the power of the Portuguese who held it for 28 years. They showed great activity in Azemmūr, built a church (which was later turned into a mosque) a fort and walls around the town which surround the Madīna to the present day. The expenses of maintaining the defence of the town, however, became more and more oppressive, so they resolved in 1541 to vacate it. The Sharīf Muḥammad al-Mahdī populated it again at the instigation of three Marabuts who guaranteed him the future impregnability of the town. This guarantee did not, it is true, prevent Luis de Lorero the Governor of Mazagan from surprising the town in 1545, and carrying off the Marabuts as prisoners who had to be ransomed for 22,000 ducats. Nevertheless Azemmūr has since then remained in the possession of the Muslims, and although the Portuguese still continued to visit that stretch of coast and even obtained permission to fish at the mouth of the river they were never allowed to leave their ships or to enter the town.

Bibliography: Leo Africanus, transl. by Schefer, i. 292 and Appendix, p. 360; Budgett-Meakin, *The land of the Moors*; Castellanos, *Historia de Marruecos*, chap. ix.; Doulté, *Marrakech*, i. 116 f. [See also Bibliography to MAROKKO]. (G. YVER.)

AZERBAIDJĀN. [see ĀDHARBAIDJĀN.]

AZERĪ (Azerbaidjānian), a Turkish dialect.

Name and distribution. Azerbaidjānian is the Turkish dialect which is spoken in Russia in the province of Transcaucasia and in Persia in the Province of Azerbaidjān and also though isolated, in Hamadḥān, Farsistān, Teherān and Khorāsān.

The Azərbaycanî call it Turki. It belongs with the Turkoman and the dialects spoken in the Caucasus, in Anatolia and in the Crimea, to the South Turkish family, according to the classification proposed by Radloff. The Azərbaycanî may be divided into a northern and southern dialect. The former is spoken in Russia, the latter in Persia. Only the latter and that only in the dialect of Tabriz and Urmia has been scientifically, though not exhaustively, studied by Foy in the *Mitteilungen des Seminars für orient. Sprachen, Westasiatische Studien*, vi. 126 and vii. 197 under the title of *Azerbaidžanische Studien mit einer Charakteristik des Südtürkischen* (hereafter cited as Foy i. and ii.). Unfortunately the work is only a fragment, for the author died in the interval and it has the disadvantages of an incomplete work. In the main I follow his arrangements *).

The Language. The Azərbaycanî agrees as a rule with the other South Turkish dialects but has some peculiarities of its own. Foy i. (143—141) has given the general characteristics of South Turkish to which I refer the reader. The essential peculiarities of the Azərbaycanî are given here.

Phonology. a) Vowels. Among the vowels, which are otherwise the same as in all South Turkish dialects, special mention must be made of the double *e* viz. *e* and *ê*. The former, which in Azərbaycanî approaches more to *a*, conforms as a rule to the *e* of the other dialects; the latter, on the other hand, which is pronounced rather like *i* is seldom met with except in Azərbaycanî e.g. in East Anatolia and here and there in the dialect of Kaisari. It can be traced to an original *i*; cf. Foy, *Türk. Vokalstudien*, i. 199—208.

a is often changed to *e* e.g. *gerdesê* = *kardash*, *jexe* = *jaka*. Several vowels moreover are different in Osmanli and Azərbaycanî e.g. *udja* = *judje*. Among the diphthongs *ou* is found for Osmanli *ov*, *av*, *au* in Turkish words and *av* or *ev* in Arab loan-words.

b) Consonants. The greatest changes have taken place in the *k*-sounds. *k* is very seldom found (only double e.g. *dikket* and in the combination *kg* e.g. *dakguz*); elsewhere it has regularly become *g* at the beginning, *x* at the end and in the centre of a word, *χ* before voiceless consonants and *γ* before voiced consonants (sometimes also to *χ*). In Turkish words *k* on the other hand has been retained at the beginning of words, medially it has remained before vowels and finally in certain monosyllabic stems, in other places it has become *χ*.

χ never becomes *h* as in Turkish.

ñ is no longer pronounced and has as a rule become *n*, only occasionally *γ* and then it has something of a *j* sound.

By the influence of an *n* preceding *b*, separated from it by a vowel, is changed to *m* e.g. *bu* in the locative *munda*, *ben* to *men*. Among South Turkish dialects this phenomenon is found only in Turkoman. The other changes cited by Foy are shared with Anatolian by Azərbaycanî and indeed with the spoken dialect of Constantinople itself e.g. what Foy tells us about the disappearance of a consonant before another consonant holds for the most part also for Anatolian.

r and *l* disappear in certain verbal forms, thus *di*, *dy* = *dir*, *dyr* and *deji* or *dej* in place of *dejil*.

Assonance. The most striking point is that certain endings are used only in the strong forms quite contrary to assonance. Thus the infinitive termination is always *maχ* e.g. *ölmaχ*, the participial termination *dyk* e.g. *bildyryy* in place of Osmānli *bildiji*, the termination of the 1st pers. plur. *uχ* and *duχ* e.g. *gelduχ*, the future ending *adjaχ* e.g. *jijadjaχ*, the termination of the 1st pers. plur. of the imperfect is *aχ* e.g. *gedaχ*, the termination *lyχ* is found only in this form e.g. *selametylχ*, the comparative ending *raχ*, e.g. *kiχraχ*.

Accidence. a) The Noun. The accusative of vowel stems does not end in *ji* as in Osmānli but in *ni* as in Jagatai. The accusative of the pronominal suffix of the 3rd pers. sing. ends in *in*. In adjectives, the old comparative ending in *raχ* still survives.

b) Verb. There is a definite and an indefinite present. The former ends in the affirmative mood in *ir* (*yr*, *ür*, *ur*), in the negative in *mir* (*myr*, *mür*, *mur*), the latter in the affirmative in *er* (*ar*) in the negative in *mer* (*mar*). *Ir* is derived from *ier* = Osmānli *yor* (cf. Foy i. 159). The forms of this present from *almaχ* are: *alyram*, *alysan*, *aly* and *alry*, *alryruχ*, *alysyz*, *alylla*. The form in *mez* occurs only in the 3rd pers. sing. besides *mer* there is a form *men* in the 1st sing. and plural. The preterite in *mish* occurs only in certain persons, for the others Azərbaycanî forms a preterite from the gerund in *ub* with the present of the verb *to be*. Besides the 1st pers. sing. of the optative there is also a 1st pers. sing. of the imperative in *im*, *ym*.

The mood of impossibility (instead of *gelememek* *gele bilmemek* is used) the mood of necessity (instead of *gitmeliyim* they say *gereχ gedim*) and the abbreviated infinitive form in *ma* (*me*) are not found. The infinitive in *maχ* takes the pronominal terminations. Various gerundives are also wanting. The participle in *an* is more frequently used, e.g. *gelende* = Osman. *geldikde*, *gelenden* = *geldikden*.

Bibliography: The oldest prose work is the *Darband-Namah* edited by Mirza A. Kasim Beg (Petersburg, 1851). The oldest and most famous Azərbaycanî poet is Fuzulî of Baghdād (s. Gibb, *History of Ottoman Poetry*, iii. 70). More modern poets have been made known by Adolf Bergé, *Dichtungen transkaukasischer Sänger des XVIII. und XIX. Jahrhunderts in azerbaigianischer Mundart* (Leipzig, 1868) and by Bodenstedt, *Beiträge zum kaukasischen Türkisch* (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, v. 245). Texts in the dialect of Tiflis including comedies by Mirzā Feth'ali Ākhondzāde have been published in the *Journ. Asiat.* viz. 1. Barbier de Meynard, *L'alchimiste, comédie en dialecte turc azeri* (8th series, vii. 10, cf. also Foy i. 136); 2. Lucien Bouvat, *Histoire de Yousof Châh* (10th series, i. 393, cf. also Foy ii. 197); 3. Lucien Bouvat, *L'avare* (10th series, iii, 259 and 365).

Recently the printing presses in Tiflis, Baku and Eriwān have developed great activity and several newspapers appear there. For a knowledge of the spoken Azərbaycanî in the dialect of Urmia and Tabriz of to-day, we must have recourse to the phonetically written texts in Foy ii. The transcription of the Azərbaycanî tale given by Vambéry, *Altosmanische*

*) Foy's system of transliteration is also retained. (Ed.)

Sprachstudien (Leiden, 1901) p. 114 is unreliable and incorrect. There is no really useful grammar. Mirza Kasim Beg's *Grammatik der türk.-tatarischen Sprache* contains useful notes. The "*Praktischer Leitfaden der türk.-tatarischen azerbaidžanischen Mundart*" of Lazereff Budagoff (Moskow, 1857, in Russian) must be used with caution (cf. Foy ii. 201 f.). On some grammars compiled by Azerbaidžanians see Foy, ii. p. 203. (F. GIESE.)

AZHAR (DĠĀMĪ' AL-AZHAR, from al-DĠāmi' al-azhar), mosque and College in Cairo.

1) Buildings and endowments. The mosque was built by DĠawhar al-Kātib al-Šikillī (alias al-Šaklabī), general of Abū Tamīm Ma'add a year after the occupation of Egypt by the Fātimids, and immediately after the foundation of the new capital (al-Kāhira, DĠumādā I 359 — Ramaḍān 361). It was consecrated and opened for services in Ramaḍān 361 = June—July 972. It was situated not far from the "great castle" then in existence between the Dailam quarter (N.) and the Turkish quarter (S.) in the south east of the city. DĠawhar placed an inscription on the dome, dated 360 A. H. the text of which has been preserved to us by al-Makrizī (*Khiṭāṭ* II, 273, 24—26; van Berchem, *Corp. Inscr. Arab.* I, 43, n^o. 20); it has since disappeared. Several other Fātimid rulers built additions to the mosque and endowed it with grants and foundations; al-ʿAzīz Nizār (365—386 = 976—996) for example made it an academy and erected an almshouse in it for 35 men.

A *ṭilasm* (τέλεσμα, Talisman) is mentioned as a curiosity on the first building; figures of birds were placed on the tops of three columns which prevented birds from nesting or breeding in the mosque. Further additions were made to the building under al-Ḥākim (386—411 = 996—1020) and endowments and gifts were bestowed on the Azhar and other mosques. A document relating to these of the year 400 has been handed down to us by al-Makrizī ii. 273 *et seq.* In the year 519 (1125) al-ʿĀmir built a prayer niche (*Mihrāb*) with carvings in wood, the inscription on which is still preserved in the Arab Museum in Cairo (Ravaisse, *Sur trois mihrābs*, p. 10; van Berchem, *Corp. Inscr. Arab.*, i. N^o. 455). Its name also may be explained from the Fātimid origin of the mosque, it being rightly interpreted as an allusion to al-Zahrā' a title of Fātima; a Maḳṣūra of the mosque also took its name from her (Makrizi, ii. 275, 16). Smaller additions are also due to the caliphs al-Mustansir and al-Ḥāfiz.

With the Aiyūbid rule a reaction set in, since they as ardent Sunnis sought to destroy every trace of the Shīʿa Fātimids. Saladin took from the mosque the right of *Khuṭba* and deprived it of several of al-Ḥākim's endowments. Nearly a century passed before the favour of the rulers and nobles was again bestowed on it. Al-Malik al-Zāhir Baibars made new additions to it, took an interest in the learning taught there and restored to it the privilege of *Khuṭba* (665 = 1266-1267, *DĠawwā al-DĠumʿa*); cf. van Berchem, *Corp. Inscr. Arab.* i. n^o. 128. Several Emirs followed his example. From this period dates the prosperity of the Azhar as a mosque and educational institute. Apart from the attention bestowed on it at home it was further benefitted by the fact that the ravages of the Mongols in the East and the decline of Islām in the West destroyed

or weakened so many of the old, flourishing Madrasas. When in 702 (1302-1303) the mosque was damaged by an earthquake, the Emir Salār (Sallār) rebuilt it. From the year 725 (1325) date the new buildings by Muḥammad b. Ḥusain al-Isʿirdī (from Seʿirt in Armenia), the Muḥtasib of Cairo; about the same time colleges, *Madāris*, were built by Emirs near the mosque: in 709 (1309-1310) by Ṭaibars, in 740 (1339—1340) by Akbughā ʿAbd al-Wāhid, (cf. van Berchem, *Corp. Inscr. Arab.* i. n^o. 110, 125, 126, 127.) These were later brought under the Azhar and still belong to it. Various additions and repairs were made by the eunuch Basīr al-DĠamdār al-Nāsiri (about 761 = 1360). He also presented a *Qorʾān*, endowed a reader for it, refitted the kitchen for the poor and founded a chair of Ḥanafi Law. In the year 800 (1397-1398) a mināret fell in, but was at once rebuilt under the Sultan Barkūk's privy purse. This catastrophe was twice repeated (817 = 1414-1415 and 827 = 1423-1424) but the damage was always made good. About the same time a cistern was dug, a sabil built and a basin for ablutions, *Miḍwa*, erected. A school just beside the mosque was also built by the eunuch DĠawhar al-Ḳanḳabāʾī (died 844 = 1440-1441). Further information regarding this (al-DĠawhariya) will be found in ʿAlī Mubārak, *al-Khiṭāṭ al-dĠadida* iv. 196. The greatest benefactor of the mosque in the ninth century was Kāit Bay. His extensive additions were finished in 900 (1494-1495) just shortly before his death. Besides these, many foundations for the poor as well as for the learned were due to him. We also know of his buildings from inscriptions (van Berchem, *Corp. Inscr. Arab.* i. n^o. 21—25). Ibn Iyās (ii. 167, 22 ff.) relates a remarkable habit of this ruler: he used to go to the mosque of al-Azhar disguised as a Maghribī, pray there and listen to what the people said about him. We are not told the sequel. The last great Mamluk ruler, Kānṣūh al-Ghūrī (906—922 = 1500—1516) built the two towered minārets, on the inscriptions see van Berchem, *Corp. Inscr. Arab.*, i. n^o. 26, 27.

In the Ottoman period the splendour of the mosque naturally paled a little. At the same time many acts of attention have to be noted. The conqueror Selīm Shāh often visited and prayed there, ordered the *Qorʾān* to be read in it, and bestowed gifts on poor students (Ibn Iyās, *Chronicle*, iii. 116, 132, 246, 309, 313). The style of the buildings of the Ottoman period shows a marked deterioration from those of earlier periods. From the point of view of progress the place of worship for the blind is worthy of mention (*Zāwiya al-Umyān*) which was built by ʿOṭmān Ketkhoda al-Ḳazdoghli (Ḳāsid Aghlu) in 1148 (1735-1736) (cf. also J. Hirschberg, *Agypten*, 1890, p. 101). Among the greatest benefactors of the mosque must be reckoned ʿAbd al-Raḥmān Ketkhodā or Kihya (died 1190 = 1776) a relative, it appears, of the above mentioned ʿOṭmān al-Ḳazdoghli. He built a large and richly furnished Maḳṣūra (a sanctuary screened by lattice work), a prayer niche, a pulpit, an elementary school for orphans, a cistern and a tomb for himself in which he was afterwards buried. The above-mentioned Madrasas of al-Ṭaibarsiya (Ṭaibarsiya) and Akbughawīya (whose name was later corrupted to Ibtighāwiya) were connected with one another by new buildings. Beside making other smaller alterations

in the buildings he made provision for the supply of food and clothing to poor students. It is significant that al-Djabartī says that in his time, about 1220 (1805), a generation after their founder, most of these pious foundations had fallen into neglect. Soon afterwards the French expedition came, which inflicted much hardship on the Azharites though not undeservedly. The national restoration under Muḥammad 'Alī was at first not favourable to the Azhar; it is only the later Khedives who have done their best to keep up the fame of the revered building. 'Alī Mubārak gives an exact description of the present building, not of course from the standpoint of the archaeologist but from that of the educated Muslim (*al-Khiṭaṭ al-djādida*, iv. 14—26), detailing the extent, doors, sanctuaries, prayer niches, closets, lavatories, court-yards, minārets, sundials, both the above-mentioned madrasas, the loggias (*Arwiḡa*), living rooms (*Ḥarāt*), cisterns, lamps, mats and carpets. Several parts of interest to the archaeologist e. g. the gateway of Kā'it Beg and the prayer niche of the Madrasa al-Taibarsiya are reproduced in Franz Pascha's *Kairo* (1903) p. 21 ff. with plan; cf. also Baedeker's Egypt.

II. The interior arrangements in the earlier period. Though we are very well informed about the history of the building of the Azhar, our materials on the interior arrangements of the mosque and college are very insufficient as far as early times are concerned. It is certain that in the time of the Faṭimids it was one of the first mosques in the city and the land. The Sunnī reaction under the Aiyūbids has already been mentioned. But after the Mamlūk Sultan Baibars began to devote his attention to it, in spite of all the vicissitudes which it has suffered from earthquakes and political changes, its importance has steadily increased. Even in the middle ages we hear of students and pious visitors from the most distant lands; for centuries the Azhar surpassed all other madrasas in Moslem countries as an educational institution. Among the causes which explain this position, the period of the Mongols with its devastations outside Egypt and the extinction of the Arab civilisation in Spain have already been mentioned. Other reasons can also be given: its central situation, the nearness of the Ḥijāz, the purely Arab character and the economic importance of the country; the extensive African hinterland and — last but not least — the ancient intellectual culture of the Nile valley, where numerous influences favour the cultivation of a literature of scholarship and belles-lettres. The condition of the Azhar college at the present day will be discussed later (iii).

The sacredness of the Azhar explains the fact that even in the middle ages it is often mentioned as an asylum for refugees (Ibn Iyās ii. 262 21; iii. 15). Further we often hear (e. g. Ibn Iyās ii. 177; iii. 116, 132, 167) that extracts from the Kor'an or from Bukhārī were publicly read in it, usually to remove serious plagues or famines: in the year 798 (1395-1396) Sirādj al-Dīn ('Omar b. Raslān) al-Bulḡinī prayed in it during the famine (Ibn Iyās, i. 8). In the year 1172 (1758-1759) the students asked their professor to lecture on Bukhārī to avert a plague raging in Cairo (Vollers, *Kat. Leipzig*, n^o. 729, xi.; cf. 'Alī Mubārak *al-Khiṭaṭ al-djādida*, iv. 34 3); the stay of the great mystic Omar b. al-Fāriḍ is mentioned by Ibn Iyās

(i. 82, 3). Foundations for *Fuḡarā'* i. e. for Sūfis, ascetics, and pious enthusiasts were early instituted. But under cover of piety all sorts of disreputable people seem to have taken refuge there. Robberies, brawls and immorality are mentioned which took place especially in the nights of the great festivals. This explains why the inspector of the Azhar, the Emir Sūdūb in 818 (1415-1416) took the drastic measure of turning out of the Azhar all the occupants, students, beggars, and loafers with their goods and chattels. Soon after however, the fury of the pious was turned against him, even the Sultan (al-Mu'ayyad) was prejudiced against him, had him seized and imprisoned in Damascus. Al-Maḡrīzī (ii. 276 f.) likewise in his account takes the side of the pious rabble and recognizes the hand of God in the fate of Sūdūb. On this occasion mention is also made of great gifts and endowments and it is stated that among the *Fuḡarā'* were Persians, people from Zaila' and district and from the Maghrib and that each group (*Tā'ifa*) had its own Riwāk (see below). Another detail of student-life is mentioned during the time of the Inspector and Emir Bahādur in 784 (1382-1383); he obtained a decree from Sultan Barkūk that the possessions of students who died in the Azhar without legal heirs should be divided among the other students. This decree was carved in stone and placed on the "great Nile-gate" but does not appear to have been preserved (Maḡrīzī, *Khiṭaṭ*, ii. 276 18 ff.).

Even in the middle ages the students as at the present day, seem to have lived partly in and partly outside the Azhar. The internal students were divided into territorial groups the most of which had and still have their own *Ḥara* and their *Riwāk*. By the *Ḥarāt* (for the word cf. *Zeitschr. d. Deutsch. Morgenl. Gesellschaft.*, xxxii. 753; xlii. 325) are to be understood the living rooms where the students kept their furniture though they frequently slept outside in the court, or in the loggias, where the libraries were kept etc. The Loggia (*Riwāk*, pl. *Arwiḡa*) is strictly speaking the space between two pillars; it was here that in former days instruction was given to many little groups, here the *Dhikr* is celebrated, discussions and conversation take place. At the present day there are 38 *Riwāks* and 15 *Hāras*. These are: 1. al-Ṣa'ā'ida, students from upper Egypt, large and important, chief residence of the Mālikīs; 2. al-Haramain, Mekka and Medina; 3. al-Dakārina (Dakarna), for the Takārīr, people of Takrūr, from Sennār, Dārfor, Wadai etc. [cf. 8]; 4. al-Shawām, Syrians; 5. al-Djāwā, Javanese and others from Further India; 6. al-Sulaimāniya, from Afghānistān and Khōrāsān; 7. al-Maghāriba, from North-West Afrika, large and influential; 8. al-Sennāriya, instituted by Muḥammad 'Alī [cf. 3]; 9. al-Atrāk, Turks; 10. al-Birniya, from Bornu and the neighbourhood; 11. al-Djabartiya, from the Somalicoast; 12. al-Yemeniya, from South Arabia; 13. al-Akrād, Kurds; 14. al-Hunūd, Indians; 15. al-Baghḍādiya (Bughḍādiya), from 'Irāk; 16. al-Beheira, from the Northwest of the Nile Delta; 17. al-Faiyūmiya (Fayama), from the Faiyūm-Oasis; 18. al-Aḡbūghāwiya (Ibtighāwiya), belonging to the above-mentioned Madrasa; 19. al-Shanawāniya (al-Adjahira, al-Wāṭiyya), from the Southern Delta; 20. al-Ḥanafiya, of the Ḥanafī sect; 21. al-Feshniya, from Central Egypt; 22. Ibn Mu'ammār,

a private foundation open to all nationalities; 23. al-Barābira (Barābra), Nubians; 24. Dakārnāt Šelēh, from the country round Lake Chad; 25. al-Šarkāwiya, from the North East Delta, in honour of 'Abd Allāh al-Šarkāwī [s. p., 537^a n^o. 13] recently instituted; 26. al-Ḥanābila (Ḥanābla), the sect of Ibn Ḥanbal, very small.

The inter-Islāmic importance of the mosque can be seen from nothing better than from this list of names of visitors from countries outside of Egypt, which takes us from Central Africa to Russia and from Further India to Morocco. Political and economic affairs of course often regulate the attendance, hence there are great variations in the statistics; the improvement of methods of communication exercises its influence here as at the great Ḥajj. The division into Riwāks is, as can easily be seen partly according to nationality, partly according to sects and rarely according to special foundations.

The students are called from their close connection with the mosque, *Mudjāwir* (Plur. -*ūn*), as learners *Ṭālib* (Plur. *Ṭalabat*) *al-ʿIlm* "seekers after knowledge". The teachers or Professors are officially known as *Mudarris* (Plur. -*ūn*), they themselves take a pride in using the modest title *Khādim al-ʿIlm*, "servants of knowledge". The latter like the students live, as a rule, as simply as possible. The Professors are supported by voluntary contributions and the receipts of various foundations. Only a few are well-off. In the same manner very few of the students are supported by the resources of their parents or relatives; most of them gain a modest, if not miserable, livelihood. The students are dependent on their own earnings for what is not covered by the receipts, mostly in kind, derived from various bequests; they undertake small duties in houses or in the Bazar, the reading of the Korʾān, education, and even handicrafts. Since the foundation of the Khedival Library many find employment there as copyists. In the matter of dwelling, clothing and food they are models of economy. Hygiene is something quite unknown to them. The chronicles of the Azhar are full of brawls and revolts among the students; sometimes the quarrels arose from differences of nationality and sect, sometimes over the grants in kind (*Djarāyāt*) and other gifts which an avaricious and unscrupulous administration kept back from them. In accounts of the brawls among the students themselves, the most frequently mentioned are the boorish Upper Egyptian, the restless Syrians and the fanatic Maghārba and lastly the occupants of the above mentioned chapel for the blind.

The cultivation of learning and the method of instruction are carried out in a very different fashion from that which is usual in the West to day, but they remind one of the earlier periods of our culture. The dogmatic interdict, proceeding from the theological centre, which with us has been non-existent for centuries, still exists there in unmitigated harshness. The object of education is not research, proof, comparison or correction, but the true transmission of what their ancestors have left them. Each generation is supposed to be inferior to the preceding; from the Prophets there is a decline to his companions and their successors: the independent inquirers and authorities (*al-Mudjtahidūn*) lie far behind us in the dim and distant past. The history of the lands of Islām

is regarded from this point of view of continued decline, in this case not unjustly.

This standpoint also explains the appreciation of the various sciences. At the top stand the "transmitted" branches of knowledge, *al-ʿUlūm al-naqliya*: Theology, Jurisprudence, Ḥadīth, Sūfism, in the second rank come rational sciences, *al-ʿUlūm al-aqliya*: Philology, Metre, Rhetoric, Logic and Astronomy, the latter studied almost entirely for practical purposes (chronology and time of prayer). The other sciences also, belles-lettres, history, geography, physical sciences, mathematics etc. really belong to the second group, but since the middle ages they have receded more and more into the background and, as far as they still survive, are only pursued out of obsolete and insufficient text-books. Al-Ṭanṭāwī who taught in the Azhar about 1827, before going to St. Petersburg mentions his lectures on the *Maḥmūt* of Ḥarīrī and on the *Muʿallaqāt* with the commentary of Zawzanī and adds that as far as he knew no one before him had treated of this subject there (*Zeitschr. f. d. Kunde d. Morgenl.* vii. 59). The extraordinary impulse which the study of profane sciences has received in Egypt in the nineteenth century under European influence, has not benefitted the Azhar in the slightest. This point will be treated of below.

The distinction between the above mentioned two groups of sciences is strikingly brought out in the times allotted to their instruction. It is the custom to devote the hours of the morning in which the mind is freshest to the "transmitted" sciences on which religion and the religious organisation of the state rests: the later hours are devoted to subsidiary sciences which owe their origin merely to human "reason" (*ʿAql*). The evening is given over to repetition, conversation and meditation.

If one enquires, not for the traditional respect which each branch enjoys but for its popularity, then jurisprudence takes first rank on account of its importance in public life and the numerous offices and emoluments connected with it. Modern times which have referred many legal cases to the international "Tribunaux mixtes" and place European as well as native jurists on the "tribunaux indigènes" (*al-Maḥākim al-aḥliya*) have also interfered with the old method of studying the *Fikḥ*. Only Muḥammadan family law remains to the Kaḏī of the old school. The subjects of philology and rhetoric are very largely attended, especially if one includes the elementary instruction provided for the younger Arabs and for the numerous non-Arab students. Of the theological subjects, Dogmatics proper (*al-Kalām*, *al-Tawḥīd*) is the most studied, the exegesis of the Korʾān (*Tafsīr*) and the "holy tradition" (*al-Ḥadīth al-Šarīf*) rather less. The most usual text books for all subjects are given in section V.

The relationship between teacher and pupil is patriarchal. The students show their tutors the greatest respect, kiss their hands, carry their shoes and show them little courtesies of all sorts. They are fond of calling the professor 'master' (*Ustādḥ*) or "our lord" (*Mawlānā*). On unpopular measures however, opposition to those in authority soon appears. The much respected al-Kuwaisinī (see below iv. 19), who wished to introduce decency and order into the chapel of the blind, was thrashed by the refractory inmates. On holidays, appoint-

ments and promotions and especially also on the deaths of Professors or students the intimate relationship of the community appears most strikingly. On the death of a learned Professor, the Mu'adh-dhins call the *Abrār* (Sūra 76₅ ff.) from the Mināret, the prayers and *Dhikrs* are endless. Robes of honour are worn as in ancient time as official distinctions by the Professors. While teaching, the tutor sits on a little stool of palmtwigs (*Djariḍ*) or wood or squats leaning against a pillar on the matting (*Haṣīra*) which covers the floor of every mosque. The scholars sit around him in a semi-circle, whence the phrase "the circle" (*al-Halka*) like "Collegium". The lecture is usually based on a text; but the texts (*Matn*, plur. *Mutūn*) of the oldest authorities are only very rarely in their hands, in place of them there are commentaries (*Sharḥ*, plur. *Shurūḥ*) which in their turn are again thrust into the background by glosses (*Haṣhiya*, plur. *Hawāshi*), superglosses and notes (*Ta'likāt*). The scholar seeks to understand the text and makes notes after the lecture. They are fond of using short, rhymed manuals to aid and refresh the memory. There were formerly no examinations; the *Idjāza* (*Agāze*), prized since ancient times, the "license" and the testimonial which the teacher gave the student as a certificate that he understood a certain text, served as a graduation certificate and gave him permission in his turn to give instruction. A Leipsic miscellany (D. C. 166 = Vollers n^o. 729) affords us a good insight into the studies in the Azhar in the twelfth century of the Hijra.

The relationship of the great Sunnī sects to one another has always played an important part in the Azhar, especially in regard to its managements. Since the time of the Fātimids the *Shī'a* has been banned. The Ḥanābla are (as already mentioned) so insignificant in numbers and influence that they have never attained to the Rectorship (see below iv). The Mālikīs who live chiefly in Upper Egypt and also in the Delta have always held a respected position, but have not often attained to the Rectorship, and have never quite managed to attain or retain the influence which their numbers might warrant. The competition thus almost always lay between the Shāfi'īs and Ḥanafīs, the former representatives of the national ritual, followers of the Imām, whose very holy Mausoleum is visible from Cairo, the latter representatives of the ritual of the Tatars, Caucasians and Turks who have held the ruling power for centuries. The controversy, nay, struggle, continues to our own times when the suzerainty of the Ḥanafī Sublime Porte has in this matter one of its most effective means of influence in the Nile valley. The official preferment of the Ḥanafīs has occasionally caused conversions to this sect. The opposition among the learned between the strictly dogmatic tendency and the mystic (*al-Taṣawwuf*) must be briefly indicated here. The former has always held the chief authority, though it has been occasionally threatened by the other. As far as mysticism in its numerous forms only appears as secondary, peaceable or tempered with asceticism, it is not interfered with. It is otherwise when it rejects, combats or attempts to suppress the main doctrines of its opponents. For an inexorable and consistent champion of the mystic conception like al-Sha'rawī (died 973 = 1565) there was no room in the Azhar. The differences in the conception of

Revelation and other questions constitute an impassable gulf.

In the middle ages we find an inspector (*Nāzīr*) at the head of the Azhar, who was chosen from the higher officials of the state. Each *Riwāq* besides and each sect had its own chief (in the latter *Shaikh*, in the former *Nakīb* also). It is not till Ottoman times that we meet with a scholarly head of the Azhar the *Shaikh* 'Umūm who may be compared to the Rector of the German Universities (except that he is not changed every year). He has under him the *Shaikhs* of the various divisions and deals directly with the government. Thanks to Djabarti's Chronicle we have the list of these Rectors for more than 200 years [see below iv.].

The periods of instruction (*Dars*, plur. *Durūs*) are usually broken by longer or shorter holidays (*Baṭāla*). The longest interval lasts from the holy month of Radjab through Sha'bān and Ramaḍān till the close of the "little festival" in the beginning of Shawwāl. After two months again comes the great sacrificial feast for several days; besides there are the many holy days (*Mawlid*, plur. *Mawālid*) especially those of the Prophet and of Badawī in Tanṭa.

The domestic arrangements, the management of the library and of the supplies are in the hands of the *Djindī* (= *Djundī*) who again has numerous minor officials and servants under him.

III. The above sketch of the internal arrangements of the Azhar has dealt mainly with the earlier period and therefore requires to be supplemented by an account of the improvements which the nineteenth century has effected. When Napoleon's expedition had shattered the old Turkish constitution to fragments, Muḥammad 'Alī sought with the help of European material to erect a new building from the ruins. As a Turk, as an uneducated man in the academic sense, as a man of action and of new ideas, he could not hold the Azhar in particularly high regard. The Arab spirit felt itself repelled by the Turkish, the oppressed Egyptian had for a long time hated the Ottoman despot; the spirit of the Azhar, ignorant of the world, devoted to the past, was in striking contrast to the matter-of-fact attitude of the new ruler, who regarded only the present and the future. In the interest of the State, Muḥammad 'Alī did not hesitate to confiscate the extensive estates of the Azhar, although they were endowments with the inviolability of a religious bequest, and to do much harm to Professors and students.

By the institution of the "Mission Scolaire" in Paris (1828) many of the best brains were taken from the old traditional teaching and guided on quite new lines. Subjects which (as already mentioned) were placed in the lowest rank in the Azhar or quite neglected, Mathematics, Arithmetic, Physics, History, Geography etc. now took first rank, formed the path to office and honour, and threw no very favourable light on the educational stagnation of the Azhar. The new generation by the translation of European, mainly French works into Arabic, had, since the old scholastic terminology did not suffice, to form a new vocabulary and a new style which called forth the scorn of the Azharites. Whoever of these young people came back from Paris was regarded by the champions of the Azhar as insolent and affected. This antagonism which had developed by the time of

al-Tanṭāwī (about 1830; cf. *Zeitschr. f. d. Kunde d. Morgenl.*, vii. 60) has continued in spite of many changes to the present time. The Azharites continue to scoff: the Egyptians educated in Europe with their not very thorough twofold education are like certain birds which can only hop or waddle on the ground, but can neither fly nor swim properly.

Under Ibrāhīm, ʿAbbās I, and Saʿīd affairs pursued much the same course. The institution of new special schools did the Azhar still more damage. It was not till Ismāʿīl's reign that the revolution was completed. Perhaps in this matter also the Khedive was guided by the tendency to set up a purely Arab state in place of the Arab "herd" with an Ottoman "herdsman". To this purpose a reformed Azhar conforming to modern ideas would be very useful. His agent was the energetic, enlightened and experienced jurist Muḥammad al-ʿAbbāsī al-Mahdī al-Ḥanafī, then Rector of the Azhar. He perfected a new constitution (*Kānūn*) which had for its object the elevation of the position of Professors and students (Text in the newspaper *Wādī 'l-Nīl*, 16 Febr. 1872). Incapable and unworthy elements were to be discarded. The melancholy situation of most of the professors was to be improved by fixed salaries. That European, particularly French ideas were at the bottom of it, was shown most in the reform of the student's curriculum, the close of which had to be confirmed by examinations. An examining body of six members was formed, and the subject of the examinations to be passed were defined. Distinctions and rewards of all sorts awaited the candidates. The theological, legal, philological and rhetorical sciences were divided into eleven subjects of examination. The petty jealousies of the many groups in the Azhar were limited, and the direction was concentrated more than before in the hands of the Rector.

The zeal and good will of the reformers is not to be doubted but force of circumstances was stronger than they. From the Azhar itself arose an opponent to al-ʿAbbāsī in the person of Muḥammad ʿIliṣh, an important Maliki but a fanatical zealot, around whom all the opponents of reform gathered. The events which followed, the financial and political downfall, the British occupation and other troubles were not exactly favourable to the reform of an organism which had been stagnant for centuries. How many of the proposed reforms have been carried through and how many have remained dead letters can not easily be told on account of the exclusiveness of the Azhar. The successors of Ismāʿīl, Tawfiq Paṣha and ʿAbbās II have not been lacking in attention to it. The latter especially has done all he could to bring about another state of affairs; but the passive and latent resistance is too great. If one cares to consider analogies from European history he will easily understand that reform, that is, the steeping of the Azhar in new ideas, can only progress slowly if it be not actually impossible. There is no lack of enlightened individuals but the great mass has hitherto been impenetrable by any innovation. While almost all other departments of Egyptian institutions have been penetrated by European influences, the Azhar stands alone like an island and is proud of its impenetrability; one need be under no delusions as to the spirit in which it is steeped. Even the few

reforms that have been carried out seem to the champions of the old state of affairs a desecration of the place. This may be understood from the saying of this group: *al-Azhar aṣḥar*, the Azhar is an institution deprived of its honour and glory. When about the year 1884 the Mahdists of the Sudān threatened the Nile valley also, they received much sympathy in the circles of the Azhar. How far their sympathy led to action can of course not be ascertained. When on the 7th June 1896, the Egyptian police commanded by Europeans attempted to enter the Azhar during the cholera epidemic to carry out most necessary sanitary measures they were bombarded with stones, beams, vessels etc. by the students and had to retreat. Those young people for whose spiritual guidance their teachers were responsible, lived in the belief that dirt was inseparable from holiness and that the inviolability of even the closets of the Azhar was a part of "holding fast to their religion" (*al-Tamassuk bi 'l-Dīn*). Incidents of this kind explain the situation better than the mere letter of the statutes, or semi- or official explanations. A great students' revolt took place in 1909.

For the statistics of the internal affairs of the Azhar in modern times we have various statements which often differ from one another considerably. ʿAlī Mubārak, who worked on the records of the Diwān al-Awḳāf, gives for the year 1293 (1875): 325 teachers (Shaikhs) of whom 147 were Shāfiʿis, 99 Malikis, 76 Ḥanafis and 3 Ḥanbalis. For many years no Ḥanbali is said to have taught in the Azhar (*al-Khiṭaṭ al-djādida*, iv. 14 above). Further he gives 10,780 students comprising 5,651 Shāfiʿis, 3,826 Malikis, 1,238 Ḥanafis, 25 Ḥanbalis. These figures agree very well with those given for several years of the same decade by I. Goldziher (published in Ebers' *Ägypten*, ii. 88). The Russo-Turkish war is adduced as the cause of the serious drop in the figures in 1877, but the decline in the number of Professors from 325 (1876) to 231 (1877) is not explained by it. An official report for 1892, soon after the accession of ʿAbbās II gives 178 Professors (according to sects 79, 61, 35, 3) and only 8,437 (?) students (according to sects: 3,941, 2,508, 1,774, 36). The not unimportant difference of these figures from those given above is explained by the fact that the official account gives only the regular paid teachers and the students proper, while the general statistics include the other teachers and also the scholars of the elementary and secondary schools connected with the Azhar. In 1899, 191 Shaikhs and 8,246 students were given; for 1901-1902 on the other hand 251 "Professors" and 10,403 students (Heidborn, in the *Preuss. Jahrbücher*, 1903, cxlii. 1908). In 1906 there were 312 teachers and 9,069 students [cf. p. 201^a].

All accounts of the yearly expenses of maintaining the Azhar must be taken with still more caution. In 1875 the income is said to have been 275,646¹⁴ Turkish piastres, the expenses 390,834²⁸ piastres. ʿAlī Mubārak, who examined the matter more deeply, prefers to remain silent on this point. The official report above mentioned gives for 1892 total figures of £ 4,382 and 10,000 loaves daily. On the other hand for 1901-1902 £ 10,001 are mentioned and 13,510 loaves of bread daily. The £ 14,001 are divided as follows: the ministry of Finance contributes 6,611, the Diwān al-Awḳāf only 5,757 and the endowments of the various

Riwāks total only 1632. One may assume that the official report gives only the expenses of the Awkāf without the contribution of the state (regulated according to requirement).

IV. Thanks to the excellent Chronicle of al-Djabartī we possess a list of the Rectors (*Shaiḫh*, Plur. *Mashāḥiḫh*) of the Azhar from 1100 A. H. onwards, who are chosen from the most prominent scholars (the office of Rector is called the *Mashyakha*). We find among them important and unimportant men; some were capable as administrators but not learned, others the opposite. The favour of the Ottoman Pašhas seems to have formerly played an important part in the selection. The jealousies of the various sects became evident on elections to the *Mashyakha*.

We are told that the oldest *Shaiḫhs* of the Azhar were:

1. the Mālikī Muḥammad b. 'Abd Allāh al-Khirashī (*Khirshī*, died 1101), known as a commentator on various texts; 2. Muḥammad al-Nashratī (died 1120), likewise a Mālikī. Then followed a fierce contest between the adherents of 3. Aḥmad al-Nafarāwī und 4. of 'Abd al-Bāḳī al-Ḳalīnī, who was at last victorious. The students in the mosque settled the contest with weapons and left a number of dead and wounded. After the death of Ḳalīnī followed 5. the wealthy Mālikī Muḥammad Shanān (died 1133); 6. the Mālikī Ibrāhīm b. Mūsā 'l-Faiyūmī (born 1062, died 1137); 7. the Shāfi'ī 'Abd Allāh al-Shabrāwī, famous as a poet and litterateur (died 1171); 8. the pious and learned Shāfi'ī Muḥammad b. Sālim al-Ḥifnī al-Khalwatī (died 1181); 9. 'Abd al-Ra'ūf al-Sadḡinī (died 1182); 10. Aḥmad b. 'Abd al-Mun'im al-Damanhūrī (died 1190). Then arose a struggle which lasted a year between the supporters of the Ḥanafī 11. 'Abd al-Raḥmān b. 'Omar al-'Arīshī (died 1193) and of the 12. Shāfi'ī Aḥmad al-'Arūsī (died 1208). In the same year there were several disturbances among the students on other questions, partly between the Syrians and the Maghāribā, partly against the authorities and governing body on account of food etc. due to the students being withheld. The period of office of 13. the Shāfi'ī Rector 'Abd Allāh al-Sharḳāwī (died 1227 = 1812) was one of the most important periods in the history of the Azhar because the Napoleonic expedition with all its horrors and troubles fell within it. Al-Sharḳāwī is well-known from several dogmatic, Sūfi and historical publications, and is looked upon as one of the most distinguished occupants of the office. After his death the students again divided into two parties, of which one wanted 14. Maḥdī, the other 15. Muḥammad al-Shanawānī (died 1233). Al-Maḥdī held the rectorship for a nominal period only and had to make way for his opponent. There followed 16. Aḥmad al-'Arūsī (died 1245), then 17. Aḥmad b. 'Alī al-Damḥūdī (died 1246), next 18. the enlightened Ḥasan b. Muḥammad al-'Aṭṭār (died 1250), famous as a scholar, poet and stylist. He was followed by 19. the learned Ḥasan al-Kuwaisinī (died 1254); 20. Aḥmad al-Shā'im al-Saftī (died 1263); 21 Ibrāhīm b. Muḥammad al-Bādḡūrī (Baidjuri, died 1277), very celebrated as a scholar, but weak as an administrator. When he became unfit for his task through old age a board of four guardians (*arba'at Wukalā'ā*) was appointed which was dissolved by 23. Muṣṭafa 'l-'Arūsī (till 1287) in 1281. He prepared the reforms which

under his successor, the above (iii.) mentioned 24. Muḥammad al-'Abbāsī al-Maḥdī al-Ḥanafī were carried through with the strong support of the Khedive Ismā'il. In the year of the rebellion (1299 = 1882) he had to give way for a brief period to Muḥammad al-Enbābī but soon recovered his office and held it till 1304 (3. Rabi' II.) when he was again deposed by Muḥammad al-Enbābī, a learned but pedantic man opposed to all innovations. Al-Enbābī did not execute the commission imposed on him by the government to write a history of the Azhar from the original documents. He was replaced in 1313 (1895) by 26. the Ḥanafī Ḥassūna al-Nawāwī who was deposed by 27. the Ḥanafī 'Abd al-Raḥmān al-Nawāwī in 1317 (1899) who died immediately after. The 28. Mālikī Selīm al-Bishrī followed him in 1317 (1899) who had been chief of the Mālikīs since 1305 (1888); he was succeeded in 1323 (1905) by 29. the Shāfi'ī 'Abd al-Raḥmān al-Sharḡinī.

V. The text-books used in the Azhar give us an insight into the scientific and literary taste of recent centuries. That the older texts were gradually more and more suppressed has already been mentioned. We notice the same phenomenon in other systems which have fallen victims to dogmatic stagnation. This explains the great difference between the tastes of the European Arabist and that of the Arabs themselves of which the spirit of the Azhar is typical. Just as strongly as we incline towards the older, fundamental and more creative literature, the Eastern mind inclines to the more recent explanatory works of hairsplitting commentators.

Since the great activity of printing-presses, and partly through the medium of the Khedival Library, even 'Ulamā' of the old school have begun to devote their attention to the noble works of ancient times (Adab, Poetry, Philology, History etc.). The influence of the Ḳor'ān and the importance of sacred tradition have been the means of the oldest works especially in Ḥadīth (rather less in Tafsīr), remaining in honour.

If we go through the curriculum of the Azharite and begin with grammar then the first work to be mentioned on this subject is the *Aḡurrūmiya* (*Djarrūmiya*) of Muḥammad b. Dāwūd al-Sinḥādī (died 723). Of the numerous elucidations of this manual the commentary of Ḥasan al-Kafrāwī (died 1202) and that of Ḳhālīd al-Azhari (died 905) with the annotations of Abu 'l-Nadḡā' and of 'Aṭṭār are the most popular. For the advanced courses the works of 'Abd Allāh b. Yūsuf b. Hishām (died 761) viz. *Ḳaṭr al-Nadā'*, *Shudḡūr al-Dḡahab* and *Mughni 'l-Labīb* with numerous commentaries and glosses are used; also the *Alfiya* of Ibn Mālik (died 672) with the commentaries of Ibn 'Aḳīl (died 769) and of Eshḡmūnī (about 900: a gloss on it by Ṣabbān died 1206) and others: more rarely the *Lāmiyat al-Af'āl* of Ibn Mālik.

Of the numerous dictionaries of earlier times the *Ḳāmūs* of Firūzābādī was so commonly used that the name in modern times generally has the meaning of "dictionary". The *Ṣaḡāḥ* of Djawḡari has also always had a good name. It was only European influence that brought other collections especially the *Taḡḡ al-'Arūs* and *Lisān al-'Arab* to positions of honour. It required the intervention of a European diplomat to complete the printing of the *Lisān* which had come to a standstill. What we look for in such a work, namely

the explanation more especially of the ancient poetry, is quite foreign to Arab ideas. Reference to the ordinary meaning is only made to illustrate the theological meaning of a word. When the printing of the *Lisān* was completed in 1368 (1891) an official notice recommended the work in the following words: "Cet excellent ouvrage, qui entre autres choses d'une utilité incontestable, résout le sens mystérieux des versets du Coran et des traditions, dont l'interprétation a fait l'objet de controverses innombrables, mérite à bien des titres l'admiration des savants" etc.

The rhetorical subjects which are little esteemed by us are naturally connected with the philological. The *Risāla* of Abu 'l-Kāsim al-Samarqandī (about 890) on *Istī'ārāt* (Metaphors) with numerous commentaries and glosses is very popular, also the *Risāla* of Dardīr (died 1201) who was a famous Mālikī jurist; and that of Sabhān. For the advanced courses the *Talkhīṣ al-Miftāḥ* of Ḳazwīnī (died 739) is taken, of the commentaries the favourite is the *Muṭawwal* of Taftāzānī Sa'd al-Dīn (died 791). Since philosophical questions have been forgotten for centuries, logic alone of this branch is studied. This is based on the "Scala" (*al-Sullam*) of Akhḍarī (about 941) with many commentaries, the *Isagoge* of Porphyrius in the adaptation of Abharī (died 683) likewise often annotated, the *Shamsiyya* of 'Alī b. 'Omar al-Ḳazwīnī (died 675) and the compendium of the theologian Muḥammad b. Yūsuf al-Sanūsī (died 892).

At the head of theological subjects stand dogmatics with its systems, compendiums and catechisms. The large and small '*Aḳida* of Sanūsī, just mentioned are very popular; so are the *Djawhara* of Ibrāhīm b. Ibrāhīm al-Laḳānī (died 1041) and the *Khariḍa* of the already mentioned Dardīr, all with numerous commentaries of ancient and modern times e. g. by Muḥammad al-Emīr, al-Hudhūdī, al-Sharḳāwī, al-Bādījūrī. The literature of the "Mōlid" of the Prophet and the poetry devoted to his praise (*Modīḥ*) must also be mentioned here.

On the Ḥadīth the old, canonical collections, notably al-Bukhārī are still much read by scholars while more recent, smaller collections are used in teaching. The most important of these is the *al-Djāmi' al-sagħīr* of Suyūṭī (died 911) with supplement, notes, extracts and new adaptations. A special branch of this field is Prophetology, the dogmatic conception of the personality of Muḥammed. Highly valued works on this subject are the *Shamā'il* of Tirmidhī (died 279), and the *Mawāḥib al-laduniyya* of al-Ḳastellānī (died 923) the *Shifā* of Ḳāḍī Iyād (died 544). Of the many works dealing with the technical language of the tradition (*Muṣṭalah al-Ḥadīth*) the favourites are the *Baiḳūniyya*, whose author lived in the eleventh (seventeenth) century and the short text called after its opening words *Gharāmī ṣaḥīḥ*.

On the Tafsīr the once celebrated commentary of al-Zamakḥsharī has fallen much into disuse through theological changes, and it is only through European influence that that of al-Ṭabarī has been recently deemed worthy of printing. The great commentary of Fakhr al-Dīn al-Rāzī (died 606) is very popular; further may be mentioned the work of the Djalālāin, al-Maḥallī (died 864) and of al-Suyūṭī (died 911) with the gloss of Sulaimān al-Djammāl (died 1209); also the *Sirādī al-munīr* of Khaṭīb al-Sharḳīnī (died 977) and

the *Irshād al-'Aql al-salīm* of the Turk Abu 'l-Su'ūd al-Imādī (died 982). More rarely used are al-Baiḍāwī (died 716) and his commentators al-Khaḍājī, Shaikhzāde and others.

The doctrine of fundamental principles (*al-Uṣūl*) common to the great sects is readily studied from the Shāfi'ī *Djam'* *al-Djawāmī'* of 'Abd al-Wahhāb al-Subkī (died 771).

In other respects each sect goes its own way. Among the Shāfi'is the *Minhādī al-Ṭalībīn* of Nawawī (died 676) extracted from the *Muḥarrar* of al-Rāfi'ī (died 613) holds an unrivalled position. The most popular commentaries on the *Minhādī* are the *Nihāya* of al-Ramlī (died 1044) and the *Tuhfat al-Muḥtādī* of Ibn Ḥadjar al-Haitamī (died 974 or 973; cf. on this commentary Snouck Hurgronje in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, LIII, 142). Two works of Zakariyā' al-Anṣārī (died 926), the *al-Tahrīr* and the *Manhādī al-Ṭullāb* are also popular; there are also the commentaries of Ibn Ḳāsim al-Ghazzī (died 918) called, *al-Ḳawī al-mukhtār* and the *al-Iknā'* of Khaṭīb al-Sharḳīnī and the compendium (*Mukhtaṣar, Matr*) of Abū Shudjā' al-Iṣfahānī (about 500).

Among the Ḥanafīs the formerly highly celebrated *Hidāya* of 'Alī al-Marghīnānī (died 593) with its many commentaries has lost ground before more recent works. The *Kanz al-Ḍaḳā'iq* of 'Abd Allāh b. Aḥmad al-Nasafī (died 710) is popular with the commentaries of al-'Ainī (died 857), of Mullā (Munlā) Miskīn (about 950), of Ibn Nuḍjaim (died 970), of Muṣṭafā al-Ṭā'ī (died 1192); further may be mentioned the *Nūr al-Idāḥ* of Ḥasan al-Shurunbulālī: (died 1069) the selections from it, the *Marāḳī 'l-Falāḥ* with the gloss of al-Ṭaḥṭāwī (died 1231); also al-Ḥaṣḳafī's (died 1088) commentary (*al-Durr al-Mukhtār*) with the gloss of Ibn 'Abidīn (died 1753) on the *Tanwir al-Abṣār* of Muḥammad b. 'Abd Allāh al-Timur-tashī (Demirdashi died 1004); likewise the *Ghurur al-Aḥkām* and the commentary *Durar al-Ḥukkām* of Mullā Khusrāw (died 885). Ibn Nuḍjaim mentioned as a commentator devised also a favourite system (*al-Ashbāḥ wa'l-Naḳā'ir*) and a collection of judicial decisions.

Of the earlier literature of the Mālikīs besides the fundamental work, the *Muwatta'* of Mālik b. Anas (died 179), the chief that have survived are, the *Risāla* of 'Abd Allāh Ibn Abī Zaid al-Ḳairawānī (died 388) with many commentaries, e. g. that of Abu 'l-Ḥasan 'Alī al-Shādhilī (died 939), of al-Tatā'ī (died 942) and of al-Adjhūrī (died 1066). For the rest Khalīl b. Iṣḥāk (died 767) with his compendium holds a similar position to al-Nawawī among the Shāfi'is. Nearly all prominent Mālikīs have expounded his *Mukhtaṣar*, among them Tatā'ī, al-Adjhūrī, 'Abd al-Baḳī b. Yūsuf al-Zurḳānī (died 1099), al-Khirshī (Khirashi; died 1101), al-Dardīr (died 1201) and Muḥammad 'Ilīsh (died 1299). Another important text-book is the *Muḥaddima* of 'Abd al-Bārī al-Aṣhmāwī with the commentary of Aḥmad b. Turkī (about 992) and the *Muḥaddima* known as *'Isziya* which has been explained by Ibn Turkī, al-Fīshī and al-Zurḳānī.

The more recent literature of the Ḥanbalīs is as small as the number of its adherents. The *Dalīl al-Ṭalīb* of Mar'ī b. Yūsuf (died 1033), and the *Muntaha 'l-Riḍāat* of Muḥammad b. Aḥmad al-Futūḥī are popular.

The law of inheritance (*al-Farā'id*) which is

common to all the great sects is usually studied from the *Sirādjiya* and the *Raḥbiya*.

The sciences in general studied in the Azhar are treated of in: Naṣr al-Ḥuwaiḥī, *al-Mabādī al-naṣriya li-maṣḥūr al-ʿUlūm al-azhariya* (Kairo, 1320). The most popular texts, especially those in verse have been frequently reprinted recently as *Maḍmūʿ Mutūn*, e.g. Cairo, 1306, 349 pp.; 1302, 239 p.p., lithogr.

VI. Like other academies, the Azhar has in course of time acquired important treasures in books which serve partly for study and partly for teaching. When the Khedival Library was founded in 1870 and the mostly abandoned madrasas had to give up their collections for this purpose, the Azhar was left untouched, much to the disadvantage of Arab studies in Europe. It would have been better to make a division and leave the text books to the Azhar and to give the scientific works to the new library. Our knowledge of the contents of these collections is therefore not only insufficient but (what is worse) one cannot be certain that the works mentioned in the old catalogues still survive. J. L. Burckhardt compiled a list based on his own examination and published it in 1816 (*A Catalogue of Books in the Mosque al-Azhar*). A selection from the contents of the Azhar and other Madrasas was published from a Vienna Codex by G. Flügel (*Ḥaḍḍji Khalifa*, vii, 1—22).

From an official catalogue of 1268 (1851) I take the following. The divisions, Riwāks, and endowments are distinguished as follows. 1. Turks; 2. Syrians; 3. Kurds; 4. Maghār(i)ba; 5. al-Naḍjdjari; 6. al-Saʿāʿida; 7. Riyāfa (from the Delta) or Manāʿifa (from the Manūfiya) or *Shaiḫ* al-Shanawāni; 8. Baḥār(i)wa (from the Beḥera); 9. *Shaiḫ* al-Bādījuri; 10. al-Madrasa al-Ibtighāwiya; 11. al-Fulāta (Central-Africa); 12. al-*Shaiḫ* Teʿelib; 13. al-Danāsh(i)ra (from Danōshar and district); 14. Ibn Muʿammar; 15. al-Madrasa al-Ṭabarisiya; 16. al-Sharkāwi; 17. al-Shubrakhiti; 18. al-Hunūd; 19. al-Baghḍadiya; 20. al-Damanhūri; 21. al-Bashābisha (from Bishbesh and neighbourhood); 22. al-Dakār(i)na or Ṣeḥhiya; 23. Dārfor; 24. Yemenites; 25. Barāb(i)ra; 26. Javanese; 27. al-ʿImāra al-djadida or Muḥammad al-Mugharbil; 28. Sulaimāniya; 29. ʿIsā Efendi; 30. Fayama; 31. Djabartiya. The richest are the Turks, the Maghār(i)ba, the Syrians, the Saʿāʿida and Kurds, smaller numbers belong to the al-Naḍjdjari, the Riyāfa, the Danāsh(i)ra, al-Damanhūri and the two old madrasas (10, 15); the remaining vary from 100 to 200 volumes or less. The total number of books, entered in this catalogue may exceed 8,000 works in almost 19,000 volumes. No official numbers since that time are known to me.

Bibliography: On the building see i., end. — al-Makrizi, *Khiṭaṭ*, ii, 273—277; al-Suyūṭī, *Ḥusn al-Muḥādara* (1299), ii, 181 et seq.; al-Djabarti's Chronicle and ʿAlī Mubārek's *al-Khiṭaṭ al-djadida*, iv. 19—44, who as an enlightened individual and the reformer of the modern school-system deals with the subject in an unprejudiced manner. Muṣṭafā Bairam, *Risāla fi Taʾriḫ al-Azhar* (Cairo, Tamaddun, 1321), a short, unassuming, history (school, teachers, pupils, and management). The author who presented the pamphlet to the Hamburg Oriental Congress in 1902 is a son of the Muḥammad Bairam mentioned in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlv.

358. More thorough is Sulaimān Raṣad al-Ḥanafi al-Zaiyāti, *Kanz al-Djawhar fi Taʾriḫ al-Azhar* (which appeared in 1322). It treats in five sections of the history of the building, various important parts of the institution, the rectorship, the inner history, customs and statistics. The other small, theological schools of Egypt are included. In the beginning of 1323 (spring 1905) was published: *ʿAmāl Maḍjlis Idārat al-Azhar 1312—1322* (Cairo, 1323). Under the misleading title which leads one to expect an official report, a scathing attack on the faults and weaknesses of the ruling system is concealed. The obviously well-informed author spares neither the most respected scholars nor the Khedive and the camarilla of the ʿAbdin palace. The greed of the professors is especially criticised and next to that their ignorance. The pamphlet is an important sign of the times. Of quite another sort is Muḥammad b. Ibrāhīm al-Aḥmadi al-Zawāhiri, *al-ʿIlm wa ʿl-ʿUlamāʾ wa Niḡām al-Taʿlīm* (Tanā, 1904). It is part i. of a work to be called: *al-Taʿlīm al-islāmīya*. The work deals in nine chapters with scholars, theological schools, sciences, method of teaching, the education of the people, elementary instruction, paedagogics, the necessary reforms and the theological control. A moral sincerity such as is here shown, would be a rarity even amongst us, much more so is it in stagnant Islām. The combination of the purely Islāmic point of view with a great susceptibility to the good that comes from other sources is most remarkable. Islām should learn not only from Europe but also from China and Japan. Among the subjects to be studied the propagation of Islām (*Dāʿwa*, *Risāla*) is mentioned. The author desires annual Islāmic congresses but without Panislamism. Other means of culture he seeks in learned commissions, in the production of an encyclopaedia, in the spread of university instruction among the people. Islām is to be purified of fables and other encumbrances. He warns his readers against speculative philosophy. The book is, at all events, a brilliant testimony to the author's genuine convictions and idealism. Cf. also *al-Kanz al-anwar fi Faḍāʾil Djamīʿ al-Azhar* (Kat. Landberg, Leiden, N°. 263). Further I. Goldziher in G. Ebers, *Aegypten*, ii. 71—90; A. v. Kremer, *Aegypten*, ii. 50 ff.; E. Dor, *L'Instruction publique en Egypte* (1872), pp. 373—378; Jacob Artin, *L'Instruction publique en Egypte* (1889); p. 34 ff., 205 f.; Vollers in Trübner's *Minerva* sub Cairo, especially iii, 1894; A. Mallan, in *al-Mashriq*, vi. 49—60; A. Heidborn, in the *Preuss. Jahrbücher*, cxii. (1903), 95—119; and in *Westermanns Monatsh.*, xciv, 819—829 (with Illustrations); P. Arminjon, *Universités musulmanes d'Egypte*, in the *Revue de Paris*, 1904; and *L'enseignement, la doctrine et la vie dans les Universités musulmanes d'Egypte* (Paris, 1907); Krymski and Miller, *Wsiemulmanskii universitet pri meṣeti Azkhar* (cf. Or. Bibl., xvii. N°. 5590), after *al-Mashriq*, iv. 94 ff.; M. Bobba, *La fiorita Gam'a El-Azhar* (cf. *ibid.*, xvii. N°. 5623). (K. VOLLERS.)

AL-AZHARĪ AḤMAD B. ʿAṬĀʾ ALLĀH B. AḤMAD wrote in the year 1161 (1748) the work on Rhetoric *Nihāyat al-ʿAdjāz fi ʿl-Ḥaḳīka wa ʿl-Mudjāz*, which is preserved in Berlin (see Ahlwardt, *Verzeichniss der arab. Hss.*, N°. 7289) with a commentary by his son. (BROCKELMANN.)

AL-AZHARĪ IBRĀHĪM B. SULAIMĀN AL-ḤANAFĪ wrote about the year 1100 (1688) *al-Risāla al-mukhtāra fi Manāhiʾ l-Ziyāra*, in which he shows that it is illegal on visiting graves, to touch or kiss them, or lie upon them (s. Ahlwardt, *Verzeichniss der arab. Hss. der Kgl. Bibliothek zu Berlin*, N^o. 2694) as well as a monograph on the Fikh precepts regarding exhortation, kissing, and embracing, entitled *Raḥiḳ al-Firdaws fi Ḥukm al-Riḳ wal-Baws* (ib. 5596). (BROCKELMANN.)

AL-AZHARĪ KHALĪD B. ʿABD ALLĀH B. ABĪ BAKR AL-DJARDJĀWĪ, Arab philologist died on the 19. Muḥarram 905 = 26. Aug. 1499 in Cairo. His chief work is the *al-Muḳaddima al-Ashariya fi ʿIlm al-ʿArabiya*, printed with a commentary by the author at Būlāk, 1252. There are glosses on it by Ḥasan b. al-ʿAṭṭār printed at Būlāk, 1284 and Cairo, 1307 (in addition a *Taḳrīr* by Muḥammad al-Anbālī on the margin of his glosses to the *ʿAdjurrūmiya*, Cairo, 1319) and by Abu ʿl-Nadjaʾ (Cairo, 1312). Of his commentaries there are printed that on Ibn Hishām's *al-Iʿrāb ʿan Kawāʾid al-Iʿrāb* entitled *Muwaṣṣil al-ṭullāb ilā Kawāʾid al-Iʿrāb* (Stambul, 1285 and Cairo, 1292), that on the *ʿAdjurrūmiya* (Amsterdam, 1756, ed. Schnabel; Būlāk, 1259, 1290); thereon Glosses by Muḥammad Mujaḥid Abu ʿl-Nadjaʾ (Būlāk, 1284; Cairo, 1305, 1306, 1319, ed. Carletti, Tunis, 1290), thereon Superglosses by Muḥammad al-Anbālī (Cairo, 1319), as well as by Ibn al-Ḥādjdj (Fes); that on the part of Ibn Mālik's *Alfiya* treating of inflection, entitled *Tamrīn al-ṭullāb fi Ṣināʿat al-Iʿrāb* (Cairo, 1289, 1305, 1308, 1310; in 4 voll., edited by al-Ḥūrīnī, Būlāk, 1294, Tunis, 1290, 1292). Besides these, there are still preserved a commentary by him on the *Muḳaddima al-Djariya fi ʿl-Tadjiwid* (Mss. see Brockelmann, *Gesch. d. arab. Litt.*) and a work entitled *al-Alghāz al-naḥwiya* (*Fihrist al-Kutub al-ʿarabiya fi ʿl-Kutubkhāna al-Khediwiya*, vii, 59, 190).

Bibliography: Sharaf al-Dīn al-Noʿmānī, *al-Rawḍ al-aṭṭār fi mā tayassara min Akhbār Ahl al-Karn al-sābiʿ ilā Khitām al-Karn al-ʿAshir*, cod. Berl. Wetzst., ii. 289 (Ahlwardt, *Verzeichniss*, N^o. 9886) ii. fol. 123; ʿAlī Mubārak, *al-Khiṭaʾ al-ʿadadida*, x. 53; Brockelmann, *Gesch. d. arab. Litt.*, ii. 27. (BROCKELMANN.)

ʿAZĪM (A.), great; *al-ʿAzīm*, the Great, is one of the names of God.

ʿAZĪMA (A.). From the dictionary meaning "earnest, inviolable expression of the will, firm decision" various special applications of the word have developed.

1. In Law, ʿAzīma denotes an inviolable command i.e. the divine law in itself without reference to possible serious obstacles to its being followed. Correlative to it is *Rukḥṣa*, exemption given by the lawgiver for certain cases of prevention, or complete dispensation from observance of the law (e.g. the breaking of a law concerning food in cases of necessity where adherence to the law might be dangerous to health or life). Cf. Goldziher, *Zāhiriten*, p. 68.

2. In Theurgy ʿAzīma means magical adjuration; thence also the application of magic formulae from which certain effects are expected. Cf. *Nöldeke-Festschrift*, p. 307 ff. (GOLDZIH.)

AZIMECH, a star of the first magnitude in the constellation of the virgin (*Spica virginis*). The name goes back to the Arab designation *al-Simāk al-aʿzāl* [q. v.].

AZIMUT (from the Arabic *al-Samt*, the zenith)

is the angle which the parallel of altitude through any star or earthly object makes with the meridian. In Astronomy it is reckoned from the southern point of the horizontal circle to West, North, and East from 0° to 360°, while surveyors begin at the north point and count from there to the East, South and West from 0° to 360°. In both cases therefore the counting, is made in the direction of motion of the hands of a clock, only the starting point of counting, that is the zero point, is different in astronomy from in Geodesy. The Azimut of a star or object is decided by the arch read on the horizon or Almukantarāt which is enclosed by the parallel of altitude and the meridian. The Altazimut, the theodolite or in simpler cases, with reference to the magnetic declination, the compass serves to determine it. (MAHLER.)

ʿAZĪZ (A.), mighty, valuable; *al-ʿAzīz*, the Mighty is one of the 99 names of God and in the Korān (12, 30) also a designation of Potiphar [see KITFĪR].

AL-ʿAZĪZ, AL-MALIK AL-ʿAZĪZ ʿIMĀD AL-DĪN ABU ʿL-FATH ʿOTHMĀN, an Aiyūbid, son of Saladin was born in Cairo on the 8 Djumādā I 567 (6 February, 1172). In 582 (1186-1189), when 15 years old, he became governor of Egypt. On the death of his father he inherited Egypt, where he reigned from 589 till his early death on the 27 Muḥarram 595 (29 November 1198). The events of his reign are dealt with in the articles AL-ʿĀDIL I and AL-AFDAL. He was an amiable but weak prince. He did his best to be just but could not be master of the difficult political situation in which Egypt was then placed. Nevertheless his subjects loved him. In his youth he had pursued serious studies in the Ḥadīth. He was entombed near the Imām al-Shāfiʿi.

Bibliography: E. Blochet, *Histoire d'Égypte de Makrizi*, pp. 216—250 and the Bibliography to AL-AFDAL and AL-ʿĀDIL I.

(C. H. BECKER.)

AL-ʿAZĪZ BİLLĀH, ABU MANṢŪR, born on the 14th of Muḥarram 344 (May 11th 955) was the second son of al-Muʿizz, the Fātimid conqueror of Egypt. His elder brother, ʿAbdallāh, having died in 364 (974), al-ʿAzīz became his father's successor at the latter's death in Rabīʿ ii. 365 (Dec. 676). He was not formally proclaimed, however, till the 10th of Dhū'l-Hidjja 365 (Aug. 9th 975), thus becoming the fifth Fātimid and the first of this dynasty to commence his caliphate in Egypt. Of a somewhat luxurious nature, al-ʿAzīz spent vast sums on garments of a fashion and magnificence hitherto unknown to the Egyptians; new dishes were served at his table, and his love of rarities brought many strange animals and birds to Cairo. In this city and its environs, new mosques, palaces, bridges, canals and dry docks were built. Such extravagance and even the really necessary improvements made heavy demands upon the treasury. These al-ʿAzīz met by a strict control of his exchequer; he was the first to give fixed salaries to his servants and retainers, forbidding all bribes and presents, and commanding that no payment should be made without a written order. In this he was ably seconded by his vizier, Yaʿqūb b. Killis, a converted Jew, who served him for fifteen years. Upon Ibn Killis' death, ʿOmar al-ʿAddād, Abū Faḍl Djaʿfar b. al-Furāt, Abū ʿAbdallāh al-Ḥusain b. al-Ḥasan al-Bazyār, Abū Muḥammad Ibn ʿAmmār, al-Faḍl b. Ṣāliḥ and

ʿIsā b. Nestorius held office in rapid succession. The appointment of Ibn Nestorius, as well as that of a Jew, Manasseh, to the chief secretaryship in Syria, were in accord with the Fātimid policy of toleration in regard to religion and race. But in the case of al-ʿAzīz, special influence was exerted by his Christian wife, the mother of his son and heir al-Ḥākim. Her two brothers were appointed Melkite patriarchs of Alexandria and Jerusalem, by the caliph's express, though irregular, command, and the Christians never enjoyed so much toleration as under his rule. The Coptic patriarch, Ephraim, who stood in high favour with al-ʿAzīz, obtained permission to rebuild the church of Abū Saifain outside Fuṣṭāṭ and all opposition to this grant on the part of the Muḥammadans was summarily suppressed by the caliph. Indeed, he even went so far as to encourage discussions between Christian and Muḥammadan divines [see IBN AL-NUʿMĀN] and to refuse to persecute apostasy on the part of a Muḥammadan, though he was the first to institute the custom that the caliph went in state to the mosque every Friday in Ramaḍān, the month of fasting, and performed the prescribed service in the presence of the people. Such appointments and grants naturally gave offence to the Muḥammadans. To pacify them, al-ʿAzīz from time to time removed obnoxious officials, but harem influence, at least in the case of Ibn Nestorius, and the need of their advice soon restored those who had been dismissed. The discontented were forced to reconcile themselves to this policy by a firm administration backed by a powerful army, for which al-ʿAzīz was the first of his family to adopt the fateful policy of importing Turkish troops. The caliph had scarcely any cause to call upon his forces to quell insurrections at home, though, on the other hand, active service was demanded of them abroad. The Turkish general Aftakīn, who, after the intervention of the Karmāṭis which severed Syria from Egypt, had restored the name of the ʿAbbāsīd caliph at Damascus, emboldened by the death of al-Muʿizz advanced upon Sidon which he conquered, and then proceeded as far as Tiberias, whence he returned to Damascus. Thither Djawhar was dispatched in 365 (976), but after besieging the city for two months retreated to Ascalon upon al-Ḥasan's al-Aṣḥam al-Ḳarmāṭī coming to Aftakīn's relief. The allies pursued the Egyptians and the veteran Fātimid general was forced to promise Aftakīn valuable presents in order to extricate himself from a precarious position and return to Egypt. Immediately upon his arrival, al-ʿAzīz in person advanced into Palestine and defeated the allied forces in the year 367 (977), capturing Aftakīn, but with characteristic generosity pardoning him and showering honours upon him. In spite of this victory, Damascus was still but nominally under the control of Egypt. Ḳassām, one of Aftakīn's counsellors straightway usurped authority over the city, and withstood all attempts to remove him on the part of the generals Abū Maḥmūd, al-Faḍl b. Ṣāliḥ, Ṣalmān b. Djaʿfar b. Fallāḥ and Djaish b. Šamsāma, till he was forcibly ejected in 372 (982) by Yaltakīn, who had been sent to Ramla to discipline al-Mufarradj b. Dagħfal. Owing to a revolt on the part of the Magħribī troops at Cairo in 373 (983-984) Yaltakīn was recalled and Damascus was entrusted to Badjḳūr, who had quarrelled with his master the Ḥamḍānīd Abū Maʿālī

Saʿd al-Dawla. Exceedingly ambitious, the new governor assumed command of Raḳḳa and al-Raḥba, endeavoured to strengthen his position by making treaties with neighbouring rulers, and even went so far as to treat with the Buwaihīd Bahāʾ al-Dawla and Saʿd al-Dawla for Ḥims. Upon their refusal, Badjḳūr again turned to al-ʿAzīz and requested reinforcements to capture Ḥalab from Saʿd al-Dawla. The Caliph, not unwilling to extend his power, agreed and commanded Nazzāl, the prefect of Tripolis and other Syrian generals to support him. These, however, at the instigation of Ibn Nestorius, deserted him at the critical moment and Badjḳūr betrayed by some of his own troops, suffered a crushing defeat and later, denounced by an Arab with whom he had taken refuge, was executed at the order of Saʿd al-Dawla. Five years later al-ʿAzīz persuaded by his general Abū ʿl-Ḥasan al-Magħribī, once more sent an army under Mangūtakin against Ḥalab now in the hands of Abū ʿl-Faḍāʾil the son of Saʿd al-Dawla. After defeating an army of 50,000 men dispatched to the relief of this city by the Byzantine governor of Antioch, the Fātimid general besieged the city for thirteen months in 383-384 (993-994), whereupon the Emperor Basil II himself, abandoning a campaign against the Bulgarians, came to its relief. At his approach the Egyptians retired, and the Emperor sacked Ḥims and Shaizār, and made an unsuccessful attack on Tripolis. Straightway al-ʿAzīz went to Bilbais where he collected a large force. The departure of the expedition, however, was delayed by the destruction by fire of eleven of his largest vessels. Though this misfortune was speedily repaired by the energetic Ibn Nestorius, preparations were brought to an end for a time by the death of al-ʿAzīz on the 28th of Ramaḍān 386 (October 15. 996). He was without doubt the wisest and most beneficent of all the Fātimid rulers of Egypt, and, though Africa under Yūsuf Buluḡīn and his son al-Manṣūr was loosening its ties from Egypt and Syria was only retained by force of arms, the Fātimid rule extended at least nominally over the greatest amount of territory during his reign, his name being prayed for in the mosques from the Atlantic to the Red Sea, in Yaman, at Mecca and once even in the pulpit of Mosul.

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(N. A. KOENIG.)

'AZİZĪ, a Turkish poet, who was born in Constantinople, and died there in 993 (1585). His proper name was Muṣṭafā. He is the author of a kind of poem entitled *Shehr-engīz* (cf. on this style of writing: Gibb, *A history of Ottoman Poetry*, ii. 232 f.) which J. von Hammer published in volume v. of the *Mines de l'Orient* and Gibb translated, *loc. cit.* iii. 182 ff.

'AZİZĪ, poetical name of 'Abd al-'Azīz Ḳara Ḳelebi-Zāde [q. v.].

'AZL (A.), deposition, dismissal. In Algeria, estates which belonged to the head of the state or to the community used to be known as *Azel*. After the French occupation they became national property and the government disposed of them either by granting the use of them to individuals on payment of a certain duty called *Hukr* (Plur. *Hukūr*) or in certain cases by recognising their proprietary rights in them.

AL-AZRAḲĪ ABU 'L-WALĪD AḤMAD B. MUḤAMMAD and his grandson ABU 'L-WALĪD MUḤAMMAD B. 'ABD ALLĀH B. AḤMAD, the historians of the town of Mecca. The *Nisba* al-Azraḳī under which both are known, is taken from an ancestor of theirs, 'Othmān b. 'Amr al-Ḡhassānī al-Azraḳ (i. e. the blue eyed). He, a contemporary of Muḥammad, belonged to the ruling house of the Djaḡnids of Ḡhassān. Al-Azraḳī the grandfather (died 219 = 834 or 222 = 837) was the first to collect traditions relating to the history of Mecca. They were first written down by the grandson, who was already dead in 244 (858). Al-Fāsi [q. v.] edited a new edition and this recension, later augmented by his nephew Abu 'l-Ḥasan Muḥammad, has been published by Wüstenfeld in the first volume of his *Chroniken der Stadt Mekka*.

Bibliography: in Wüstenfeld, *op. cit.* Cf.

also Brockelmann, *Gesch. der arab. Litter.*, i. 137.

AZRAḲĪ ZAIN AL-DĪN ABU BAKR B. ISMĀ'IL AL-WARRĀḲ, Persian poet, who according to Ethé died in 527 (1132-1133) or 524 (1130). Mirzā Muḥammad Ḳazwīnī has however shown (*Čahār Maḳāla*, p. 175 ff.), that the poet probably was dead before 465 (1072-1073). He composed a *Diwān* which among other things contained a panegyric on Tughānshāh b. Alp Arslan the governor of Herāt (not of Nishāpūr, as is often stated) and on Amīrānshāh b. Ḳawurd. On the other hand it appears to be incorrect that he, as Ḥādjdī Khalifa amongst others has stated, is also the author of the *Sindbād-Nāma* and of an obscene work entitled *Alfiya wa-Shalfiya*.

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AZRAḲITES (AZARIKA), a Khāridjite sect, so-called after their leader Nāfi' b. al-Azraḳ [q. v.], who founded the doctrine that all followers of other doctrines were without exception infidels and — if they did not at once become converted — doomed to death with their wives and innocent children. After Nāfi' had met his death on the battlefield, 'Ubaid Allāh b. al-Māhūz became leader of these fanatics till he also was slain in the battle of Sillabrā (Shawwāl 66 = May 686). A similar fate befell his successor Zubair b. al-

Māhūz, but the Azraḳites asserted themselves under the leadership of the brave Ḳaṭari b. al-Fudjā'a [q. v.] till 77 (696) in which year he also was killed and the Azraḳites disappear from history. Al-Shahrastānī accuses this sect of eight heresies. Most of these proceed from their holding all followers of other doctrines as infidels, though special mention may be made here, that they also condemned prudent concealment of one's own belief (*Taḳīya*) and rejected institutions, which were not laid down in the Korān e.g. the stoning of an adulterer on the ground of an alleged revelation hitherto customary.

Bibliography: al-Mubarrad, *Kāmil*, p. 606 *et seq.*; Ṭabarī (ed. de Goeje), ii. 441 *et seq.*; Ahlwardt, *Anonyme arab. Chronik*, p. 79 *et seq.*; *Aghānī* (1. ed.), vi. 3 *et seq.*; al-Shahrastānī (ed. Cureton), p. 89 *et seq.* (transl. by Haarbrücker, i. 133 *et seq.*); Brünnow, *Die Charidschiten*, p. 36 *et seq.*; Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islam*, p. 28 *et seq.*

'AZZA (A.; „young gazelle”), a common woman's name, two bearers of which are specially famous, 'Azzat Kuṭhaiyir and 'Azza al-Mailā'. 'Azzat Kuṭhaiyir whose real name was 'Azza bint Humaid b. Waḳḳās (*Aghānī*; *Khizāna*: bint Humaid b. Ḥaṣṣ) and was a Bedouin of the tribe of Ḍamra. She was called 'Azzat Kuṭhaiyir, the 'Azza of Kuṭhaiyir because this poet dedicated all his Ḳaṣidas to her (which for his part brought him the title of Kuṭhaiyir 'Azza). She must have been quite a child when Kuṭhaiyir fell in love with her. Later she married another, which did not hinder her, however from meeting the love of her youth on pilgrimage and elsewhere. Nothing further is known of the details of her life. The story that she fell in love with the beautiful Djamīl and thereby aroused Kuṭhaiyir's jealousy probably springs from a love of playing on etymologies and from a desire to connect Kuṭhaiyir and 'Azza with another equally famous pair of lovers Djamīl and Buṭhaina. According to Ibn Ḳotaiba she died in Egypt at a time when Kuṭhaiyir still was consumed with love for her; on the other hand according to the *Kitāb al-Aghānī* she came as an old woman to the Caliph 'Abd al-Malik and related to him the story of Kuṭhaiyir's love for her in days gone by.

Bibliography: Ibn Ḳotaiba, *Kitāb al-Shi'r* (ed. de Goeje), p. 252 *et seq.*, 321—328; *Aghānī* (1. ed.), viii. 36—36; *Khizānat al-Adab*, ii. 381—383.

'Azza al-Mailā, i. e. „Azza with the swinging gait”, a famous singer. She was a pupil of the singer Sā'ib Khāthir and Nashīṭ (both of Persian origin) as well as of woman singer Rā'ika. 'Azza, a client of the Anṣār lived in Medīna and was a general favourite there not only on account of her skill in singing and playing the lute, but also for her beauty and moral life. Ḥassān b. Thābit is said to have been moved to tears by her song, 'Omar b. Abī Rabi'a to have swooned with delight at her musical interpretation of his poems. The singers Ibn Muḥriz and Ibn Suraidj enjoyed the benefits of her tuition. The period of her activity can only be approximately fixed from the assertion that she sung in Medīna during the reign of Mu'āwiya and his son Yazīd as well as from the persons with whom she is said to have come in contact; the Ibn Suraidj just mentioned had lessons from her while a young man and died at

the age of 85 during the caliphate of Hishām b. ‘Abd al-Malik.

Bibliography: *Aghānī* (ed. Kosegarten), Prooemium p. 5—17; id. (Bulak, 1. ed.), i. 151;

iv. 35; vii. 188; x. 55, 57; xvi. 13 *et seq.* (cf. Kosegarten, *Chrestomathia arabica*, p. 130 *et seq.*); Ibn Khallikān (ed. Wüstenf.), N^o. 557. (A. SCHAADE.)

B.

BĀʾ, the second letter of the Arabic alphabet (apart from Khālil's arrangement of it; cf. the article ABDJAD), as a numeral = 2. Graphically it is known as *al-Bāʾ al-muwahhida*. Phonetically Sibawaihi defined it sufficiently according to our ideas as a-voiced, bilabial, explosive sound (ed. Derenbourg ii. 453, 16, 18, 454, 7), our *b*. *al-Bāʾ* is also the name of the Arabic preposition *bi* (to, in, on; through [instrumental!]). For further information see grammars and dictionaries. [Cf. besides the Artt. ARABIA: SCRIPT and DIALECTS].

(A. SCHAADE.)

BĀʿ (A.), also BAWʿ, BŪʿ, Plur. ABWĀʿ, a linear measure = a fathom (Turkish *kuladī*).

BAALBEK (BAʿLABEKK; called “Heliopolis” by the Greeks) chief town of a district in the province of Damascus, seat of a Kaʿimmaḳām, situated in the Syrian plateau of Biḳāʿ, famous for the ruins of the Temple of Jupiter erected by the Emperor Antoninus (138—161) on a broad terrace, the courts and propylaea of which Caracalla added, as well as for its Temple of Bacchus. The etymology of the name Baalbek has not been explained, according to the Greek designation “Heliopolis” it was the site of the cult of a sun-god. The name “Biḳāʿ al-ʿAzīz” points in the same direction. ʿAzīz is a paredros of the sun-god who was worshipped in North and Central Syria. This plateau is called after him and not after a less important son of the famous Ṣalāḥ al-Dīn. The Arab legend relates that the temple of Baalbek was a palace of Solomon which he gave to Bilkis the Queen of Sheba as a wedding gift. Baalbek was incorporated in the Muslim dominions by ʿOmar I’s general Abū ʿObaida in 637 (16) peacefully by agreement, and remained a part of the province of Damascus in the possession of the Umayyad and ʿAbbasid Caliphs till the Fātimid Caliph al-Muʿizz conquered Damascus in 942 (361) and placed a governor in Baalbek. The Fātimid rule lasted till 1075 (468) though it was twice interrupted: once by the conquest and destruction of the town by the Byzantine Emperor John Zimisces in 974 (363) and again on its occupation by Ṣāliḥ ibn Mirdās Prince of Aleppo in the year 1025 (416). In 1075 (468) the rule of the Seldjuḳ prince Tutuṣh and his sons began. It was only held for a short time in 1083 (476) by Muslim ibn Kuraish, Prince of Aleppo. After Muslim’s departure the eunuch Gümüştegin became governor and remained in his office under Tutuṣh’s sons. The successor of the Seldjuḳ was Toghtikīn, a former Atabeg of theirs [q.v.]. When Gümüştegin intrigued against him in 1110 (504) with his overlord the great-sultan, Toghtikīn deposed him and entrusted his son Būrī with Baalbek. After the death of Toghtikīn in 1128 (522) his son Būrī succeeded him in Damascus and granted Baalbek in fief to his son Muḥammad who held out against

his brothers after the murder of Būrī in 1128 (522). At this time Baalbek seems to have been strongly fortified for we hear for the first time of its successful defence (cf. below). Muḥammad became Prince of Damascus in 1138 (633) after his brothers Ismāʿīl and Maḥmūd had been assassinated in 1132 (526) and 1134 (529) respectively. His gifted vizier Ōnör received Baalbek in fief. As stepfather of the murdered Maḥmūd, Zangī, Prince of Aleppo demanded revenge from the innocent Muḥammad. As Zangī did not dare attempt the siege of Damascus, he advanced against Baalbek and in 1136 (531) the bravely defended citadel was surrendered to him on his promising a safe retreat, but he did not keep his word. His governor was Ṣalāḥ al-Dīn’s father Aiyūb [see AIYŪBIDS].

Zangī strengthened the fortifications of Baalbek. Muḥammad died in 1139 (534) and the above-mentioned Ōnör ruled on behalf of his young son Abāḳ. After the assassination of Zangī in 1146 (541) Aiyūb had to give Baalbek back to Ōnör. The eunuch ʿAṭā held it in fief; after the murder of ʿAṭā, his nephew Daḥḥāk, lord of Wādī ʿl-Taim (southwest of the Biḳāʿ) obtained possession of Baalbek but had to make way in 1157 (552) for Nūr al-Dīn who had also forced Abāḳ to retire in 1154 (549). Nūr al-Dīn caused the walls of Baalbek which were destroyed by the fearful earthquake of 1170 (565) to be rebuilt. Baalbek was taken from his successor Ismāʿīl in 1174 (570) after a siege of four months by Ṣalāḥ al-Dīn. The latter granted it in fief first to Muḥammad, one of his generals, then to his brother Tūrān-Shāh in 1178 (574) and a year later to his nephew Farrukh Shāh. When the latter died three years afterwards his son Bahrām Shāh (q. v.) received it and ruled from 1182—1230 (578—627). He built two towers of the fortifications. In the year 1230 (627) Prince al-Ashraf Mūsā [see MŪSĀ] obtained possession of Baalbek; after his death his brother al-Ṣāliḥ Ismāʿīl received it in 1237 (635) from whom it was taken after a year’s warfare in 1146 (644) by al-Ṣāliḥ Aiyūb. Aiyūb’s governor Saʿd al-Dīn al-Ḥumaidī was recognised by his successor Tūrān Shāh in 1249 (647). When the latter was murdered after only a year’s reign, al-Nāṣir Yūsuf Sultan of Aleppo conquered Damascus and called upon the governor of Baalbek to surrender it. The latter submitted to Tūrān Shāh’s young son and agreed to pay tribute. Al-Nāṣir Yūsuf’s rule ceased on the invasion of Syria by the Mongols in the year 1260 (658). Baalbek was captured by the Mongol general Ketbughā and its fortifications destroyed. In the same year however Sultān Ḳoṭuz of Egypt inflicted a crushing defeat on the Mongols. Thereupon Baalbek passed under Egyptian sway and was placed under the rule of the governor of Damascus. Thus it

remained till 1516 (922) when the Ottoman Sulṭān Selim conquered Syria and incorporated it in his kingdom. Since that time Baalbek subservient to the Porte has been in the hands of petty dynasts chiefly of the Ḥarfūsh family. In the continual struggles between the Syrian families the prosperity and population of Baalbek has suffered. It suffered considerable damage from the earthquake of 1459. About 1831 the town was conquered for a short time by the Egyptian Ibrāhīm Pasha. On his departure it again passed into the hands of the Ḥarfūsh family. It was not till 1850 that the Porte placed a regular administration there, when Baalbek became the seat of a Kā'im-makām under the governorship of Damascus. Since then its prosperity has been continuous: at the present day its inhabitants number 5000, of whom about 2000 are Sunnī Muslims, 2000 shī'a Mutawālīs. Excavations have been carried out by the Germans under the direction of Puchstein and Schulz and Baalbek is becoming more and more the goal of all tourists in the East.

The fortress of Baalbek (extracted from the second Annual Report of the excavations of Puchstein, Berlin, 1903 p. 41 ff.). The Arabs turned the temple into a citadel. The general form of the citadel was defined by the Arab architects by the courts and the two temples the outer walls of which afforded sufficient security. The small temple appears to have been a separate building by itself inside the fortress, a sort of Donjon. Its ditches with the walled counterscarpe on the north side are still recognisable and the great fortified tower on its south east corner was built especially for its protection. Greater expenditure was necessary to fill up the gap on the south west corner of the fortress, between the two temples and here, where the entrance and exit to the Bika^c were situated, the Arab architects had to compete with the Roman and show their own skill. In contra-distinction to the solidity of the ancient walls manifold reconstructions have been necessary to meet changing requirements. The various periods of building are defined on the plan. The most recently fortified ground was the lowest of the whole town, a sort of lower town or suburb.

In the first period of building, a wall was built in the south west in the direction of the south front of the small and another in the direction of the west front of the large temple. The gate was placed in the middle of the west side, flanked by two towers of no great height. A second period of construction may be placed in the time of Muḥammad b. Būrī who defended Baalbek successfully or in that of Zangī who, as inscriptions discovered and literary records show, occupied himself with the fortification of Baalbek. This period is marked by the filling up of the doorway on the south side, where a road led to the interior of the outer fort through a long covered corridor and from here through another, likewise covered path, gradually rising to the niveau of the eastern part of the citadel. In place of the old gateway and its two small towers a new large tower was built and, to the right and left of it, new curtains were drawn not far from the old ones; a tower seems also to have stood in the southwest corner. Sultan Bahrām Shāh erected a new one here in 1213 (610) and the tower in the northwest corner of the citadel in 1224.

The strengthening of the front of the west tower may also be ascribed to him. Finally in a fourth period Ḳalāūn and his successors built more important and very strong new buildings after the destruction of Baalbek by the Mongols at the end of the thirteenth century. The two west curtains were taken down and moved to the front of the west tower which was also built in a new style by the use of great blocks of stone. The strong tower at the southeast corner of the small temple likewise belongs to this period. The old simple, south gate was, as required by changed conditions strengthened as if by a barbican, so that the road behind the bridge over the ditch and behind the outer gate had four turns before it led through the inner gate, where still another smaller court which could be swept from above, awaited the enemy. This barbican according to the foundation inscription on the fallen prop of the outer gate is to be dated about 1240 (689). After the end of the thirteenth century no alterations were made in the fortification of the citadel, only improvements such as those in the moat in 1394 (796) when Sulṭān Barḳūḳ [q. v.] prepared to resist Timur as is proved by inscriptions.

Bibliography: Ritter, *Erdkunde*, Vol. 17, pp. 223—228 and 244—246, where older authorities are indicated; Alouf, *Histoire de Baalbek* (Beyruth, 1896); Puchstein, *Erster und zweiter Jahresbericht über die Ausgrabungen in Baalbek* (Berlin, 1902, and 1903); Puchstein, *Führer durch die Ruinen Baalbecks*, Berlin, 1905; Sobernheim, *Zur Geschichte Baalbecks im Mittelalter*, in *Festschrift für Amari*, (Palermo, 1910), p. 152—163. Further work of the Baalbek-Expedition, with the histories and Arabic inscriptions of Baalbek, by M. Sobernheim will be published shortly. The Arab sources given there.

(M. SOBERNHEIM.)

BĀB (A.) door, gate. Unlike the open tent of the Bedouin the ancient Arab house formed a sort of stronghold which could only be entered by a door, Bāb. As is still often the case the door varied with the style of house and was small and concealed, heavy and barricaded, or high and open. The Bāb always concealed the view into the interior of a dwelling, nothing of the richness and beauty of which could be gathered from the exterior. The Bāb thus became a symbol of approach and beginning of the means of doing anything, of aim, of perception and finally as a symbol of any goal. The symbolic application of the word is frequent and manifold in Arabic and its sphere of influence and has not been without influence in the West. The court of the Sultan appears as the "Sublime Porte" or the "Gate of Fortune"; the Milky Way is the "Gate of Heaven", the "Two Doors" are metaphorically this life and the next, the contents of a book are contained in various gates (chapters). One speaks of the gates i. e. means of livelihood, of war, of rebellion, of the gates of the right path, of wickedness, of dominion, of death, etc. The gate of the mighty appears especially frequently as the rendezvous of suppliants and the professional beggar lives "at the gate of Allāh" (*alā bāb allāh*, cf. Italian: *alla baballa*). Cf. Lane, *Arab.-Engl. Lexicon*, I, 272; Dozy *Supplément aux Dictionn. Arab.*, I, 124, 125. (J. HELL.)

BĀB, an Arabic word signifying "gate", early

received among the Šūfis the meaning of "gate by which one enters, means of communication with that which is within". Among the Ismaélis, this word is used symbolically for the *Shāikh* or spiritual leader, who initiates into the mysteries of religion, the *Asās* (Guyard, *Fragments*, p. 106); among the Nošairis, Salmān al-Fārisi, entrusted with the propaganda is the Bāb (R. Dussaud, *Nošairis*, p. 62. n. 4). The Druses call by this name the first spiritual minister, who embodies universal reason (*Mawlāya 'aql* "Monseigneur l'esprit"; cf. Sacy, *Druzes*, ii, 59). The name has been made famous by the Saiyid 'Alī Muḥammad of Shīrāz who called himself Bāb, when he declared himself to be the gateway to knowledge of divine truth (5. Djumādā II 1260 = 11. Juni 1844). Born on the 1. Muḥarram 1236 (26. March 1821), the son of a merchant, he became an orphan and was placed under the guardianship of his maternal uncle; he continued his father's business but at the same time occupied himself with religious questions. He practised austerities and exposed himself for hours to the rays of the sun so that his mind became affected. He then made the pilgrimage to Kerbelā and there received instruction from the *Shāikh*is. Returning to Shīrāz he proclaimed himself a reformer and delivered a series of sermons, in the Mosque of the Smiths, interspersed with denunciations of the official clergy. A *Shāikh*i, Ḥusain of Buṣhrūye who was seeking a successor to the Saiyid Kāzim of Reṣht, who had just died, chose 'Alī Muḥammad and became his first disciple. The latter thereupon set out for Mecca via Buṣhīr and Muscat and took advantage of the pilgrimage to write various treatises which were considered divine revelations. On his return he had a confession of faith loudly proclaimed in which he added to the Shī'ite formula the declaration that "Alī before Nebīl (i.e. 'Alī Muḥammad, the prophet being surnamed Nebīl by the Bābīs) is the mirror of the breath of God". A rising followed and the governor had the missionaries of the Bāb imprisoned. Saiyid Yahyā of Dārāt, who was sent to investigate the doctrine, became a convert to it. Meanwhile cholera had broken out and all who could quit Shīrāz. At Isfahān 'Alī Muḥammad enjoyed the protection of Manūchehr-Khān Mo'tamad al-Dawla, governor of the city, but on his death, his successor received orders to place the Bāb in the fortress of Mākū in Ādharbaidjān where he was detained.

Meanwhile Ḥusain of Buṣhrūye continued his preaching and converted two brothers in Teherān, Mirzā Nūrī (later called Ṣubḥ-i Ezel) and Mirzā Ḥusain 'Alī Nūrī (who became Bahā' Allāh). At Kāzwin, a young woman, Zarrīn Tādjī, surnamed Kurrat al-'Ain, daughter of Mollā Šālih Barakānī, of rare beauty and superior intelligence declared herself a follower of the new religion in consequence of a correspondence with the Bāb. Being forced to quit the town after the murder of her uncle Muḥammad Taqī, a fanatical Mujtahid, in which she was accused of being implicated, she fled by night and sought refuge in Bedesht in Khorāsān where the first assembly of the disciples of the reformer took place.

After a long stay in Mākū, 'Alī Muḥammad in consequence of the troubles which had broken out in *Shāikh* Tabarsī and in Zendjān [see BĀB] was transferred to Čehrik and from there taken

to Tabriz. His execution, being determined upon, was entrusted to the Christian regiment of Bahādurān who shot him with his disciple Muḥammad 'Alī of Yezd. At the first volley the bullets only severed the cords which bound him so that it was necessary to fire again (27 Shābān 1266 = 8 July 1850). After the execution, his body was thrown into the town ditch but was taken up by his devoted disciples, and carried to Teherān, where it lay buried for 29 years when it was taken out of its place of concealment by order of Bahā' Allāh and according to an oral tradition, carried to St. Jean d'Acre ('Akkā).

His Doctrine. Under an apparent reform of Islām the Bāb has founded a new religion with its own beliefs, dogmas and its own conceptions of a new state of society. God is one and 'Alī Muḥammad is the mirror in which He is reflected and in which every one can regard Him. "You ought to make mirrors of yourselves and your deeds so that you shall only see in these mirrors the sun which you love", says the *Bayān Arabe*, transl. by Nicolas, p. 133. God created the world by means of seven attributes called the Letters of Truth, which are Predestination, Predetermination, Will, Volition, Permission, Doom and Revelation (*kadar, qaḍā, irāda, mashiya, idhn, adjal, kitāb*). Cabbalistic counting plays an important role: the number 19 is sacred. It is found in the numerical value of the letters composing the word *wāḥid* and *wuḍūd*, existence; the year is divided into 19 months (*Bayān*, p. 146), the months in 19 days (= 361 days in a year). A council of 19 members is to regulate the affairs of the community; into its hands is paid the tax of one fifth of the value of property which is levied each year on the capital, provided the latter has not diminished meanwhile (p. 188); the believer is pledged to pay it, but neither the spiritual nor temporal authorities may employ force to make him pay it. All penalties are abolished except fines and the interdiction of cohabitation between married people for longer or shorter periods. The absolute freedom of trading and contract is recognised; payment of interest is allowed on goods sold on credit.

Marriage is compulsory after the age of eleven. Divorce is discouraged and a year is allowed the parties to come to an agreement in. Divorced parties are allowed to come together again nineteen times, after one month (p. 164). Widowers and widows are to marry again, the former after 90 days, the latter after 95, under pain of a fine (p. 207). The schoolboy may not be beaten before the age of five (p. 163) and after this age he must not receive more than five blows, some covering being interposed. Disciples are bidden to be courteous; the laws of Islām against luxury, regarding the use of articles in precious metals and of silkstuffs are repealed (p. 162).

Every year there is a fast of one month (19 days) from the rising of the sun to its setting, compulsory from the age of eleven to forty two. Ablutions are merely recommended without being formally prescribed. There should be a bath in each locality. All women may be seen unveiled and are allowed to be spoken to without restriction by any one, but not obtruded upon; it is advisable, however, to limit the number of words exchanged to 28 (p. 182).

The places of pilgrimage are the house where the prophet was born and where a mosque is to

be built (p. 140, 146), the place where he was imprisoned and the dwellings of his principal disciples. Journeys are not as a rule advisable except those for purposes of trade; sea-voyages are forbidden except to pilgrims and merchants. Prayer is no longer to be offered up in common except at funerals (p. 200), although preaching in mosques is recommended. There is no longer to be any legal impurity; new converts are purified by the act of conversion itself (p. 149), and all that they possess becomes pure immediately; water is purity itself and it purifies. 19 verses of the Bayān ought to be read every day and the name of God mentioned 361 times. The dead ought to be buried in crystal (whence arises the story that the body of the Bāb was buried in a crystal coffin) or rather in hewn and polished stone and wear a ring on the right hand with a verse inscribed on the setting "so that the dead may have no fear in the tomb" (p. 152, 182). No one should harm any one nor cause his neighbour pain (p. 168). One should answer a question or a letter and carry letters faithfully to their destination (p. 169) and not tear them up. Electuaries, fermented and intoxicating drinks are forbidden (p. 200). Once in every nineteen days one should invite nineteen persons, be it only to drink water. Begging is forbidden; it is even a sin to give to a beggar.

The division of an estate after defraying funeral expenses is as follows (p. 179): the children $\frac{9}{60}$, the husband $\frac{8}{60}$, the father $\frac{1}{60}$, the mother $\frac{8}{60}$, the brother $\frac{5}{60}$, the sister $\frac{4}{60}$, the teacher $\frac{3}{60}$; the right of inheritance does not extend further; representation however is allowed (p. 190). 'Alī Muḥammad is the author of several works, all in manuscript: the two *Bayūn* (Arabic and Persian), *Kitāb Bain al-Haramain* and of a commentary on the Sūrat Yūsuf.

Bibliography: Cte de Gobineau, *Les Religions et les Philosophies dans l'Asie centrale*, (Paris, 1865), p. 141—172; Mirzā Kazem-beg, *Bab et les Babis*, *Journ. As.*, vith sér., t. vii. p. 129 et seq.; Cl. Huart, *La Religion de Bab* (Paris, 1889); Edw. G. Browne, *A Traveller's Narrative*, p. 1—45, 226 et seq.; by the same author, *A Year amongst the Persians*, p. 58, 320 et seq.; A. L. M. Nicolas, *Seyyid Ali Mohammed dit le Bāb* (Paris, 1905, with portrait); *Le Bēyān arabe*, transl. Nicolas (Paris, 1905). Further literature is indicated in Geiger and Kuhn's *Grundr. der iran. Philol.*, ii. 602 et seq., 367. (CL. HUART.)

BĀB AL-ABWĀB, the "Iron Gate" at Derbend. [see the latter.]

BĀB AL-MANDAB, the strait, 17 miles broad, between the Red Sea and the Gulf of Aden. According to Yāqūt, *Mu'djam*, iv. 650 ff., Mandab which means the place of calling, or of lament for the dead, is the name of a mountain on the Arabian coast. According to the legend mentioned by him, this mountain was originally joined to the outlying mountains opposite the African coast till a certain king caused it to be cut through. Mandab or Mandam is also however, the name of a harbour, the Ὠκελὶς ἐμπόριον of Ptolemy, which at the present day must be looked for in *Shāikh* Sa'īd or in a neighbouring place. In the strait lies the desert volcanic island of Perim (Māiyūm) which the English have held, temporarily in 1799—1801, and permanently since 1857.

Bibliography: besides Yāqūt: al-Hamdānī,

ed. Müller, 53, 98, 127; Ritter, *Erdkunde*, xii. 664 et seq.; Sprenger, *Die alte Geographie Arabiens*, 67.

BĀBĀ, (Turkish) "father" is also used as a designation of any old man of the people, in East Turkish it also denotes "grandfather" (Vámbery, *Čagat. Sprachstudien*, p. 240; Süleimān-Efendi, *Lughātī dīaghatai*, p. 66). This surname is best known from the story in the 1001 Nights of *‘Alī Bābā and the Forty Thieves* (French Translation by Galland), of which the Arabic original has recently been discovered (Duncan B. Macdonald in *Journal of the Royal Asiatic Society*, April 1910). Some holy men have borne the name, like Geikli Bābā and Doghli Bābā who accompanied Sultān Orkhān at the siege of Brussa; a Khān of the Crimea, Bābā Girāy, son of Muḥammad Girāy who succeeded his father as *Kalgha* on his death and was assassinated six months later (929 = 1522). Before the introduction of reforms the forty Doorkeepers (*Kapıdji*) of the imperial Harem were called Bābā; their chief bore the title of *Agha Bābāsi* (Barbier de Meynard, *Supplément*, I, 257). The name of Aḥū Bābā was borne by the heads of the corporations of craftsmen who gave the apprentices the leather apron and the title of craftsman.

Bābā Dāghī, a mountain in Asia Minor (province of Aidin, Sandjağ of Deñizli, in the South of the last named town). Bābā Dāgh is also the name, among others, of a mountain and town in Roumania.

Bābā būrnū "Cape Bābā" (the ancient Assos) a promontory on the West of Asia Minor between Smyrna and Constantinople, 23° 44' long. E., 39° 28' lat. N., forms the western extremity of Mount Ida. On its flanks rise the market town and fortress of Bābā belonging to the Sandjağ of Bīghā and the Kaṣā of Āiwādjīk with a little fortified harbour called Bābā Limāni, 4—5000 inhabitants. It was formerly famous for the manufacture of yatagans.

Bābā-i ‘atīk, official name of the market usually called Eski Bābā or Bābā Eski, chief town of a Kaṣā of the province of Adrianople, Sandjağ of Kırk-kilisā, comprising 3 Nāhiye and 31 villages; it has a station on the railway to Adrianople.

Bibliography: Barbier de Meynard, *Supplément aux dictionnaires turcs*, s. v.; 'Alī Djawād, *Djoghrafiyā lughātī*, p. 143; Sāl-nāme (1325), p. 906, 980; Texier, *Asie Mineure*, p. 20. (CL. HUART.)

BĀBĀ BEG, an Uzbek chief of the family of the Keneges, was till 1870 prince of Shahrīsabz and had taken part, in the summer of 1868, in the siege of the citadel of Samarqand then held by the Russians. In the summer of 1870 Shahrīsabz was conquered by the Russians under General Abramow. Bābā Beg had to flee with a small body of those faithful to him, first to the upper valley of the Zarafshān then to Farghāna where he was seized by order of Khān Khudiyār and handed over to the Russians. An annual pension of 3000 Roubles was granted him in Tashkent. After 1875 he entered the Russian service, took part in the same year in the expedition against Khokand, and the following year on the end of the campaign received the rank of Major. He afterwards lived in Tashkent till his death which took place shortly before 1900.

(W. BARTHOLD.)



Fig. 2. Alhambra. The lions' court.
(From a photograph by C. H. Becker.)

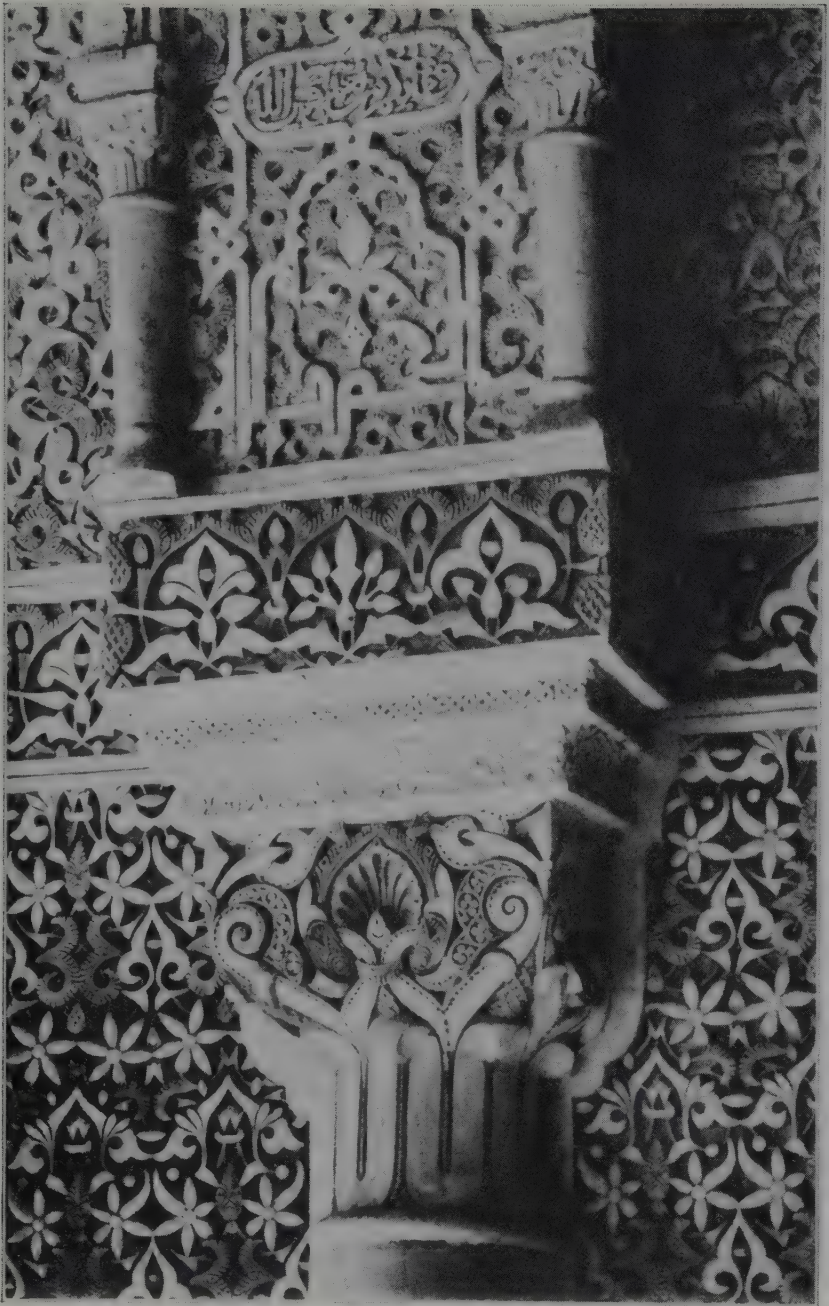


Fig. 3. Alhambra. Capital and ornaments.
(According to Uhde, *Baudenkmäler in Spanien und Portugal*.)

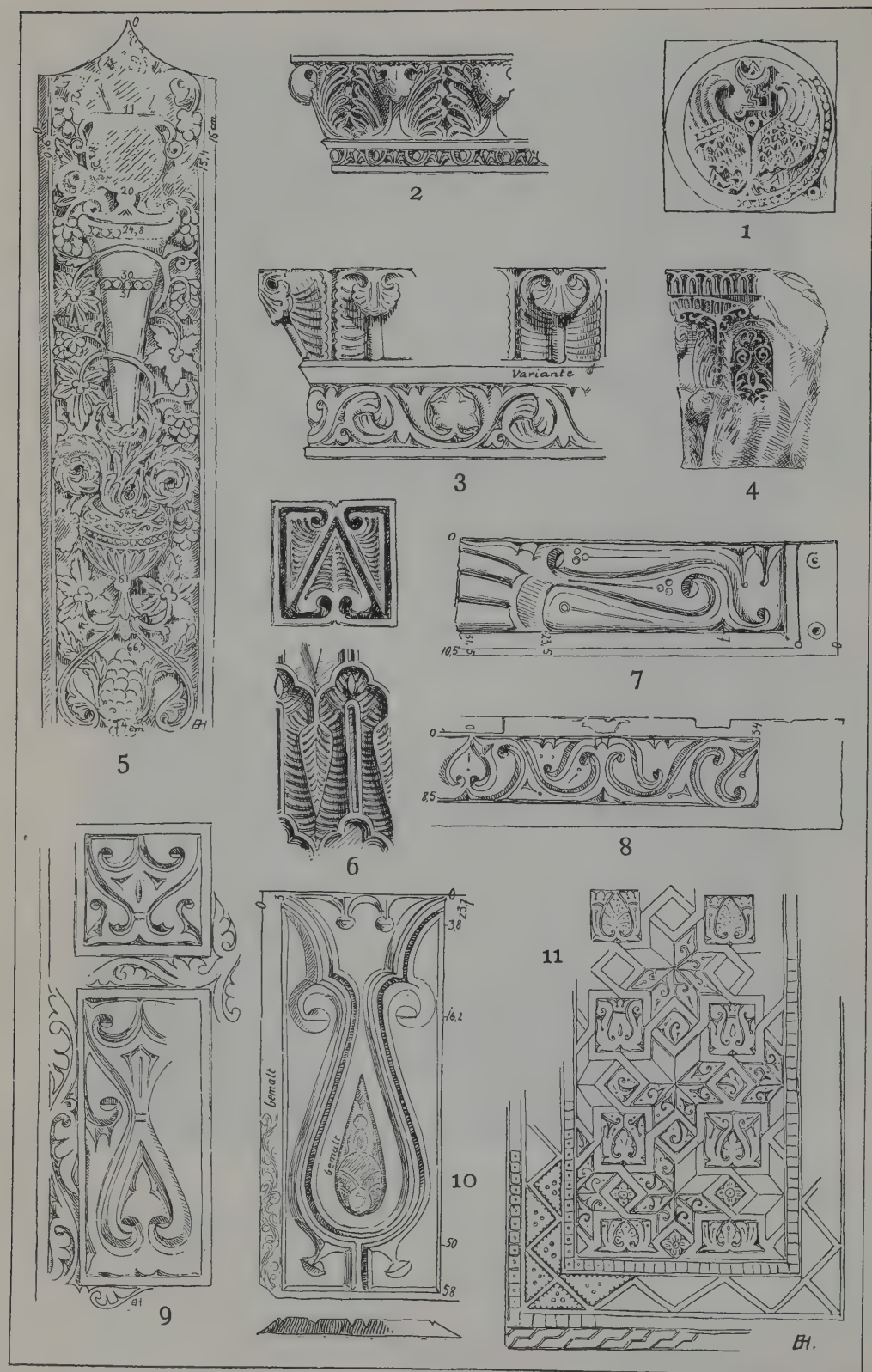
EXPLICATION OF PLATES.

PLATE I.

1. Berlin, Emperor Frederic Museum, plaster relief, 'Irāk, 1st—3^d cent. H.
2. Cairo, Mosque of 'Amr, northern portico, wooden abacus, 1st cent. H.
3. " " " " , wooden abacus on columns near western wall of Ḥaram, 2nd cent. H.
4. Ḥarrān, Great Mosque, capital from the middle gateway, 1st—2nd cent. H.
5. Baghdād, Djāmi^c al-Khāṣakī, from the old Mihrāb, 2nd cent. H.
6. Ḳairawān, doorpost of the gateway of Sidi 'Uḳba, 262 H.
- 7—10. Cairo, Arab Museum, Room VI, nos 16—19 wood panels, 1st—3^d cent. H.
11. Cairo, Mosque of Ibn Ṭulūn, western colonnade, surface of arches, 265 H.

PLATE II.

1. Diwrigi, Djāmi^c al-Ḳal'a, gateway, 576 H.
 - 2—4. Ḥamāh, Mosque of Nūr al-Dīn, three pieces from the Minbar, wood, ± 550 H.
 5. Aleppo, Minaret of the Great Mosque, stone entablature, 483 H.
 - 6 and 6^a Aleppo, fāṭimid building, near the Bāb Antākiya, bracket and ogee, 545 H., stone.
 - 7—10. Mawṣil, Great Mosque, four pieces from the old Mihrāb, 543 H., stone.
 11. Ṣāliḥīn near Aleppo, from Fāṭimid tombs, 6th cent. H.
 12. Maṣḥḥad near Aleppo, stone frieze of the aiyubid gateway, ± 600 H.
 13. Ḳonia, Mosque of 'Alā al-dīn, from the border of a carpet, 6th—7th cent. H.
 14. " , Ḳara Ṭai Madrasa, mosaic of enamelled tiles, 649 H.
 15. " , Aleppo, Bab Antākiya, wooden frieze, 6th—7th cent.
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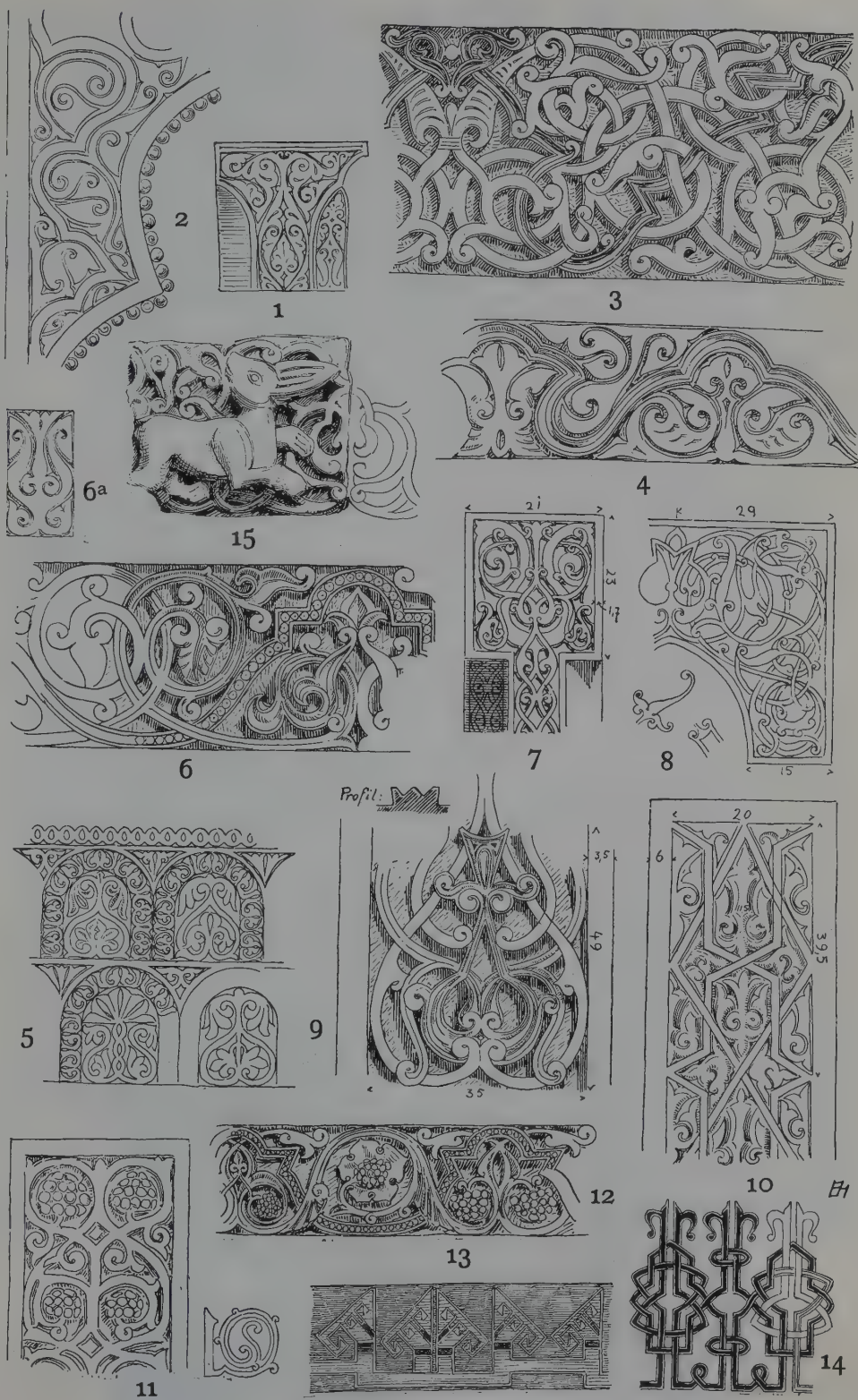
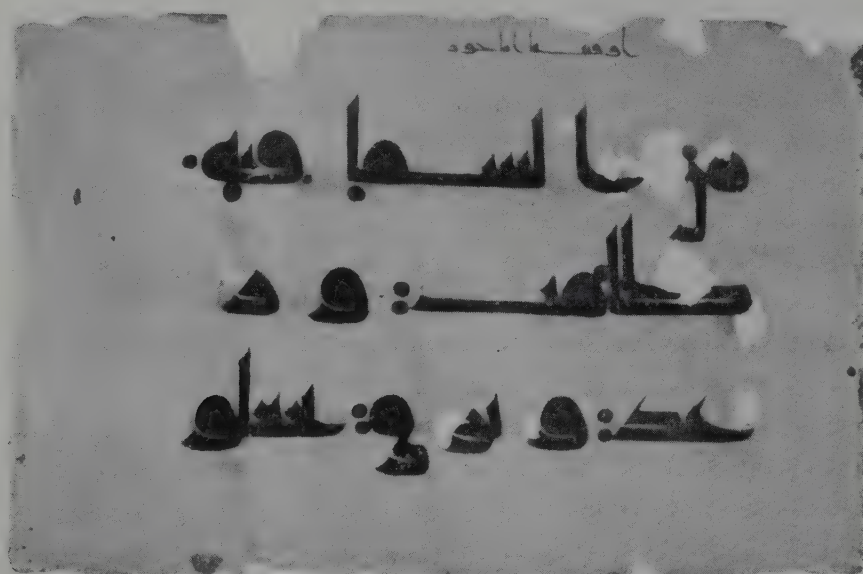
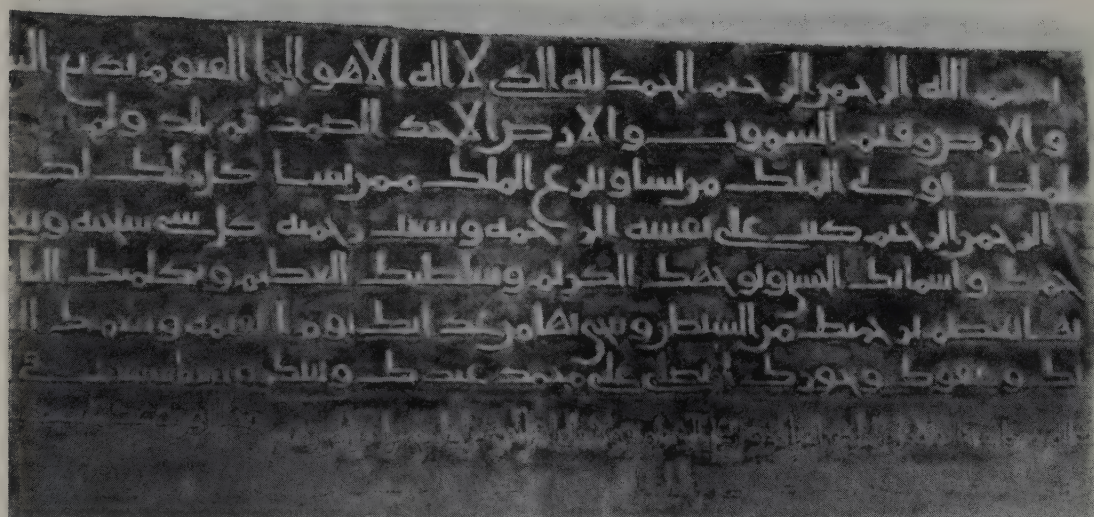


PLATE II.

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Papyrus dating from the conquest of Egypt, c. 24 A. H.

ولا حجة من حربه كونه
 عارضة ان ارفع بهم رايها
 ودر كنهم بها قد عصب
 منهم على حواله في
 بوا بوا في بيت المال
 كل سنة فلا اكره
 هذا ما عدا عبيد
 حار ولا حر لا وند
 بعثت باليد قد حمت
 من حربه كونه ما



Kūfī writing of the ii. and iii. cent. H.

1. Inscription of the Khalifa al-Ma'mūn of the year 116 H. on the Ḳubbat al-Ṣakhra, Jerusalem.
2. Ḳor'ān from Amad̲j̲ur, Damaskus, 256—260 H.

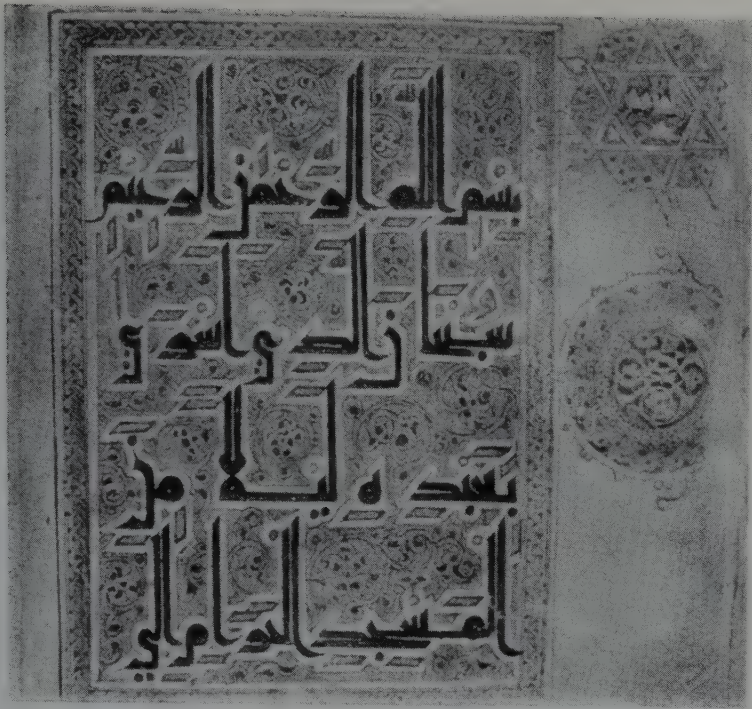
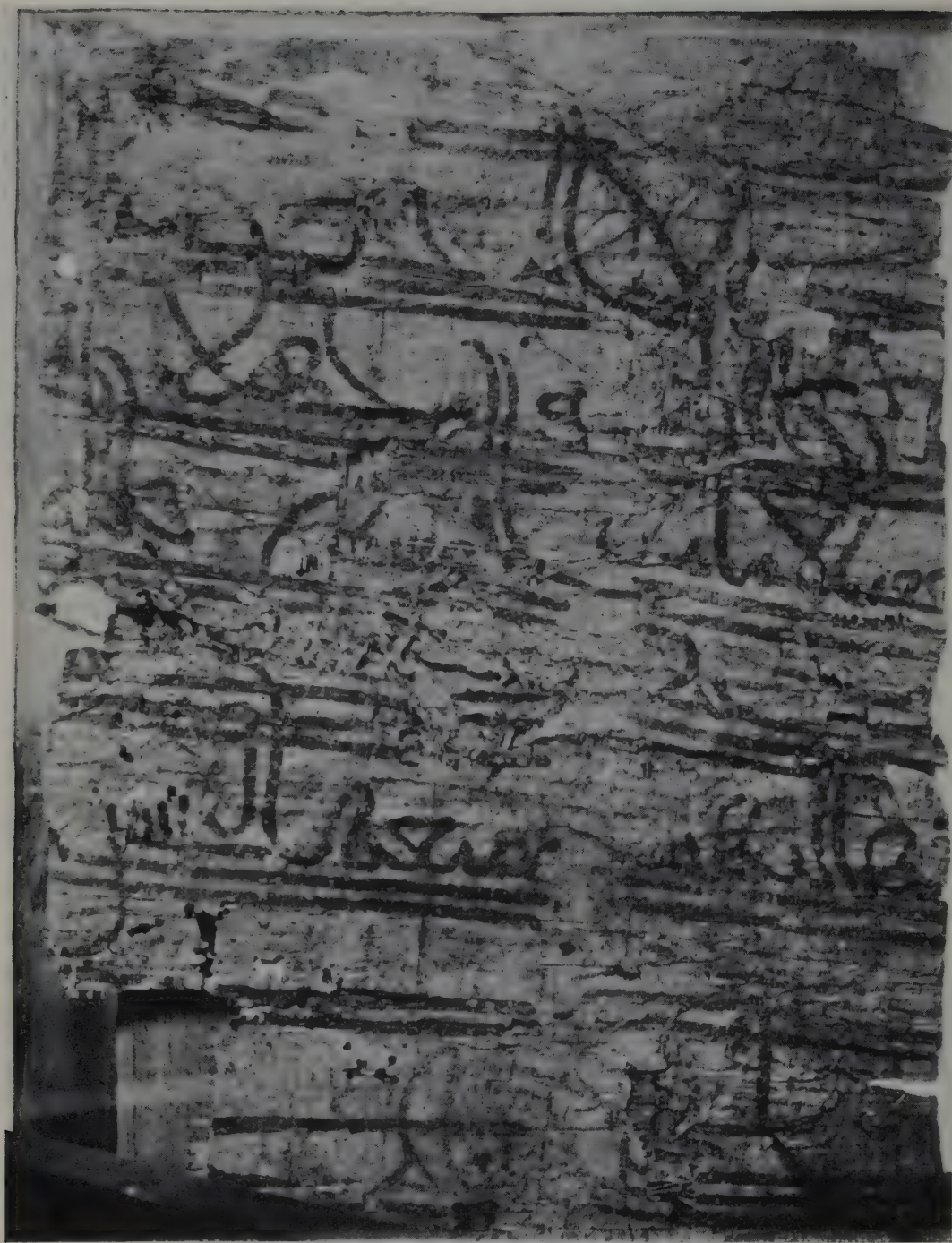


PLATE VI.



Official document of the iii. cent. A. H. bearing the name of the 'Abbāsīd Khalīfa al-Muḡtadir bi 'llāh.

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3



Characters used on coins up to the vii. cent. H.

1. umaiyad A. II. 77.

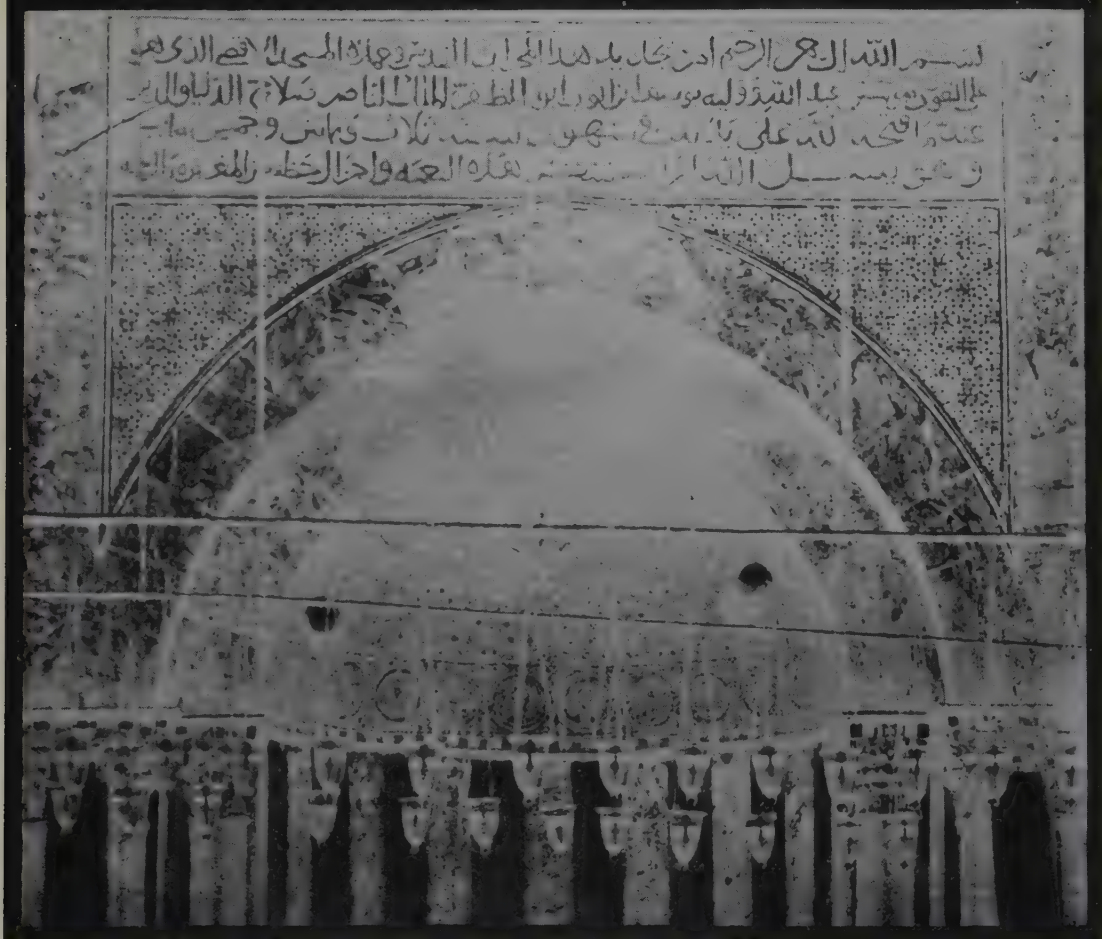
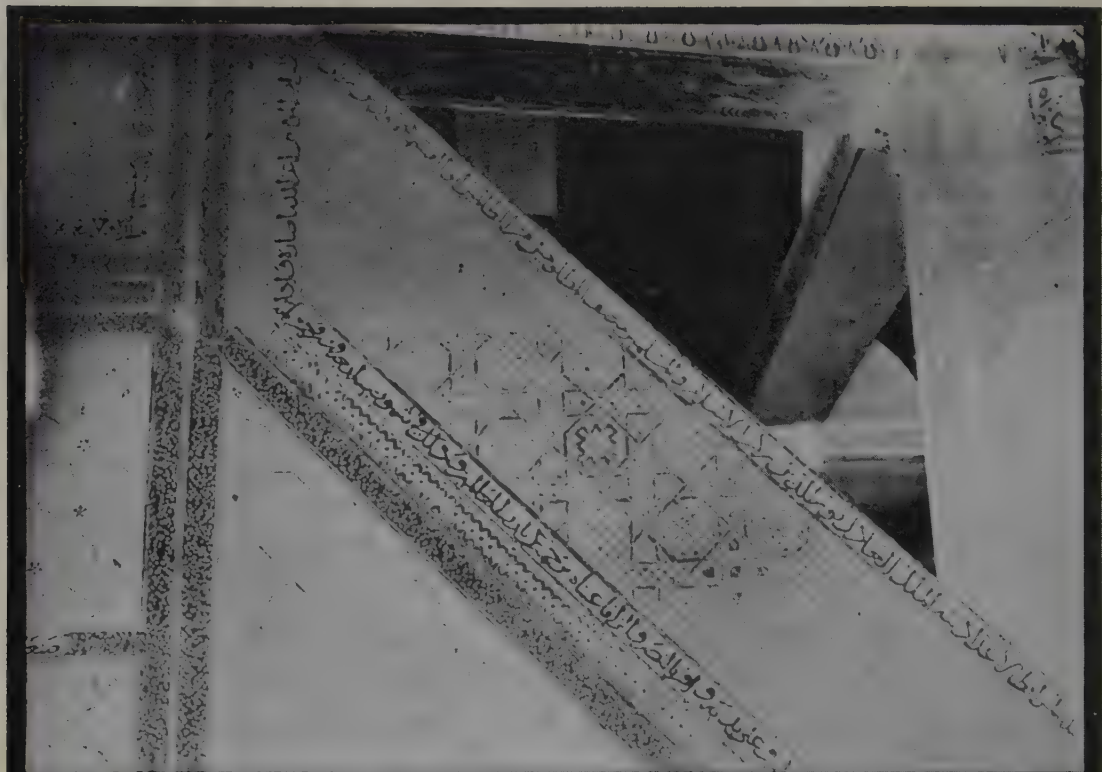
4. fātimid A. H. 358.

2. ʿabbāsīd A. H. 148.

5. aiṣubid A. H. 615.

3. ṭulūnid A. H. 268.

6. aiṣubid A. H. 616.



Aiyūbid script.

1. Inscription of Nūr al-Dīn of the year 564 A. H.
2. Inscription of Ṣalāh al-Dīn of the year 583 A. H. in the Akṣā-Mosque, Jerusalem.

باب قول الرسول صلى الله عليه وسلم
الكلمة خُلوة خُصرة

الحمد لله رب العالمين و صلواته على سيدنا محمد النبي و آله اجمعين و سلم

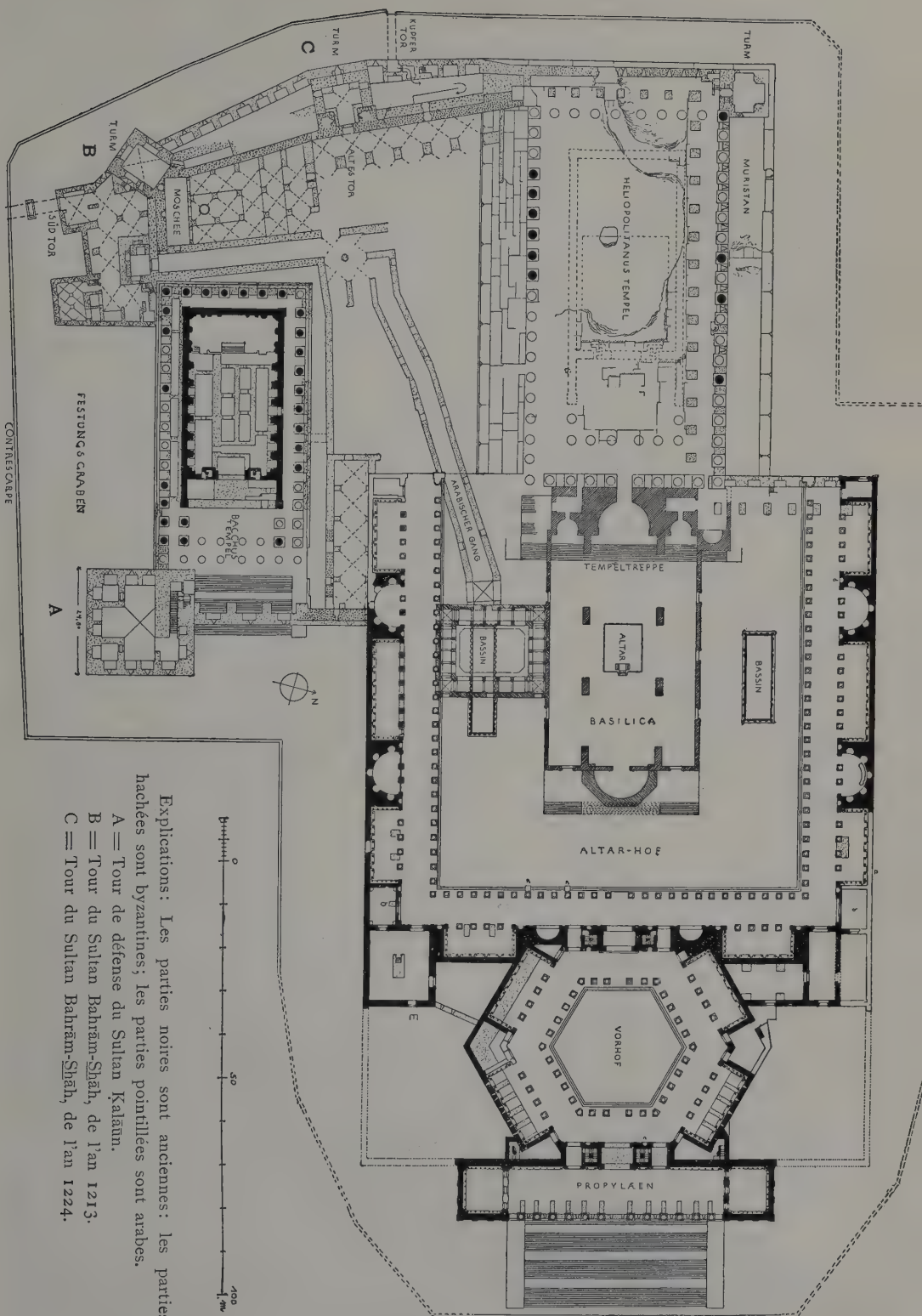
تتم لها كثيرًا

[illegible][illegible]



1. Sūra I, from a *Qur'ān* written by a Malay.

2. Two pages of a prayer-book "*Da'wāt al-Muslimīn*", printed in Canton.



SANCTUAIRE ET CHÂTEAU DE BALBEK.

(Tiré sur un cliché de l'Institut Archéol. allem.).

Explications: Les parties noires sont anciennes; les parties hachées sont byzantines; les parties pointillées sont arabes.

A = Tour de défense du Sultan Kalām.

B = Tour du Sultan Bahrām-Shāh, de l'an 1213.

C = Tour du Sultan Bahrām-Shāh, de l'an 1224.

